LINGUISTIC SURVEY OF INDIA.

VOL. IV.

MUṆḌĀ AND DRAVIDIAN LANGUAGES.

COMPILED AND EDITED BY

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Linguistic Survey of India.

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Munda and Dravidian Languages.

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Subject to subsequent revision, the following is the proposed list of volumes of the Linguistic Survey of India.

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LINGUISTIC SURVEY OF INDIA.

SYSTEM OF TRANSLITERATION ADOPTED.

A.—For the Dēva-nāgari alphabet, and others related to it—

अ *a*, आ *ā*, इ *i*, ई *ī*, उ *u*, ऊ *ū*, ऋ *ṛi*, ए *e*, ए *ē*, ऐ *ai*, ओ *o*, ओ *ō*, औ *au*.

क *ka*	ख *kha*	ग *ga*	घ *gha*	ङ *ṅa*	च *cha*	छ *chha*	ज *ja*	झ *jha*	ञ *ña*
ट *ṭa*	ठ *ṭha*	ड *ḍa*	ढ *ḍha*	ण *ṇa*	त *ta*	थ *tha*	द *da*	ध *dha*	न *na*
प *pa*	फ *pha*	ब *ba*	भ *bha*	म *ma*	य *ya*	र *ra*	ल *la*	व *va* or *wa*	
श *śa*	ष *sha*	स *sa*	ह *ha*	ड़ *ṛa*	ढ़ *ṛha*	ळ *ḷa*	ऴ *ḷha*.		

Visarga (:) is represented by *ḥ*, thus क्रमशः *kramaśaḥ*. *Anuswāra* (˙) is represented by *ṁ*, thus सिंह *siṁh*, वंश *vaṁś*. In Bengali and some other languages it is pronounced *ng*, and is then written *ng*; thus বংশ *baṇgśa*. *Anunāsika* or *Chandra-bindu* is represented by the sign ⁀ over the letter nasalized, thus मैं *maĩ*.

B.—For the Arabic alphabet, as adapted to Hindōstānī—

ا *a*, etc.	ج *j*	د *d*	ر *r*	س *s*	ع *ʻ*
ب *b*	چ *ch*	ڈ *ḍ*	ڑ *ṛ*	ش *sh*	غ *gh*
پ *p*	ح *h*	ذ *z*	ز *z*	ص *ṣ*	ف *f*
ت *t*	خ *kh*		ژ *zh*	ض *z*	ق *q*
ٹ *ṭ*				ط *ṭ*	ک *k*
ث *s*				ظ *ẓ*	گ *g*

ل *l*

م *m*

ن *n*

ں when representing *anunāsika* in Dēva-nāgari, by ⁀ over nasalized vowel.

و *w* or *v*

ه *h*

ی *y*, etc.

Tanwīn is represented by *n*, thus فوراً *fauran*. *Alif-i maqṣūra* is represented by *ā*;—thus, دعوٰی *daʻwā*.

In the Arabic character, a final silent *h* is not transliterated,—thus بندہ *banda*. When pronounced, it is written,—thus, گناہ *gunāh*.

Vowels when not pronounced at the end of a word, are not written in transliteration. Thus, बन *ban*, not *bana*. When not pronounced in the middle of a word or only slightly pronounced in the middle or at the end of a word, they are written in small characters above the line. Thus (Hindī) देखता *dĕkhᵉtā*, pronounced *dĕkhtā*; (Kāśmīrī) च्छ *tsᵉh*; कर *karᵘ*, pronounced *kor*; (Bihārī) देखथि *dĕkhathⁱ*.

C.—Special letters peculiar to special languages will be dealt with under the head of the languages concerned. In the meantime the following more important instances may be noted :—

(a) The *ts* sound found in Marāṭhī (च), Puṣḥtō (ﭺ), Kāśmīrī (ع, च); Tibetan (ཙ), and elsewhere, is represented by *ts*. So, the aspirate of that sound is represented by *tsh*.

(b) The *dz* sound found in Marāṭhī (ज), Puṣḥtō (ﺫ), and Tibetan (ཛ) is represented by *dz*, and its aspirate by *dzh*.

(c) Kāśmīrī ﻰ (ञ) is represented by *ñ*.

(d) Sindhī ﻬ, Western Panjābī (and elsewhere on the N.-W. Frontier) ﮞ, and Puṣḥtō ﮟ or ﻰ are represented by *ṇ*.

(e) The following are letters peculiar to Puṣḥtō :—

ﺕ *ṭ* ; ﺝ *ts* or *dz*, according to pronunciation ; ﺽ *ḍ* ; ﺭ *ṛ* ; ﮊ *ẓh* or *g*, according to pronunciation ; ﺵ *ṣh* or *kh*, according to pronunciation ; ﮊ or ﻰ *ṇ*.

(f) The following are letters peculiar to Sindhī :—

ﮖ *bb* ; ﮘ *bh* ; ﺙ *th* ; ﺕ *ṭ* ; ﭦ *ṭh* ; ﭗ *ph* ; ﺝ *jj* ; ﺝ *jh* ; ﭺ *chh* ;

ﺝ *ñ* ; ﺩ *dh* ; ﮉ *ḍ* ; ﮄ *ḍḍ* ; ﮅ *ḍh* ; ﮎ *k* ; ﮎ *kh* ; ﮒ *gg* ; ﮓ *gh* ;

ﮐ *ṅ* ; ﮞ *ṇ*.

D.—Certain sounds, which are not provided for above, occur in transcribing languages which have no alphabet, or in writing phonetically (as distinct from transliterating) languages (such as Bengali) whose spelling does not represent the spoken sounds. The principal of these are the following :—

á, represents the sound of the *a* in *all*.

ă,   „   „   „   *a* in *hat*.

ĕ,   „   „   „   *e* in *met*.

ŏ,   „   „   „   *o* in *hot*.

e,   „   „   „   *é* in the French *était*.

o,   „   „   „   *o* in the first *o* in *promote*.

ö,   „   „   „   *ö* in the German *schön*.

ü,   „   „   „   *ü* in the   „   *mühe*.

th,   „   „   „   *th* in *think*.

dh,   „   „   „   *th* in *this*.

The semi-consonants peculiar to the Muṇḍā languages are indicated by an apostrophe. Thus *k'*, *t'*, *p'*, and so on.

E.—When it is necessary to mark an accented syllable, the acute accent is used. Thus in (Khōwār) *ássistai*, he was, the acute accent shows that the accent falls on the first, and not, as might be expected, on the second syllable.

INTRODUCTORY NOTE.

INTRODUCTION.

About one-fifth of the total population of India speak languages belonging to the Muṇḍā and Dravidian families. These forms of speech have been called by anthropologists the languages of the Draviḍa race.

If we exclude the north-eastern districts from consideration, the population of the Indian peninsula can be said to represent two distinct anthro-

Draviḍa race.

pological types—the Aryan and the Dravidian. The latter has been described as follows by Mr. Risley :—

'In the Dravidian type the form of the head usually inclines to be dolichocephalic, but all other characters present a marked contrast to the Aryan. The nose is thick and broad, and the formula expressing its proportionate dimensions is higher than in any known race, except the Negro. The facial angle is comparatively low ; the lips are thick ; the face wide and fleshy ; the features coarse and irregular. The average stature ranges in a long series of tribes from 156·2 to 162·1 centimetres ; the figure is squat, and the limbs sturdy. The colour of the skin varies from very dark brown to a shade closely approaching black . . . The typical Dravidian . . . has a nose as broad in proportion to its length as the Negro.'

The hair is curly, and in this respect the Dravidians differ from the Australians, with whom they agree in several other characteristics.

The Dravidian race is not found outside India. It has already been remarked that the Australians share many of the characteristics of the

Distribution of the race.

Dravidians. Anthropologists, nevertheless, consider them to be a distinct race. The various Mōn-Khmēr tribes and the Sakeis of Malacca agree with the Dravidians in having a dolichocephalic head, a dark colour of the skin, and curly hair. They are not, however, considered to be identical with them.

Archæologists are of opinion that the various stone implements which are found from Chota Nagpur on the west to the Malayan peninsula on the east are often so similar in kind that they appear to be the work of one and the same race. Attention has also been drawn to analogous customs found all over the same area, and to other coincidences. It will be mentioned later on that philological reasons can likewise be adduced to support the supposition of a common substratum in the population of parts of Nearer India, Farther India, and elsewhere. We cannot decide whether the Dravidian race is directly descended from that old substratum. At all events, the race is commonly considered to be that of the aborigines of India, or, at least, of Southern India.

The various groups into which anthropology divides men are nowhere pure and unmixed. There are also within the Dravidian race great fluctuations in the shape of the skull, the form of the nose, the darkness of the skin, and so forth. It seems therefore necessary to conclude that, in the course of time, numerous racial crossings have taken place.

The probability of such a conclusion is enhanced by a consideration of the languages spoken by the Dravidian race. According to the eminent German philologist and ethnologist Friedrich Müller, they are the Muṇḍā dialects, Singhalese, and the Dravidian languages proper. Müller's classification of the languages of the world is based on principles which differ widely from those adopted by former writers on the subject, and it will be necessary to give a short explanation of his methods in order to ascertain how much importance he himself would attach to the fact that several languages of different origin are, in his system, classed together within one and the same group.

Language.

According to Müller, man can only have developed a real language after having split up into races, and the various languages in actual use must therefore be derived from different racial bases. Nay, it seems even necessary to assume that the individual race had often split up into further sub-divisions before developing a language of its own. All the languages of one race are not, therefore, necessarily derived from the same original.

Among the languages of the Draviḍa race Singhalese occupies a position of its own and does not appear to have anything to do with the rest. It is an Aryan dialect and has been brought to Ceylon from India at a very early period. There seem to be traces of a non-Aryan substratum, under the Aryan superstructure, but we are not as yet in a position to judge with certainty as to the nature of this substratum.

With regard to the remaining languages of the race, opinion has been divided, some scholars thinking it possible to derive the Muṇḍā and Dravidian forms of speech from the same original, and others holding that they have nothing to do with each other. The latter opinion seems to be commonly held by scholars in Europe.

Muṇḍā and Dravidian.

The Rev. F. Hahn, on the other hand, in his *Kurukh Grammar*, Calcutta, 1900, pp. 98 and ff., maintains that there is a strong Dravidian element in Muṇḍārī grammar. Muṇḍārī is a typical Muṇḍā language, and the view advocated by Mr. Hahn accordingly leads up to the suggestion of a connexion between the Muṇḍā and Dravidian forms of speech, *i.e.*, among all the principal languages of the Dravidian race. This theory is *a priori* very probable. An examination of Mr. Hahn's arguments will, however, show that it cannot be upheld.[1]

He commences by giving a list of words which are common to the Muṇḍā Muṇḍārī and to the Dravidian Kurukh. He does not attach much importance to such cases of coincidence in vocabulary, and rightly so. In the first place, Kurukh has largely borrowed from Muṇḍārī, and in the second place, it is only to be expected that many words should be common to the two families. Even if we assume that the Dravidian race of the present day consists of two originally different elements, the Muṇḍās and the Draviḍas, it must have been formed or rather must have developed in such a way that the two original races were mixed together. The result of such a mixture must inevitably be that the languages of both races influenced each other in vocabulary. Moreover, the list published

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[1] My non-acceptance of Mr. Hahn's conclusions must not be taken as suggesting that I have anything but the greatest respect for the modesty and learning displayed in his *Kurukh Grammar*. Indeed, it is the fact that these conclusions are supported by his authority that has compelled me to enter into details in giving my reasons for differing from him. Otherwise the question could have been dismissed in a few words.

by Mr. Hahn contains several Aryan loan-words and also some words where the analogy is only apparent. Compare Muṇḍārī *eṅgā*, mother, but Kurukh *iṅg-yō*, *my*-mother, in which the word *iṅg* means 'my.'[1]

I therefore pass by the asserted correspondence in vocabulary. It seems to me that a thorough comparison of Muṇḍā and Dravidian vocabulary will show that the common element is unimportant.

Mr. Hahn further mentions some points where he finds a correspondence between Muṇḍā and Dravidian grammar. It will be necessary to extend the investigation to other features also, in order to show the true relationship existing between the two families. Mr. Hahn's arguments can then be referred to in their proper place.

Phonology.—The most striking feature of Muṇḍā phonology is the existence of the so-called semi-consonants. There is nothing corresponding to these in Dravidian languages. On the other hand, the interchange between soft and hard consonants in Dravidian is not a feature of the Muṇḍā forms of speech.

Formation of words.—The Muṇḍā languages like the Dravidian ones make use of suffixes. The same is, however, the case in all Indian, and in many other, languages, and it is, moreover, possible or even probable that the use of suffixes in Muṇḍā is largely due to the influence of Dravidian or Aryan forms of speech. The Dravidian languages have nothing corresponding to the Muṇḍā infixes.

Nouns.—Dravidian nouns are of two kinds, *viz.*, those that denote rational beings, and those that denote irrational beings, respectively. The two classes differ in the formation of the plural, and also in other respects. The state of affairs in Muṇḍā is quite different. Here we find the difference to be between animate and inanimate nouns, quite another principle of classification, pervading the whole grammatical system. Both classes, moreover, denote their plural in the same way. Further, Dravidian languages often have different forms for the masculine and feminine singular of nouns denoting rational beings, while the Muṇḍās make no difference whatever.

Dravidian languages have two numbers, the singular and the plural. The Muṇḍā dialects have three.

The formation of cases is quite different in the two families. The Dravidian languages have a regular dative and an accusative, while the cases of the direct and indirect object are incorporated in the verb in Muṇḍā. The suffix *kē*, which is used to denote the direct and the indirect object in some mixed dialects of Muṇḍārī, is a foreign element. In the face of such facts the comparison of the Kurukh ablative suffix *ti* with Muṇḍārī *tē*, which is not a real ablative suffix, is of no avail, even if the Kurukh *ti*, *nti*, should prove to be different in its origin from Tamil *iṉṟu*, Kanarese *inda*, Tulu *edd*.

In this connexion it should also be noted that the Muṇḍā languages do not possess anything corresponding to the Dravidian oblique base.

Adjectives.—Adjectives are of the same kind in both families. The same is, however, the case in almost all agglutinative languages.

Numerals.—No connexion whatever can be traced between the Muṇḍā and Dravidian numerals. Moreover, the principles prevailing in the formation of higher

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[1] *Yō* 'mother,' is a very common word in many languages. It also occurs in Santāli under the form of *ayō*. Like so many other terms of relationship it is a nursery word and cannot be adduced as a proof of relationship between such languages as possess it.

numbers are different in the two families. The Draviḍas count in tens, the Muṇḍās in twenties.

Pronouns.—The pronoun *iñ*, *iṅg*, I, in Muṇḍā dialects has been compared by Mr. Hahn with the Kurukh *ēn*, oblique *eṅg*. It will, however, be shown in the introduction to the Dravidian family that the base of the Dravidian word for 'I' is probably *ē*, while the essential part of the Muṇḍā pronoun is *ñ* or *ṅ*.

Mr. Hahn further remarks that both families have different forms for the plural of the personal pronoun of the first person according to whether the party addressed is included or not. It will be pointed out in the introduction to the Dravidian family that it is very questionable whether this is originally a feature of the Dravidian forms of speech. Moreover, the use of two different forms for 'we' occurs in other families which have nothing to do with the Muṇḍās and Draviḍas, *e.g.*, in the Nuba languages, the Algonquin languages, etc.

Mr. Hahn further compares Kurukh *ēkā*, who? with Muṇḍārī *oko*. But the base of *ē-kā* is *ē* or *ī*, as is clearly shown by other Dravidian forms of speech.

No conclusion whatever can be drawn from the absence of a relative pronoun in both families. The same is, as is well known, the case in numerous languages all over the world.

Verbs.—Every trace of analogy between the Muṇḍā and Dravidian families disappears when we proceed to deal with the verbs. Mr. Hahn compares some suffixes in Kurukh and Muṇḍārī. It is not necessary to show in detail that his comparisons will not stand a close examination. I shall only take one typical instance. He compares the Muṇḍārī suffix of the simple past tense passive *jan*, which corresponds to Santālī *en*, with Kurukh *jan*, which is the termination of the first person singular feminine of such verbs as end in *n*. The *j* of the Kurukh tense is softened from *ch*, as is clearly shown by connected dialects. The *j* of Muṇḍārī *jan*, on the other hand, is derived from *y* in *yan* = Santālī *en*. The final *n* of Kurukh *jan* is the personal termination of the first person singular, and is dropped in other persons; the *n* of Muṇḍārī *jan* is the sign of the passive and runs through all persons.

The rest of Mr. Hahn's comparisons are of the same kind and can safely be left out of consideration.

On the other hand, the whole conjugational system is quite different in the Dravidian and in Muṇḍā languages. The Dravidian system is very simple, only comprising two or three tenses; in Muṇḍā we find an almost bewildering maze of conjugational forms. The Dravidian verb can be characterized as a noun of agency; the Muṇḍā verb is an indefinite form which may be used at will as a noun, an adjective, or as a verb. The most characteristic features of the Muṇḍā verb, the categorical *a* and the incorporation of the direct and the indirect object in the verb, are in absolute discord with Dravidian principles. The Muṇḍā languages, on the other hand, do not possess anything corresponding to the Dravidian negative conjugation.

It is not necessary to go further into detail. The two families only agree in such points as are common to most agglutinative languages, and there is no philological reason for deriving them from the same original.

On the other hand, the Muṇḍās and the Draviḍas belong to the same ethnic stock. It has, however, already been remarked that the physical type is not uniform throughout. If we are allowed to infer from this fact that the Dravidian race is a mixed one and consists of more than one element, the philological facts just drawn attention to seem to show that the chief components of the actual race are the Muṇḍās on the one hand and the Draviḍas on the other. The Muṇḍās are everywhere found in the hills and jungles, *i.e.* in surroundings in which we might reasonably expect to find the remnants of aboriginal races. We cannot, however, now decide if the dialects spoken by them at the present day are derived from the language of those aborigines, and there are, moreover, no traces of their having at any time been settled in the south. With regard to the Draviḍas, some authorities believe that they arrived in India from the south, while others suppose them to have entered it from the north-west where a Dravidian language is still spoken by the Brāhūīs of Baluchistan. The Brāhūīs do not belong to the Dravidian race, but are anthropologically Eranians, *i.e.* they have merged into the race of their neighbours. It is possible that the same is the case with the Dravidian tribes of the south wherever they came from, but anthropology only tells us that the Dravidian race comprises Muṇḍās and Draviḍas, and we have no information to show that the Draviḍas are not the aboriginal inhabitants of the south.

Philology does not tell us much about the question. It will be shown later on that the Muṇḍā languages agree in so many points with various forms of speech in Farther India, the Malay peninsula, and the Nicobars, that there must be some connexion between them all. The Dravidian languages, on the contrary, form an isolated group. There are no traces of connected forms of speech in the surrounding countries. Comparative philologists agree that the Muṇḍā languages, Khassi, Mōn-Khmēr, Nancowry, and the speech of the aboriginal races of the Malay peninsula contain a common substratum, which cannot be anything else than the language of an old race which was once settled in all those countries. No traces of that common stock can be shown to exist· in the Dravidian forms of speech, and from a philological point of view, it therefore seems probable that the Dravidian *languages* are derived from the speech of an aboriginal Dravidian population of Southern India, while the Dravidian *race* at some remote period has received an admixture of tribes belonging to the same stock as the Mōn-Khmērs of Farther India.

The question of the origin and the old distribution of the Dravidian race cannot, however, be solved by the philologist. It is a subject which properly belongs to the domain of anthropology, and of anthropology alone. The denomination of the race is that given by anthropologists, and from the point of view of the philologist it is just as unsuitable as, if not more unsuitable than, the name Aryan which is used by some to denote the old people whose language is the origin of the various Indo-European tongues. For our present purpose it is sufficient to state that the languages of the Muṇḍās and the Draviḍas are not connected but form two quite independent families. They will accordingly be described as such, and I now proceed to give a more detailed account of the Muṇḍā family.

PART I.

MUṆḌĀ FAMILY.

INTRODUCTION.

The Muṇḍā family is the least numerous of the four linguistic families which divide among themselves the bulk of the population of India. The number of speakers is only about three millions.

The Muṇḍā family has been known under various names. Hodgson classed the languages in question under the head of Tamulian. Hō, Santāli, Bhumij, Kurukh, and Muṇḍārī are, according to him, 'dialects of the great Kól language.' The word Kol or Kolh is a title applied by Hindūs to the Hōs, Muṇḍāris, and Orāōs, and sometimes also to other tribes of the Muṇḍā stock. Among the Santāls the corresponding word *kắlhắ* is used to denote a tribe of iron smelters in the Sonthal Parganas and neighbourhood. It is probably connected with caste names such as Kōḷī, but we do not know anything really certain about the original meaning of the word. *Kōla* occurs as the name of a warrior caste in the Harivaṁśa. The word *kōla* in Sanskrit also means 'pig,' and some authorities hold that this word has been used by the Aryans as a term of abuse in order to denote the aboriginal tribes. According to others 'Kol' is the same word as the Santāli *hắṛ*, a man. This word is used under various forms such as *hắṛ*, *hắṛắ*, *hō*, and *kōrō* by most Muṇḍā tribes in order to denote themselves. The change of *r* to *l* is familiar and does not give rise to any difficulty. It is even possible that the Aryans who heard the word *hắṛ* or *kōr* confounded it with their own word *kōla*, a pig. The Santāli form *kắlhắ* must in that case have been borrowed back again from the Aryans.

The name Kol has the disadvantage that it is not used in India to denote all the various tribes of the Muṇḍā family. On the other hand, it is also applied to the Orāōs who speak a Dravidian dialect. It is therefore apt to be misunderstood. As has already been remarked, Hodgson used the name to denote Hō, Santāli, Bhumij, Kurukh, and Muṇḍārī. He was followed by Logan, who, however, excluded Kurukh. Logan also followed Hodgson in considering the Muṇḍā languages as a Dravidian group, which he called North Dravidian. Both he and Hodgson, accordingly, laboured under the illusion that the languages of Muṇḍās and the Dravidas were derived from the same original.

The late Professor Max Müller was the first to distinguish between the Muṇḍā and Dravidian families. He says:—

> 'I can see indeed many coincidences between Uraon, Rajmahali, and Gondi on one side, and Sinhbhum (*i.e.* Hō), Sontal, Bhumij, and Mundala words on the other, but none whatever between these two classes. I, therefore, suppose that in the dialects of the last four tribes, we have traces of a language spoken in India before the Tamulian conquest . . . The race by which these dialects are used may have merged into the Tamulic in places where both have been living together for some time. Both are, therefore,

promiscuously called Koles.   But historically as well as physiologically there is
sufficient evidence to show that two different races, the Tamulic and an
earlier race, came in contact in these regions, whither both fled before the
approach of a new civilisation . . . These people called themselves " Munda,"
which, as an old ethnic name, I have adopted for the common appellation
of the aboriginal Koles.'

The designation of the family as the 'Muṇḍā family' is thus due to Max Müller,
and it has been retained in this Survey because it is that originally given by the scholar
who first clearly distinguished the family from the Dravidian forms of speech, and
because other names which have been proposed are objectionable for other reasons.   It is
not, however, a very appropriate denomination.   The word Muṇḍā is used by foreigners
to designate the Muṇḍās of the Ranchi district, i.e. only a section of the whole race.
In Muṇḍārī it denotes the village chief and is also used as an honorific designation of
landed proprietors, much in the same way as Māñjhī in Santālī.   Muṇḍā therefore
properly only applies to that section of the tribe who speak the Muṇḍārī language, and
its use as a common designation of the whole family is only a conventional one.

The denomination Muṇḍā was not long allowed to stand unchallenged.   Sir George
Campbell in 1866 proposed to call the family Kolarian.   He was of opinion that Kol had
an older form Kolar which he thought to be identical with Kanarese kallar, thieves.
There is absolutely no foundation for this supposition.   Moreover, the name Kolarian is
objectionable as seeming to suggest a connexion with Aryan which does not exist.

The name Kolarian has, however, in spite of such disadvantages become very widely
used.   Mr. Skrefsrud, and after him Professor Thomsen of Copenhagen, have brought
a new name into the field, viz. Kherwarian or Kharwarian.   Kherwār or Kharwār is
according to Santālī tradition, the name given to the old tribe from which Santāls,
Hōs, Muṇḍās, Bhumij, and so forth are descended.   So far as I can see it includes the
bulk of the family, and has great advantages as compared with other titles.   It is not,
however, quite free from objection.   There are no indications of the southern and
western tribes, such as Khariā, Juāṅg, Savara, Gadabā, and Kūrkū, having ever been
included in the Kherwār tribe, and there seems to be little reason for replacing one
incorrect name by another which is less incorrect, it is true, but is still not quite appro-
priate.   The name Kherwārī will therefore in this Survey be reserved for the principal
Muṇḍā language which is known as existing in several slightly varying dialects such as
Santālī, Muṇḍārī, Hō, and so forth.

If we were to coin a new term for the family, the analogy of the denomination Dravi-
dian might suggest our adopting a Sanskrit name.   In Sanskrit the common name for
the Muṇḍā aborigines seems to be Nishāda.   The Nishādas are · identified with the
Bhillas.   They are found to the south-east of Madhyadēśa and in the Vindhya range.
Their country is said to begin at the place where the river Sarasvatī disappears in the
sands.   In other words, the Nishādas lived in the desert and in the hills to the south
and east of the stronghold of the Aryans, i.e. in districts where we now find Muṇḍā tribes
of their descendants.   Compare Wilson's Vishṇu Purāṇa, pp. 100 and f.

It would, however, only mean adding to the confusion which already exists if we
were to propose a new name for the family, and the denomination introduced by Max
Müller when he first showed that the languages in question formed one distinct group,
will be adhered to in these pages.

The principal home of the Muṇḍā languages at the present day is the Chota
Nagpur Plateau. Speakers are further found in the
adjoining districts of Madras and the Central Provinces, and
in the Mahadeo Hills. They are almost everywhere found in the hills and jungles, the
plains and valleys being inhabited by people speaking some Aryan language.

The Muṇḍā race is much more widely spread than the Muṇḍā languages. It has
already been remarked that it is identical with the Dravidian race which forms the
bulk of the population of Southern India, and which has also contributed largely to the
formation of the actual population of the North. It is now in most cases impossible to
decide whether an individual tribe has originally used a Muṇḍā or a Dravidian form of
speech. The two racial groups must have merged into each other at a very early
period. One dialect, the so-called Nahāli, still preserves traces of a manifold influence.
It appears to have originally been a Muṇḍā form of speech, but has come under the
influence of Dravidian languages. The result is a mixed dialect which has, in its turn,
come under the spell of Aryan tongues, and which will probably ere long become an
Aryan language. The same development has probably taken place in many other
cases. The numerous Bhil tribes occupy a territory of the same kind as that inhabited
by the Muṇḍās. Their various dialects show some traces of Dravidian influence, and
it seems allowable to infer that these are the result of the same development the first
stage of which lies before us in Nahāli. It is also probable that the tribes who speak
various broken dialects in Western India, such as Kōḷī and so forth, have originally
used a Muṇḍā form of speech. It is not, however, now possible to decide the question.

There are, on the other hand, several Aryanised tribes in Northern India who have
certainly once spoken some Muṇḍā dialect. Such are the Cheros in Behar and Chota
Nagpur, the Kherwārs, the Savaras who have formerly extended so far north as
Shahabad, many of the so-called Rājbansis, and so forth. Traces of an old Muṇḍā
element are apparently also met with in several Tibeto-Burman dialects spoken in the
Himalayas. Compare the remarks in Vol. iii, Part i of this Survey. At all events, Muṇḍā
languages must once have been spoken over a wide area in Central India, and probably
also in the Ganges valley. They were, however, early superseded by Dravidian and
Aryan forms of speech, and at the present day, only scanty remnants are found in
the hills and jungles of Bengal and the Central Provinces.

It is no longer possible to decide to what extent the Muṇḍā languages can have
influenced the other linguistic families of India. Our
knowledge of them only dates back to the middle of the
last century. Attention will be drawn to a few facts in
the introduction to the Dravidian family which apparently point to the existence of a
Muṇḍā element in Dravidian grammar. The whole matter is, however, beyond the
limit of our observations, as the Muṇḍā influence must have been exercised at a very
early period. In the case of Aryan languages, the Muṇḍā influence is apparently
unimportant. Professor Thomsen is of opinion that such an influence has prob-
ably been at play in fixing the principle regulating the inflexion of nouns in Indo-Aryan
vernaculars. It is, however, more probable that it is Dravidian languages which have
modified Aryan grammar in such characteristics, and that the Muṇḍā family has thus,
at the utmost, exercised only an indirect influence through the Dravidian forms of

speech. There is, however, one instance where Mundā principles appear to have pervaded an Aryan language, viz. in the conjugation of the Bihārī verb. Though the different forms used to denote an honorific or non-honorific subject or object and the curious change of the verb when the object is a pronoun of the second person singular can be explained from Aryan forms, the whole principle of indicating the object in the verb is thoroughly un-Aryan, but quite agrees with Mundā grammar. The existence of a similar state of affairs in Kāśmīrī and in Shīnā must, of course, be accounted for in a different way.

It has already been remarked that the Mundās and Draviḍas are considered by anthropologists to belong to the same race, but that their Relationship to other languages. languages are not connected. Within India proper the Mundā dialects form an isolated philological group. In Farther India and on the Nicobar Islands, on the other hand, we find a long series of dialects which in so many important points agree with the Mundā languages that it seems necessary to assume a certain connexion. These languages include the so-called Mōn-Khmēr family, the dialects spoken by the aboriginal inhabitants of the Malayan Peninsula, and Nicobarese.

A short account of the Mōn-Khmēr family has been given above, in Vol. ii, pp. 1 and ff. A list of authorities will be found in the same place. The Mōn-Khmēr. family comprises several languages and dialects; and some of them differ considerably from the others. This is for instance the case with Anamese, which is even considered by some not to be a member of the family. It must have branched off at a very early period and has later on come under the influence of Chinese. Similarly the Cham dialect of the old Kingdom of Champa has been largely influenced by Malay, and has even borrowed the Malay numerals. In spite of all this, however, there are so many points of analogy between all the dialects that they must be classed together as one family.

The Mōn-Khmēr dialects had long been considered as connected with the Tibeto-Chinese languages. Professor Kuhn has, however, shown that they form a separate family, and that connected forms of speech are found among the polysyllabic languages of Nearer and Farther India. Even anthropologically the speakers of Mōn-Khmēr dialects differ from the Chinese.

The word Mōn has long ago been compared with Mundā, and nobody now doubts that there is a connexion between the Mōn-Khmēr and the Mundā languages. It has already been remarked that 'Mundā' is an Aryan word. It cannot therefore have anything to do with 'Mōn,' but that does not affect the argument. Pater W. Schmidt has been good enough to inform me that an older form of Mōn is Man.

The first to draw attention to the connexion between the Mundā languages and the Mōn-Khmēr family was Logan in his series of articles on the *Ethnology of the Indo-Pacific Islands*, in the *Journal of the Indian Archipelago*. 'Kol' is dealt with on pp. 199 and ff. of Vol. vii (1853). He was followed by F. Mason, in a paper on the Talaing language contributed to the fourth volume of the Journal of the American Oriental Society (1854). Mason tried to show that many Mōn words corresponded to others in use in Kolh (*i.e.* Mundārī), Gōndī, Kurukh, and Malto. His comparisons are not convincing. His word lists were, however, reprinted in the British Burma Gazetteer

and also in the seventeenth volume of the French *Revue de linguistique* (pp. 167 and ff.).

The comparative tables of numerals and pronouns published by Max Müller in his letter on the classification of Turanian languages were made use of by the German Professor W. Schott for a comparison of the numerals and pronouns in Muṇḍārī and Anamese.

Sir A. Phayre followed Dr. Mason, and he also found his theory confirmed by the resemblance between the stone implements, the so-called shoulder-headed celts, found in Pegu and in Chota Nagpur.

Other scholars such as Haswell and Forbes did not believe in the theory of a connexion. Forbes thought that there might have been intercourse, but no racial affinity, between Mōns and Muṇḍās.

A full discussion of the correspondence between Mōn-Khmēr and Muṇḍā vocabulary was given by Professor E. Kuhn in the paper mentioned under authorities below. He sums up his results as follows:—

> 'There are unmistakable points of connexion between our monosyllabic Khasi-Mōn-Khmēr family and the Kolh languages, Nancowry, and the dialects of the aborigines of Malacca. It would be rash to infer at once from this fact that it has the same origin as those eminently polysyllabic languages. It seems, however, certain that there is at the bottom of a considerable portion of the population of Further and Nearer India a common substratum, over which there have settled layers of later immigrants, but which, nevertheless, has retained such strength that its traces are still clearly seen over the whole area.'

The relationship existing between the Mōn-Khmēr languages and the dialects spoken by the wild tribes on the Malay Peninsula has lately been separately dealt with by Pater W. Schmidt. The result of his very careful and detailed studies is that the dialects in question, the so-called Sakei and Semang, must be considered as really belonging to the Mōn-Khmēr family.

We shall now turn to the relationship existing between the Muṇḍā and the Mōn-Khmēr languages.

Phonology.—The phonetic systems agree in several points. Thus both families possess aspirated hard and soft letters. Both avoid beginning a word with more than one consonant, and so forth. The most characteristic feature of Muṇḍā phonology are the so-called semi-consonants k', ch', t', p'. They are formed in the mouth in the same way as the corresponding hard consonants k, ch, t, and p, but the sound is checked, and the breath does not touch the organs of speech in passing out. The sound often makes the impression of being slightly nasalised, and we therefore find writings such as tn or dn instead of t'; pm or bm instead of p', and so forth. Some corresponding sounds exist in Sakei and connected languages. In the Mōn-Khmēr forms of speech final consonants are, as a general rule, shortened in various ways. Similarly in Cham final k, t, p, and h are not pronounced, or their enunciation is at least checked so that only a good observer can decide which

sound is intended.   As examples from the Mōn-Khmēr languages, we may quote Khmēr *tāk*, Bahnar *tah*, to lay down; Khmēr *tŭch*, like; Bahnar *hadoi*, in the same way; Khmēr *tăp*, Bahnar *tăm*, to perforate, etc.   It is impossible not to compare these sounds with the Mundā semi-consonants.

Formation of words.—It is difficult to compare the formation of words in the Mundā and Mōn-Khmēr families.   Nobody has as yet attempted to give a thorough analysis of the vocabulary of the Mundā dialects, and I have not had access to sufficient materials for a thorough study of the Mōn-Khmēr languages.[1]   We can, however, already point out some characteristics in which both families agree.   The most important one is the common use of infixes.   Compare Khmēr *kal*, to support; *kh-n-al*, support: Stieng, *sa*, eat; *sĕ-p-a*, food, and so forth.   I may further mention the reduplication of the base or of its first letters, and the use of prefixes, though we are not as yet sufficiently acquainted with the rôle which those latter additions play in the formation of Mundā words.

Vocabulary.—The vocabulary of both families often agrees in a very striking manner.   Attention has long ago been drawn to the conspicuous similarity of the numerals.   The short table which follows will be sufficient to illustrate the matter.   Further details will be found in the works by Messrs. Kuhn and Schmidt mentioned under authorities :—

	Santālī.	Khaṛiā.	Savara.	Khmēr.
1.	*mit'*	*moy od*	*bo, aboi, mi-*	*mŭy.*
2.	*bar*	*ubār*	*bāgu, bār-*	*bĭr.*
3.	*pä*	*upē*	*yāgi, yār-*	*pïy.*
4.	*pon*	*i'pon*	*uñji*	*puon.*
5.	*māṛā̆*	*moloi*	*molloi*	*prā, Mōn p'sun.*
6.	*turui*	*tiburu*	*tuḍru, turru*	*kroŭ, Bahnar tŏdrāu, Mōn t'rāu.*
7.	*eae*	*gul*	*gul-ji*	*grul.*
8.	*irɩl*	*thām*	*tam-ji*	*kati, Anam tam, Sne thkol.*
9.	*arā*	*tomsiñ*	*tim-ji*	*kausar, Bahnar tŏxin, Palaung tim.*
10.	*gäl*	*gol*	*gal-ji*	*uai, Lemet kel.*

It is not necessary to enter into a detailed discussion of the forms given in the table. The striking agreement leaps at once to the eye.

With regard to pronouns we cannot expect to find corresponding forms throughout. The old personal pronouns are so commonly replaced by complimentary nouns in all the languages of Farther India that it would often be useless to make a comparison.   Some striking instances, however, are still available which show that the two families have

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[1] Pater W. Schmidt's masterly treatment of the phonology of these forms of speech could not be utilized for this introduction.

here also preserved important traces of a common origin, or, at all events, of a common substratum. Compare the table which follows :—

	I	WE TWO		WE	
		exclusive.	inclusive.	exclusive.	inclusive.
Santāli	*iñ*	*(a)liñ*	*(a)lañ*	*(a)lā*	*(a)boñ*
Bahnar	*iñ*	*ñi*	*ba*	*ñon*	*bōñ*

There is no difficulty in comparing Santāli *liñ*, I and he, with Bahnar *ñi*. Compare Santāli *ñäl*, Muṇḍāri *lel*, see.

The personal pronouns are often suffixed in both families in order to supply the place of possessive pronouns.

We can further compare the demonstrative bases *ni* and *no* in Santāli with Bahnar *ne*, this ; *no*, that, and so on.

There is also a considerable proportion of the vocabulary which is common to both families. It will be sufficient to give a few instances.

I.—Parts of the body.

Back.—Santāli *dea*, Khaṟiā *kuṇḍabn*, Savara *kiṇḍon* ; Bahnar *kedu*.

Blood.—Santāli *māyām* ; Stieng *maham*.

Eye.—Santāli *mãt'* ; Bahnar, etc., *mat*.

Foot.—Santāli *jaṅga*, Juāng *ijiñ* ; Bahnar *jöñ* ; Stieng *joñ*.

Hand.—Santāli *ti* ; Bahnar, etc., *ti*.

Nose.—Santāli *mũ*, Bahnar, etc., *muh*.

II.—Animals.

Bird.—Santāli *sim* ; Bahnar *śēm*, Mōn *chẽ*.

Crab.—Santāli *kaṭkām* ; Bahnar *kōtam*.

Dog.—Savara *kinsor* ; Huei, Sue, etc., *śor*.

Fish.—Kūrkū *kākū* ; Bahnar, etc., *ka*.

Peacock.—Santāli *marak'* ; Mōn *mrāk*.

Snake.—Santāli *biñ* ; Bahnar *bih*, Stieng *bẽh*.

Tiger.—Santāli *kul*, Muṇḍāri *kulā*, Mōn, Bahnar *kla*, Kuy *khola*.

III.—Objects of nature.

Earth.—Santāli *āt* ; Muṇḍāri *ote* ; Mōn *ti*.

Mountain.—Santāli *buru* ; Kuy *brōu, brau*.

Forest.—Santāli *bir* ; Khmēr *brèi*, Bahnar, etc., *bri*.

Salt.—Santāli *bu-lu-ñ* ; Stieng *bõh*, Bahnar *boh*.

Sun.—Santāli *siñ* ; Palaung *señei*, Selong *señ*.

Wood.—Santāli *bir* ; Bahnar, etc., *bri*.

Water.—Santāli *dak'* ; Bahnar, etc., *dak*.

IV.—Miscellaneous.

Die.—Santāli *gāch'* ; Khmēr *kh-m-och*, corpse.

Drunk.—Santāli *bul* ; Bahnar, Khmēr *bul*.

Eat.—Santālī *jám, jo* ; Bahnar *śa*, Mŏn *chu*, Proons *choṅ.*

Lie down.—Santālī *gitich'* ; Mŏn *stik.*

Child.—Santālī *hán*, Kūrkū *kōn* ; Mŏn, Anam, etc., *kōn.*

Name.—Santālī *ñu-tu-m*, Korwā *yum*, Savara *ñim*, Kūrkū *jūmū* ; Mŏn *ymu,*. Khmēr *jhmŏḥ.*

Not.—Santālī *baṅ* ; Rengao *bi.*

The preceding remarks will have been sufficient to show that the general frame-work of both families is so analogous that there must be a close connexion. The inflexional system and the structure of sentences, on the other hand, differ in both. I do not think that much importance should be attached to the fact that the modern order of words is different. The same is the case in two so closely connected groups of one and the same family as Tai and Tibeto-Burman. It is more important that the conjugation of verbs is quite different. It should, however, be borne in mind that we do not know much about the history of the Muṇḍā and Mŏn-Khmēr languages. We cannot any more consider them as unmixed forms of speech, and the different conjugational system can very well be due to foreign influence.

The Mŏn-Khmēr languages are monosyllabic and the Muṇḍā family polysyllabic. That is not, however, a sufficient reason for separating the two families. It is only the bases in Mŏn-Khmēr that are monosyllabic. Polysyllabic words are of common occurrence, just as is the case in Sakei and Semang, and it is very probable that further research will show that the bases of Muṇḍā words are likewise monosyllabic.

The most probable solution of the whole problem seems to be that the Muṇḍā and the Mŏn-Khmēr languages are derived from one and the same base. Each group has, however, had an independent history of its own, under the influence of various foreign elements. It seems probable that the Muṇḍā languages have developed the tendencies of the common parent tongue with the greatest fidelity. The tribes speaking them have led a more secluded existence than the Mŏn-Khmērs. The old history of both groups is, however, as yet lost in the mist of antiquity.

It has already been remarked that the aboriginal languages of the Malay Peninsula are so closely related to Mŏn-Khmēr that Pater Schmidt, the latest and best authority on the subject, does not hesitate to consider them as a branch of that family. They are spoken by the Sakei and Semang tribes. The Sakeis are also anthropologically connected with the Mŏn-Khmēr tribes. The Semangs, on the other hand, are Negritos, and Pater Schmidt is probably right in supposing that they have abandoned their original speech and adopted a foreign one. The oldest population of the Malay Peninsula were probably all Negritos, and the Sakeis are therefore perhaps later immigrants. According to Forbes, ' the earliest Mŏn traditions speak of a race, called Beloos (monsters) whom the Mŏn and Burman races found occupying the sea-coast.' It is possible that the ' Beloos ' were Negritos. We do not, however, know anything certain about them or their history.

It is not necessary to enter into details with regard to the dialects of the Sakeis and Semangs. Most of the remarks already made about the Mŏn-Khmērs apply equally to them.

According to Colonel Sir Richard Temple, ' the Nicobarese speak one language in

six dialects so different as to be mutually unintelligible to the ear. These six dialects are, from North to South, Car-Nicobar, Chowra, Teressa, Central, Southern and Shom Pen.' The same authority sums up the results of his enquiries into the philological position of Nicobarese as follows :—

' The Nicobarese have been on the same ground for at least 2,000 years, and they have a tradition of a migration from the Pegu-Tenasserim Coast. They have been quite isolated from the coast people, except for trade, for all that period. Their language has been affected by outside influences almost entirely only in trade directions, and then not to a great degree. It has been subjected to internal change to a certain degree by the effects of tabu. Yet we find roots in the language of the kind that remain unchanged in all speech, which are apparently beyond question identical with those that have remained unchanged in the dialects of the wild tribes of the Malay Peninsula ; these very roots owe their existence among the wild tribes to the effect on them of the influence of the Indo-Chinese languages, civilised and uncivilised. Considering then the long isolation of the Nicobarese, it is a fair inference that these islanders probably preserve a form of the general Indo-Chinese speech that is truer to its original forms than that of any existing people on the Continent.'

When writing the above, Sir R. Temple was unacquainted with Pater Schmidt's studies. We now know that the wild tribes of the Malay Peninsula, the Sakeis and Semangs, speak a language which seems to be radically connected with Mōn-Khmēr. In the case of the Sakeis, it is probably the original language of the tribe, while the Semangs have adopted it from others. The many points of connexion between Nicobarese and those forms of speech therefore point to a similar state of affairs.

We may therefore sum up the preceding remarks as follows :—

The Mundās, the Mōn-Khmēr, the wild tribes of the Malay Peninsula, and the Nicobarese all use forms of speech which can be traced back to a common source, though they mutually differ widely from each other. Each of the tribes has had a development of its own, and each dialect has, in each case, struck out on independent lines. Their development has also been influenced from without, in consequence of race mixture with outsiders. We cannot, however, any more trace the various stages in that development, because the old history of the tribes in question is not known to us. Pater W. Schmidt divides all these languages into three main branches, *viz.* :—

I. Khassi; Wa angku, Riang, Palaung, and Danaw ; Nicobarese ;

II. Semang, Tembe, Senoi and Sakei;

III. Mōn-Khmēr languages, Anamese, Bersisi, and Mundā.

Professor Vilhelm Thomsen of Copenhagen, in his paper *On the position of the*

Kherwarian Languages, has tried to show that there is some connexion between the Mundā dialects and Australian languages. He says :—

' I desire to draw attention to a series of very remarkable coincidences between them (*i.e.* the Mundā languages) and several of the . . . . aboriginal languages in the southern part of the Australian-continent, such as Dippil and

Turrubul in Southern Queensland ; Kamilaroy, 'Wiradurei, Lake Macquarie, Wodi-Wodi, and others in New South Wales ; the languages spoken on the Encounter Bay and about Adelaide, and also the Parnkalla spoken to the west of Spencer's Gulf in South Australia ; and lastly several languages of West Australia. These South-Australian languages cannot, notwithstanding the great difference existing between them, be separated from each other, but they must be supposed to have some common origin. The points of analogy which have been supposed to exist between them and the Dravidian languages, must certainly be dismissed. Compare Friedrich Müller, Grundriss der Sprachwissenschaft, Vol. ii, Part i, pp. 95 and ff. On the other hand, I think there is unquestionably a certain connexion between the Australian and Kherwarian languages.

It is not only possible to point to similarity in vocabulary, but especial stress should be laid on the fact that the analogy extends to the principles according to which the languages are built up and to the relations and ideas which have found their expression in the grammatical forms. There seems also to be an unmistakable similarity in some details of these forms, if it is permissible to draw any conclusions in this respect so long as we are quite ignorant of the phonetical development of the languages. We cannot, however, expect to find any obvious analogy throughout in grammatical details, the less so when we remember how much the Australian languages themselves differ from each other in this respect.'

Professor Thomsen thinks that these similarities must be explained by the supposition that Indian Muṇḍās, or some closely connected tribe, emigrated towards the east and south-east, ' say to New Guinea, where von der Gabelentz thinks that they have left traces in the languages on the Maclay coast, but especially to the south of the Australian continent, where the languages still are of a kind similar to the Kherwarian, though crossings and intermixtures, of which nothing can as yet be known, have no doubt also taken place here.'

A similar theory has been propounded by G. von der Gabelentz in his book *Die Sprachwissenschaft*. Leipzig, 1891, pp. 274 and f. He says:—

'We are probably justified in speaking of a Kolarian-Australian family of languages.'

Von der Gabelentz has not adduced any facts in support of this view. It is possibly based on a comparison of materials which are not accessible to me. Professor Thomsen, on the other hand, gives some details, and it will be necessary to examine them.

Vocabulary.   His first argument is based on some correspondence in vocabulary, and he here enters into details, as follows :—

'Santāli *iñ*, I ; Muṇḍārī *iñ*, *aiñ*. correspond to forms containing an *ñ* in all Australian languages ; thus Dippil, Turrubul, Kamilaroy, Adelaide, Parnkalla *ñai*, etc.

Santāli *aliñ*, Muṇḍārī *aliñ*, we two (*i.e.* he and I) correspond to Dippil *ña-liñ*, *a-len* ; Kamilaroy *ñu-le* ; Wiradurei *ña-li* ; Lake Macquarie (oblique) *ña-lin* (thou and I ; *ñalin-pon*, he and I) ; Adelaide, Parnkalla *ña-dli* ; West-Australian *ña-li*.

Santāli *alā*, we,=Turrubul *ṅu-le;* Adelaide *ṅa-dlū*, etc.

Santāli *uni, nui,* he, she, it (animate beings) *ona, noa* (inanimate), should be compared with Lake Macquarie *noa,* he, that; *uni, unoa,* this; Dippil *unda,* Turrubul *wunāl,* he, etc.'

Professor Thomsen further compares Santāli *mēt',* eye, with Kamilaroy, Wiradurei *mil,* Wodi-Wodi *mēr;* Santāli *mu,* nose, with Kamilaroy, Dippil *mūrū,* Turrubul *mūro;* Santāli *jaṅga,* foot, with Wiradurei *dinaṅ,* Kamilaroy *dina,* Dippil *dzhinuṅ;* Santāli *hāṛ,* man, with Lake Macquarie *kore,* Encounter Bay *korn* (compare Kūrkū *kōrō*); Santāli *baṅ,* not, with Dippil *ba.* We may add Santāli *alāṅ,* Turrubul *tuluṅ,* Lake Macquarie, Wodi-Wodi *tulun,* tongue. •

With regard to numerals Professor Thomsen compares Santāli *mit', mit'-(aṅ,* one, with Wodi-Wodi *mituṅ,* Kamilaroy *māl;* Santāli *bār,* two, with Lake Macquarie *buloāra,* Kamilaroy, Dippil, Wodi-Wodi *balār.*

I now proceed to an examination of these comparisons and begin with the numerals.

The similarity between Muṇḍā and Australian numerals is not very striking. Few Australian languages possess more than the three first numerals. The form for 'one' differs in most of them. Compare Lake Macquarie *wakol,* Wiradurei *ṅumbai,* Kingki *piēya;* Turrubul *kunar,* Dippil *kalim,* Encounter Bay *yamalailye,* Adelaide *kuma,* West Australian *kain, gain,* and so forth. Even Kamilaroy *māl* and Wodi-Wodi *mituṅ* do not exactly correspond to Santāli *mit',* the initial *m* of which word is an old prefix and at all events there can be no question of comparing the Australian word for 'one' in general with *mit'.*

With regard to 'two', most Australian languages possess forms beginning with a *b.* Thus, Lake Macquarie *buloāra,* Wiradurei *bula,* Kamilaroy, Dippil, and Wodi-Wodi *bālār,* Wailwun *bulugur,* Kingki *būdela,* Turrubul *būdēlā,* Lake Tyers *būlūman,* Lake Hindmarsh *pullet,* River Yarra *bolowīn,* Jajowerong *būlaitsh,* Witouro *bullait,* Toungurong *bullarbil.* The base seems to be *bula, bulo,* or something like that. The similarity with Muṇḍā *bār* is far from being evident, even if *b* is not an old prefix (compare Lemet *ar;* Khassi *ār*) but belongs to the base.

It cannot, however, be denied that a sort of similarity exists between the two first numerals in Muṇḍā and some Australian languages. It would be very rash to infer anything about their mutual relationship from this fact. A much more striking analogy can be found between the numerals in languages where community of origin is quite out of the question. Compare, for example, *ek,* one, in the language of the Mixteques in America, with the Hindōstānī *ēk.* Forms corresponding to Santāli *mit',* one; *bār,* two, are found in some Negro languages of Africa. Compare Herero *mue,* one; *vari,* two; Maba *bar,* two.

Moreover, every trace of analogy between Muṇḍā and Australian languages ceases when we go beyond two. I therefore think we are forced to the conclusion that the analogy in the case of the two first numerals is only apparent.

The same is, so far as I can see, the case with regard to pronouns.

The pronoun 'I' has forms containing an *ṅ* in many languages. Thus in Melanesian *ṅu, ṅ,* in Mande (Africa) *ṅ,* Bullom (Africa) *yaṅ,* and so forth. The pronominal suffixes of the first person in Australian languages, on the other hand, show that *ṅ* is not

essential to the pronoun. Compare Wiradurei *na-du*, I, to which correspond the suffixed forms *du* and *tu*. Similarly in Encounter Bay, 'I' is *ña-pe* or *ña-te*, and the corresponding suffixes are *ape*, *ap*, *an*, *ate*.

The forms of the dual and plural of the pronoun of the first person unquestionably bear some similarity to the corresponding Muṇḍā forms. In the Muṇḍā languages the bases of these forms are, however, *liñ*, *liñ*, and *le*, while *lin*, *li*, and *le* in the Australian languages appear to be suffixes of number. Compare Lake Macquarie *bu-la*, you two, Encounter Bay *ñur-le*, you two, and so forth.

The apparent similarity between the forms for 'we two' and 'we' is more than outweighed by the fact that the Australian languages do not appear to distinguish between forms including and such as exclude the party addressed in the dual and plural of the personal pronoun of the first person. Professor Thomsen, it is true, mentions *ña-lin*, thou and I; *ñalin-pon*, he and I, from the dialect spoken at Lake Macquarie. The latter form, however, contains the ordinary dual *ña-lin*, and the pronoun of the third person singular. It will be seen that the principle is quite different.

Moreover, the parallelism between Muṇḍā and Australian languages ceases to exist when we consider the forms for 'thou.' Melanesian, on the other hand, has forms, such as *mu*, *m*, which correspond to the Muṇḍā *am*. Compare also Bullom (Africa) *mun*, *moa*, thou.

Bases corresponding to Santālī *uni*, *nui*, *ona*, *noa*, this, do occur not only in Australian languages, but also in the Melanesian *na*, *n*, he, and in many other languages, including the Aryan dialects of India.

I therefore think that no conclusion whatever can be based on the apparent similarity in pronouns and numerals between the Muṇḍā languages on the one hand and the Australian on the other.

If we turn to the other words compared by Professor Thomsen the result will be the same. The similarity is, in most cases, far from being striking. I omit from consideration the words for 'nose' and 'foot' in which no one will, I think, deny that the analogy is very small indeed.

For 'eye' we find the forms *mil* and *mër* which Professor Thomsen compares with Santālī *mät'*. This latter word, however, more closely resembles forms such as *mata*, *mat*, *meta*, *eme*, and so forth, in numerous Oceanic languages. Compare also *mik*, and *mit*, or *mih*, i.e. *mit'* in several Tibeto-Burman forms of speech.

'Man' is *kore* in Lake Macquarie and *korn* in Encounter Bay. This word of course resembles Santālī *hãṛ*, Kūrkū *kōrō*, man. But so does also Fūlbe *gorko* which hails from Africa. Moreover, the base of Kūrkū *kōrō* is probably *rō*, and *kō* an old prefix. Compare Khassi *briw*, man, which contains another prefix *b*. Forms such as Kamilaroy *giwir*, Wiradurei *gibir*, Victoria *kŭl-ïnt*, man, render the probability of a connexion with the Muṇḍā word for 'man' very slight.

Nor can any importance be attached to the similarity between Dippil *ba*, Santālī, *bañ*, not, when we consider Lake Macquarie *kora*, Wiradurei *karia*, Kamilaroy *kämil*, Adelaide *yako*, West Australian *bart*, not, and when we remember that *ba*, not, also occurs in far-off African languages such as Hausa.

An examination of the points in which the vocabularies of the Muṇḍā and the Australian languages have been supposed to agree therefore shows that such analogy

as seems to exist is too questionable to be made the basis of any conclusion. It would be necessary to point out many more cases of unquestionable similarity in order to make the supposition of a connexion probable.

Professor Thomsen's opinion, that there is a connexion between the two families, is, however, less based on a comparison of vocabulary than on the analogy which he finds between the grammatical principles prevailing in both. He has not pointed to any definite facts in support of his view, and we must therefore base the remarks which follow on such materials as are available.

Like the Muṇḍā languages, the Australian forms of speech do not clearly distin-
Grammatical principles. guish between noun and verb. The same is, however, the case in so many languages all over the earth that no conclusions can be drawn from such analogy.

Phonology.—The phonetical system of Australian languages is extremely simple. There are no aspirates, no sibilants, no *h*, and probably originally no soft mutes such as *g*, *d*, or *b*. There is, more especially, nothing to correspond to the semi-consonants which are so characteristic of Muṇḍā languages. These sounds have, on the other hand, though without just cause, been compared with the so-called ' clicks ' of African languages.

Formation of words.—The Australian languages use suffixes in order to form new words. So far as we can see, they have nothing corresponding to the Muṇḍā infixes. This point is of some importance as affecting the whole structure of the language.

Nouns.—Australian languages do not distinguish between animate and inanimate nouns, as do the Muṇḍā forms of speech and many other linguistic families.

In Muṇḍā, there are three numbers. The same is the case with regard to pronouns in Australia. In the case of nouns, on the other hand, most Australian languages do not distinguish number. In Adelaide and Encounter Bay, however, there are three numbers as in Muṇḍā. The dual suffixes are *rla* or *dla* in Adelaide and *enk* in Encounter Bay, and those of the plural *na* and *ar*, respectively. Compare the suffixes of the pronoun of the third person, dual *enk*, plural *ar* in Encounter Bay. The numbers are, accordingly, indicated in the same way as in Muṇḍā. Compare, however, also Encounter Bay *ning-enk*, two; *nepald-ar*, *maltäi-ar*, three.

There are no separate suffixes to denote the subject and the object. This is, however, so generally the case in many languages that no conclusion can be based on the fact. The Australian languages, on the other hand, in one important point differ from the Muṇḍā forms of speech, *viz.*, in possessing a separate suffix denoting the agent. Thus, *wākun-to minariñ tatan*, crow-by what eats ? what is the crow eating ? According to Professor Fr. Müller this is a characteristic feature of all Australian languages. The similarity between this suffix *to* and the Muṇḍā *te* is probably only apparent. The same is the case with the West Australian genitive suffix *ak*, *ang*, or, after vowels, *rak*, *rang*, as compared with Santālī *ak'*, *an*, *reak'*, *reañ*. The corresponding form in most Australian languages is *ku*. Such analogies become insignificant when we compare the genitive suffix *ka*, *ga*, in the language of the Bushmen, and *ang*, *nak*, in Maba, both of which belong to Africa.

Some remarks have already been made regarding numerals and pronouns. In this connexion I shall only point out that the Australian numerals do not go further than ' three ' and accordingly do not possess anything corresponding to the principle prevailing

in Mundā and several other linguistic families of counting in twenties. There are further, no double sets of the dual and the plural of the pronoun of the first person. I may add that the bases of the interrogative pronouns are quite different. Compare Turrubul ñan-dū, who? minā; what? and similar forms in all other dialects.

Verbs.—The Australian languages possess a richly varied system of verbal forms. In this respect they agree with the Mundā dialects, but also with languages of other families such as Turkish. Some of the tense-suffixes apparently resemble those in use in the Mundā family. Thus the present suffix an in Lake Macquarie, in, un, ēn in Encounter Bay can apparently be compared with the Santāli suffixes en, an. The suffix ē or ĭ of the past in Wiradurei, Kamilaroy, Turrubul, and Adelaide bears some resemblance to Santāli et'; the pluperfect suffixes ā-kean in Lake Macquarie and lain, lēn in Kamilaroy might be connected with Santāli akan and len, respectively. It would, however, be rash to lay any stress on such analogy in sound.

We find reflexive and reciprocal bases and so forth, but they are formed in a way quite different from that prevailing in Mundā, and the whole structure of the verb is, so far as I can see, quite different.

The passive is formed by adding the pronominal suffixes denoting the object and is not an independent form, as is the case in Mundā.

There is nothing corresponding to the categorical a, and participles are, at least in Kamilaroy, formed by adding suffixes to the tense bases.

The subject is indicated by adding pronominal suffixes, which in Encounter Bay are sometimes added to preceding words. Thus, yáp-ap el-in, fuel-I go, I go after fuel. A similar construction is, however, also found elsewhere. Compare the African Hottentot tsĩ-b ma, and-he gives. It has already been remarked that there is a separate pronominal suffix denoting the agent, a state of affairs which is quite foreign to the Mundā languages.

The object is often indicated by adding pronominal suffixes. Thus, ñolk-ur-an-el, bit-me-by-him, he bit me; memp-ir-an-el, struck-me-by-him, he struck me, in Encounter Bay. In the Mundā languages, on the other hand, infixes are used instead, while the language of the Hottentots in this respect agrees with Australian; thus, mu-bi-b, see-him-he, he sees him; ma-do-gu-b, give-you-them-he, he gives them to you. Moreover, there is nothing to correspond to the various infixes denoting the indirect object or the genitive which are so characteristic a feature in Mundā languages.

The various forms corresponding to our verbal tenses are further often based on principles which are not found to prevail in the Mundā family. Thus the Wiradurei possesses five different forms which can be translated as a perfect. Thus, būm-al-guain, have struck; būm-al-āwan, have just struck; būm-al-ñārin, have struck to-day; būm-al-gurāni, have struck yesterday; būm-al-gunan, have struck a long time ago.

The result of the preceding remarks has not been to corroborate the hypothesis of a close connexion between the Australian and the Mundā languages. Such analogy as exists concerns general features which recur in the most different languages all over the world. Our knowledge of the Australian languages is very limited, and I have not been in a position to make use of all that has been written about them. It is therefore possible that Messrs. Thomsen and von der Gabelentz would be able to support their theory with facts which I do not know. So far, however, nothing has been adduced

which proves the existence of a connexion between the two groups of languages, or which even makes it probable.

It is, of course, possible that further researches may adduce new facts which will prove Professor Thomsen to have been right. In that case the explanation will probably be found to be that given by him, that the analogy must be due to the influence of the language of immigrants from India or Australonesia to Australia.[1]

The Muṇḍā family comprises several dialects. The table which follows shows their names and the estimated number of speakers. Revised figures, based on the returns of the last Census, have been added in a third column :—

Enumeration of languages.

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santālī	1,614,822	1,795,113
Muṇḍārī	406,524	460,744
Bhumij	79,078	111,304
Birhāṛ	1,234	526
Kōḍā	8,949	23,873
Hō	383,126	371,860
Tūrī	3,727	3,880
Asurī	19,641	4,894
Korwā	20,227	16,442
Kūrkū	111,684	87,675
Khaṛiā	72,172	82,506
Juāng	15,697	10,853
Savara	102,039	157,136
Gadabā	35,833	37,230
TOTAL	2,874,753	3,164,036

Santālī, Muṇḍārī, Bhumij, Birhāṛ, Kōḍā, Hō, Tūrī, Asurī, and Korwā are only slightly differing forms of one and the same language. All those tribes are, according to Santālī traditions, descended from the same stock, and were once known as Kherwārs or Kharwārs. The Kherwārs of the present day, a cultivating and landholding tribe of Chota Nagpur and Southern Behar, have probably the same origin. The dialects spoken by the tribes just mentioned will in this Survey be collected under the head of Kherwārī. Kherwārī is the principal Muṇḍā language, its dialects having been returned by full 88 per cent. of all the speakers of Muṇḍā tongues. Kherwārī is also the only Muṇḍā form of speech which has remained comparatively free from the influence of neighbour-ing languages. The vocabulary is to some extent Aryan, and some of the usual suffixes

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[1] I cannot in this place enter into the question of the relationship between our Muṇḍā-Mōn-Khmēr family and the languages of Australonesia (Indonesian, Melanesian, Polynesian). I am convinced that Pater W. Schmidt is right in classing all these forms of speech together into one great family, but I am not as yet in a position to prove the connexion.

are apparently taken from the same source. The whole character of the language has, however, been preserved with great fidelity, though Aryan principles have of late begun to influence the grammar also. Kherwārī can therefore be considered as the typical representative of the Muṇḍā family.

The remaining dialects are spoken by comparatively small tribes. They have all been largely influenced by Aryan languages, and, in the case of Savara and Gadabā, also by Dravidian forms of speech.

Kūrkū, Khariā, and Juāng agree in one important point. They often use a *k* where Kherwārī has an *h*. Thus Kherwārī *hǎn*, Kūrkū *kon*, a child. Savara and Gadabā have *on*. Attention has already been drawn to the fact that the Mōn-Khmēr languages possess the same word in the form *kon*. It therefore seems probable that Kherwārī in this respect represents a later stage of phonetical development.

Savara is most closely related to Khariā. It has, however, been largely influenced by Telugu, and it is now a mixed form of speech. This is also the case with Gadabā, where Aryan and Dravidian elements have to a certain extent overgrown the Muṇḍā forms and grammatical principles.

General character of the Muṇḍā languages. Some of the most characteristic features of the Muṇḍā languages, or at least of its best known representative, will be mentioned in the introduction to Santālī. It will, however, be of interest in this place to make some short remarks on the general character of the family.

Phonology.—The phonetical system of the Muṇḍā languages is very richly developed. It will be shown below under the head of Santālī how that language abounds in vowels. The same is probably the case in other Muṇḍā dialects, though we have not so full and trustworthy information about them as in the case of Santālī. In that language, and in Muṇḍārī, and apparently also in Kūrkū, there are moreover distinct traces of the working of that well-known law of harmonic sequence which affects the vowels of consecutive syllables so as to make them agree with each other in sound. The details will be found under the head of Santālī.

The Muṇḍā languages also possess a richly developed system of consonants. Hard and soft consonants are freely used, and both classes can be aspirated. In Aryan loan-words, however, the aspiration is often dropped.

In addition to the consonants known from Aryan languages, we also find a set of semi-consonants. The details will be found under the head of Santālī. These semi-consonants form a very characteristic feature of the Muṇḍā languages. The materials collected for the purposes of this Survey have not, however, been prepared by scholars with a phonetical training. We cannot, therefore, expect to find these peculiarly difficult sounds noted with accurate correctness in the specimens printed in this volume. It is, on the whole, not possible to form an adequate idea of the phonetical system of the Muṇḍā languages from the materials available. It is only the specimens of Santālī and its dialects forwarded from the Sonthal Parganas which are quite trustworthy in this respect.

The semi-consonants correspond to the so-called abrupt tone of Indo-Chinese languages. Similar sounds appear to exist in Sakei and Semang, and probably also in most Mōn-Khmēr languages.

No Santālī word can begin with more than one consonant. The same rule apparently holds good in other Muṇḍā dialects.

Formation of words.—Words are formed from bases or other words by means of reduplication or by adding affixes. The numerous Aryan loan-words are, in this respect, treated as indigenous Muṇḍā words. The whole root or its first elements can be doubled, and in this way the meaning is intensified in various ways. In this connexion I may also mention the very common jingles such as Santālī *chas-bas*, cultivation ; *sojhe-mojhe*, straight away (*sojhē* is a Bihārī loan-word).

With regard to affixes, we are very unsatisfactorily informed about the use of prefixes. It is, however, probable that they have played a considerable rôle in the history of Muṇḍā words. Compare Santālī *a-laṅ*, Kūrkū *laṅ*, tongue ; Santālī *ạ-ñu*, to give to drink ; Santālī *mo-cha*, Kūrkū *chā-bu*, mouth ; Santālī *ạ-kriñ*, to give to buy, to sell ; *kiriñ*, buy ; Savara *kin-sor*, dog ; *kim-poṅ*, belly ; *tim-ji*, nine ; Khariā *ro-moṅg*, nose, etc.[1]

The most important means of modifying the meaning of a root is, however, the insertion of infixes. Compare the Muṇḍārī *ma-na-rañ*, greatness, from *marañ*, great ; *ma-pa-rañ*, very great, and so forth.

Suffixes do not appear to play any prominent rôle in the formation of Muṇḍā words. Such as are in common use are pronominal.

The Muṇḍā languages belong to that class which possesses a richly varied stock of words to denote individual things and ideas, but is extremely poor in general and abstract terms. Thus there are in Santālī at least twelve verbs which can be translated ' to carry.' Compare *dipil*, to carry on the head ; *guyu*, to carry on the back ; *hāo*, to carry astride the hip ; *hārmāt'*, to carry under the arm, and so forth. Such verbs denote the various ways of carrying, and there is no general term simply meaning ' to carry.' In a similar way nouns denoting relationship are seldom conceived in the abstract, but a pronominal suffix restricting the sphere of the idea is usually added. Thus, Santālī *eṅgạ-ñ*, my mother ; *eṅga-t*, his mother ; but seldom *eṅga*, in the meaning of mother, alone.

Classes of words.—The various classes of words are not clearly distinguished. The same base can often be used as a noun, an adjective, or a verb. Spoken language, of course, is not composed of words but of sentences, and the meaning of each individual word is only apparent from the context. The Muṇḍā words simply denote some being, object, quality, action, or the like, but they do not tell us how they are conceived. It is for instance only after inspection of the context that we can decide whether a word denoting the idea ' to give ' means ' giving,' or ' given.'

Inflexional system.—The Muṇḍā inflexional system in many respects differs from that prevailing in Aryan and Dravidian languages.

Nouns.—Nouns do not differ for gender. The natural gender is distinguished by using different words or by adding words meaning ' male,' ' female,' respectively. There is, however, a feminine termination *i* used in a few words ; thus Santālī *kōṛā*, boy ; *kūṛī*, girl. Such instances are, however, due to Aryan influence.

Nouns, on the other hand, can be divided into two classes, *viz.*, those that denote animate beings, and those that denote inanimate objects respectively.

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[1] The personal pronouns possess suffixed forms of the genitive ; thus, *ạpu-ñ*, my father. According to Pater W. Schmidt a suffixed genitive without any case mark is only used in such languages as form their inflexional forms by means of prefixes See his paper in *Mitteilungen der Anthropologischen Gesellschaft in Wien*, xxxiii, 1903, p. 391,

There are three numbers, the singular, the dual, and the plural. The suffix of the dual is *kīn* or *kiṅ*, and that of the plural *kŏ* or *kū*, in all dialects of Kherwārī and in Kūrkū. Those suffixes can therefore be considered as the common property of the whole family. In Juāng and Khaṛiā the suffix of the plural is *ki*, to which corresponds Savara *ji*. This *ki* or *ji* is probably the old dual suffix. Khaṛiā has formed a new dual suffix *kijār*, which is clearly derived from *ki* by adding *ār*. This *ār* is probably the numeral *bār*, two. Compare *ambār* and *amār*, you two. Juāng and Savara have apparently no dual suffix. The same is the case with Gadabā.

The Muṇḍā languages do not possess anything corresponding to the cases of the direct and indirect objects. These relations find their expression in the verb. In this respect we may compare Muṇḍā with, for instance, the so-called incorporating languages of America. In the minor dialects, however, Aryan suffixes of the dative and the accusative are gradually being introduced.

The various relations of time and space are indicated by adding postpositions.

The genitive is an adjective. In the most typical Muṇḍā languages it has various forms according to whether it qualifies an animate or an inanimate noun.

Numerals.—The first ten numerals in Santālī, Khaṛiā, and Savara have been given in the table on p. 12. The Santālī numerals are typical of all the dialects of the so-called Kherwārī. The table which follows registers the forms in use in the other dialects :—

	Santālī.	Kūrkū.	Khaṛiā.	Juāng.	Savara.	Gadabā.
1	*mit'*	*mīā*	*moyod*	*min ; eka*	*bo*	*mui-rū*
2	*bār-eā*	*bār-iā*	*baria*	*ban ; dui*	*bāgu*	*bār-jū*
3	*pă̆-ā*	*āpi-ā*	*upe*	*tin*	*yāgi*	*ig-rō*
4	*pŏn-cā*	*upūn-ia*	*i'pon*	*chāri*	*uñji*	*uun-rō*
5	*mā̆ṛ̆ā̆*	*monoiyā*	*moloi*	*pāñch*	*molloi*	*manlēi*
6	*turūi*	*turūiyā*	*tiburu*	*chhao*	*tuḍru*	*tīr*
7	*ēāe*	*yēya*	*gul*	*sāta*	*gul-ji*	*sāt*
8	*irāl*	*ilār-iya*	*tham*	*āṭha*	*tam-ji*	*āṭh*
9	*ārā̆*	*ārē-ya*	*tomsiṅ*	*nao*	*tim-ji*	*nou*
10	*găl*	*qel-ya*	*gol*	*daɛo*	*gal-ji*	*das*
20	*isī*	*īsā*	*bis ; kori*	*koḍi*	*koḍi*	*bis*

It will be seen that Juāng and Gadabā have adopted Aryan forms. The same is, to a great extent, also the case in other dialects. Thus the Aryan forms are commonly used in all business transactions. Khariā and Savara differ from the rest in the numerals seven, eight, and nine. A comparison of the table on p. 12 will show that in this respect they agree with Mōn-Khmēr.

Higher numbers are counted in twenties.

Pronouns.—The materials available do not allow us to give a full list of the personal pronouns in all Muṇḍā languages. The details will be found under the head of the various dialects. It has already been remarked that Juāng, Savara, and Gadabā have apparently abandoned the use of the dual.

The dual and plural of the personal pronoun of the first person have two forms, one excluding, and one including, the party addressed. Khariā has here, as in the case of nouns, partly adopted new forms. With regard to Juāng, Savara, and Gadabā, our information is insufficient.

Kherwāri has a long series of pronominal suffixes and infixes. The details will be found under the head of Santāli. Other dialects have only preserved traces of these affixes.
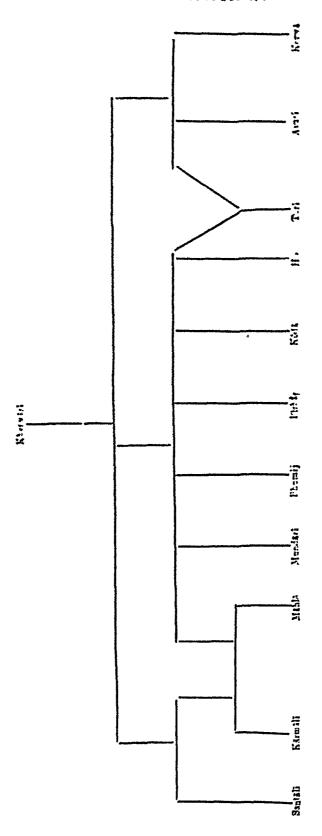
Verb.—The nature of the typical Muṇḍā verb will be discussed in some detail under the head of Santāli. In this place I shall only mention that Aryan principles have largely influenced the verbs of the minor dialects.

For further details the student is referred to the remarks in the introduction to Santāli and under the head of the various dialects.

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Table indicating the relationship of the different Kherwāri dialects.

KHERWĀRĪ.

About eleven-twelfths of all Muṇḍās, in the wider sense of the term, speak slightly varying dialects of one language, which I have called Kherwārī, *i.e.* the language of the Kherwārs. The Kherwārs or Kharwārs are now a cultivating and landholding tribe of Chota Nagpur and Southern Behar who are quite Aryanized. In the traditions of the Santāl people, however, the denomination Kherwār or Kharwār is used to denote the common stock from which the Santāls, the Muṇḍāris, the Hōs, etc., have sprung. It has already been mentioned in the general introduction to the Muṇḍā Family that some scholars have therefore proposed to call the whole family Kherwarian. It has also been pointed out that the Linguistic Survey has not adopted this use of the word Kherwarian because we have no right to infer that all Muṇḍā tribes have ever been called Kherwārs and because the family has already become known under other names.

The name Kherwārī will, in this Survey, be used to denote those Muṇḍā dialects which used the word *hár* or some similar word for ' man.' It might also be called the Eastern Muṇḍā language. The name Kol has also been applied to it, but this denomination is apt to give rise to ambiguity. In the first place, it is often used to denote all Muṇḍā dialects, in the second place it often occurs as a denomination of a group of dialects which does not include Santāli, the most important dialect of the language in question. The name Kherwārī has been adopted in deference to the Santāli traditions and to those eminent scholars who have proposed to call the whole family Kherwarian. The name has the great advantage of being now so that it cannot easily be misunderstood. The close relation between all dialects which are comprised under the name Kherwārī has long been recognized, but, so far as I am aware, they are now for the first time classed together as one distinct form of Muṇḍā language.

The Kherwārī language is spoken by more than 2⅕ million of people from Bhagalpur and the Sonthal Parganas in the north to the Orissa Tributary States in the south, and from Morbhanj in the east to Sambalpur in the west. The details will be found below under the various dialects. According to local estimates made for the purposes of this Survey and the more accurate figures returned at the last Census, the number of speakers may be put down, respectively, as follows :—

Name of dialect.	Estimated number of speakers.	Census of 1901.
Santāli	1,614,822	1,795,113
Muṇḍāri	406,524	460,744
Bhumij	79,078	111,304
Birhār	1,234	526
Kōḍā	8,949	23,873
Hō	383,126	371,860
Tūri	3,727	3,880
Asuri	19,641	4,894
Korwā	20,227	16,442
Total	2,537,328	2,788,636

The most important form of Kherwāri is Santāli, and the principal features of the language will be described under the head of that dialect. It has two slightly different sub-dialects, Kármāli and Māhlé, which connect Santāli with the Kol dialects proper, Mundāri, Bhumij, Birhār, Kōdā, and Hō. The remaining dialects, Tūri, Asuri, and Korwā, are more closely related to Mundāri than to Santāli. In some characteristics, however, they agree with the latter dialect as against the former. The Santāls, the Asurs, and the Korwās use the word Māñjhi as an honorific title to denote themselves. The name Māñjhi has been returned as denoting a dialect in Raigarh. It is a form of speech between Asuri and Korwā, and the figures will be shown under Asuri. Tūri is more closely related to Mundāri than are Asuri and Korwā. Korwā, on the other hand, may be considered as the link connecting Kherwāri with Khariā and the western and southern Mundā dialects.

SANTĀLĪ.

Santālī is the most important of all the Muṇḍā languages. About 57 per cent. of all Muṇḍās have been returned under that form of speech. The total number of speakers is about 1¾ million of people.

Santālī literally means ' the language of the Santāls.' 'Santāl' is the name applied by foreigners to the tribe which has given its name to the Sonthal Parganas. Santāl is, according to Mr. Skrefsrud, a corruption of Sãotāl or Sãotār, the common name of the tribe used by Bengalis. The forms Santāl and Sontāl are only used by natives who have come into contact with Europeans. He derives the name from Sãot in Midnapore where the tribe is supposed to have been settled for several generations. The ' Soontarrs ' are mentioned as a wild and unlettered tribe as early as 1798.[1]

Name of the language.

Santāls call themselves hãṛ-ko, men, or hãṛ hāpān, man child. When asked about their name and caste they usually apply the title Māñjhi, headman, to themselves. Their language has therefore sometimes been reported under various names such as Hãṛ, Hãṛ rãṛ, i.e. the speech of the Hãṛs, Māñjhi, and so forth. Outsiders often also use Pharsī or Parsī[2] as a denomination of this form of speech. In Murshidabad the language is locally known as Jaṅgalī, forest language, or Pahāṛiā, mountain-language. In Bankura and Morbhanj it has been reported as Ṭhār, i.e. language (that is ' the foreign language '), and in Bankura some speakers were returned in the Survey estimates under the head of Khēṛā Koṛā. It is, however, now reported that no such dialect exists in the district. The so-called khãṛ ã khãṛ ãs of the Sonthal Parganas are related to the Jadopaṭias. They are semi-Hinduized aboriginals.

All these secondary names are based on misunderstandings or on considerations which have nothing to do with language. They will, therefore, be discarded in the following pages, and the language will be styled Santālī throughout.

According to Santālī traditions, the tribe was once united with what are now the Muṇḍārīs, the Hōs, and other small tribes. They assert that in those old times they were called Kherwārs or Kharwārs. Their traditional tales contain allusions to old wanderings from the west. These wanderings have probably taken place in relatively modern time. According to Mr. Risley, it is clear that a large and important Santāl colony was once settled in parganas Chai and Champa in Hazaribagh. The same authority further remarks :

Original home.

' A tradition is noticed by Colonel Dalton of an old fort in Chai occupied by one Jaura, a Santāl Raja, who destroyed himself and his family on hearing of the approach of a Muhammadan army under Sayyid Ibrāhīm Alí alias Malik Bayá, a general of Muhammad Tughlak's, who died in 1353. This tradition, so far as it refers to the existence of a Santāl fort in Chai Champa, is to some extent corroborated by the following passage from the legends of the Southern Santāls collected by the Rev. J. Phillips, and published in Appendix G. to Annals of Rural Bengal, ed. 1868 :—" Dwelling there (in Chai Champa) they greatly multiplied. There were two gates, the Ahin gate and the Bāhini gate, to the fort of Chai Champa." If, moreover, the date of the taking of this fort by Ibrāhīm Alí were assumed to be about 1340 A.D., the subsequent migrations of which the tribal legends speak would fill up the time intervening between the departure of the Santāls from Chai Champa and their settlement in the present Santāl Parganās. Speaking generally, these recent migrations

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[1] See the references given in Mr. Crooke's edition of Yule and Burnell's Hobson-Jobson.

[2] This word, which literally means ' Persian,' is used by speakers of Aryan languages all over Northern India to indicate a tongue which they do not understand. For instance, it is frequently applied to the secret argots of criminal tribes, much as we in England talk of 'Thieves' Latin.'

have been to the east, which is the direction they might *primâ facie* have been expected to follow. The earliest settlements which Santāl tradition speaks of, those in Ahiri Pipri and Ohai Champa, lie on the north-western frontier of the table-land of Hazaribagh and in the direct line of advance of the numerous Hindu immigrants from Behar. That the influx of Hindus has in fact driven the Santāls eastward is beyond doubt, and the line which they are known to have followed in their retreat corresponds on the whole with that attributed to them in their tribal legends.'

From Hazaribagh the Santāls are stated to have wandered into Manbhum, and, further, into the Sonthal Parganas.

This explanation of the traditional legends agrees well with the fact that scattered settlements of Santāls are still found all over Hazaribagh. [1] Mr. Skrefsrud, it is true, thinks that the traditionary wanderings have taken place in a very remote past. According to him they imply an old immigration into India from the north-west while Colonel Dalton explains them as referring to an ancient wandering from Assam. A good deal of the traditionary accounts are concerned with the time previous to the stay at Chae Champa. All places in which they are supposed to have lived, from Hihiri Pipiri to their present home, are mentioned, and also some names from the most remote antiquity; compare p. 64 below. They are always repeated at the *Chāchō chhāṭiār*, the ceremony performed when a person is admitted as a member of grown up society.

It seems to me that Mr. Risley is right in refusing to attach high antiquity to the Santāl traditions. They are apparently influenced from various sources.[2]

Some remarks about the position of the Munḍā race will be found in the general introduction to this volume. See above, p. 5. In this place we are only concerned with the actual habitat of the Santāls.

Santālī is spoken over a strip of country extending for about 300 miles from the Ganges in the north to the Baitarani in the south. It comprises the south of Bhagalpur and Monghyr; the west

Present home.

of Birbhum and Burdwan; almost the whole of Bankura; the western corner of Midnapore; the greater portion of Morbhanj and Nilgiri; the north-west of Balasore; the north-east of Keonjhar; Dalbhum; Sarai Kala; Kharsawan; Manbhum; the Sonthal Parganas, and the east of Hazaribagh. There are further scattered settlements in the south-west of Murshidabad, in the central parts of the 24-Parganas, in the jungles in the south of Dinajpur and the adjoining tracts of Malda, Rajshahi, and Bogra, and in the south-west of Rangpur. Non-resident immigrants have further brought the language to Jalpaiguri and to Assam, where the Santāls are occupied as coolies in the tea-gardens.

Santālī is nowhere the only language, and only in the Sonthal Parganas is it the principal one. Minor Munḍā dialects are found side by side with Santālī, and Aryan

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[1] According to local tradition Kherwārs ruled in comparatively modern times so far north as the district of Gayā. In the south of that district there are several old forts still attributed to the ' Kol Rājās. ' See also the Rev. F. Hahn, on Dravidian and Kolarian Place names, in the Journal of the Asiatic Society of Bengal, Vol. lxxii (1903), Pt. III., pp. 91 and ff.

[2] Mr. Risley has drawn attention to the fact that the supreme god *Ṭhākur* of the Santāl traditions bears a Hindi name. The Aryan origin of the word Ṭhakur has been doubted, but no other possible derivation has been proposed. The word occurs in late Sanskrit in the form *ṭhakkura*. The form *ṭhakkura* shows that the word has been borrowed from Prākrit. It has almost the same signification as *sthavira*, and is used as a respectful title. It should be derived from the base *sthā*, which in Prākrit sometimes forms the present *ṭhakkaï*. The cerebral *ṭh* does not make this explanation improbable. Marāṭhī *ṭhāk°ṇē* shows that a Prākrit present *ṭhakkaï* must have existed. Similarly, a form *ṭhēra* exists in addition to *thera*, the Prākrit equivalent of *sthavira*.

tribes have, generally speaking, occupied the plains, just as the Santāls themselves.
have formerly ousted the Malto tribe from the lowlands and valleys and have confined
them to the higher lands and the hills.

Santālī is a remarkably uniform language. There are only two dialects, and even
these do not differ much from the standard form of speech.
Dialects. They are the so-called Kārmāli, spoken by the Kālhā tribe.
in the Sonthal Parganas, Manbhum and Hazaribagh, and the dialect of the Māhlēs in
the central and southern portion of the Sonthal Parganas and the adjoining parts of
Birbhum and Manbhum. Both will be separately dealt with below.

Santālī has, to some extent, been influenced by the neighbouring Aryan lan-
guages. This influence is, however, mainly confined to the vocabulary, though we can
also see how Aryan suffixes and Aryan syntax are beginning to make themselves felt,
and some of the most usual postpositions are perhaps Aryan. Broadly speaking,.
however, the structure and the general character of the language has remained
unchanged.

Bihārī is the Aryan language which has most largely influenced Santālī. In the.
east the language has now begun to come under the spell of Bengali, and in the south the.
influence of Oṛiyā is traceable. The different sources from which words have been
borrowed influence to some extent the form in which they are adopted. Thus the short.
a is retained in words borrowed from Bihārī, but is pronounced as an *ā* in cases where
the loan has been made from Bengali. In this way a slight difference is produced in.
the Santālī of the Bengali districts and that spoken in places where Bihārī is the.
principal Aryan language. The influence of Bengali is of a relatively modern date.
On the other hand, it has of late years been gradually spreading.

This difference between Bengali-Santālī and Bihārī-Santālī, which only exists in a.
limited part of the vocabulary, cannot be seen from the specimens which follow. It
would be necessary to have far more materials for comparison in order to account for it..
The loss is not, however, great, the real language being the same in both cases.

The purest Santālī is spoken in the north, especially in the Sonthal Parganas and.
in Manbhum. The dialect spoken in Midnapore, Balasore, Singbhum, and the Orissa
Tributary States is more mixed and shows signs of gradually yielding to Aryan influence.

The number of speakers in those districts where Santālī is spoken as a vernacular.
Number of speakers. has been estimated as follows for the purposes of this.
Survey :—

Burdwan	21,368
Birbhum	41,700
Bankura	96,911
Midnapore	118,062
Murshidabad	7,795
Monghyr	7,000
Bhagalpur	50,063
Sonthal Parganas	626,254
Balasore	893
Hazaribagh	72,535
Manbhum	144,820
Singbhum	59,212
Carried over	1,246,613

	Brought forward .	1,246,613
Keonjhar		11,730
Morbhanj		154,806
Nilgiri		1,865
Sarai Kala		17,815
Kharsawan		2,957
Bonai		39
	TOTAL .	1,435,825

According to local estimates Santālī was further spoken abroad in the following districts:—

Bengal Presidency—

24-Parganas		18,868
Rajshahi		5,652
Dinajpur		28,148
Jalpaiguri		3,275
Rangpur		905
Bogra		4,910
Malda		25,000
Sarguja		16
		86,774

Assam—

Cachar Plains		2,162
Sylhet		3,950
Goalpara		1,000
Kamrup		140
Darrang		1,900
Nowgong		1,100
Sibsagar		4,250
Lakhimpur		4,700
		19,202
	TOTAL .	105,976

By adding these figures we arrive at the following grand total for the language :—

Santālī spoken at home		1,435,825
Santālī spoken abroad		105,976
	TOTAL .	1,541,801

The speakers in the 24-Parganas are immigrant settlers, mainly from Hazaribagh. Those in Rajshahi are immigrant settlers in the north, and those in Dinajpur immigrant settlers in the south. In Bogra the Santāls are found as immigrant settlers in the west. In Malda, where they have settled in the east, they have only been in the district for about 20 years. The speakers in the other district are stated to be non-resident immigrants.

The above figures include the speakers of the so-called Khērā Kaṛā in Bankura (429), of the so-called Māñjhī in Keonjhar (26) and Morbhanj (1,551), of the so-called Thār in Bankura (123) and Morbhanj (1,306), and 39 speakers from the Bonai State who were reported to speak Ṭār, but regarding whom no further information has been available. Regarding the so-called Māñjhī of the Raigarh State see below pp. 145 and ff.

The revised figures for the two Santālī dialects Kārmāli and Māhlē will be given in detail later on. The total number of speakers has been put down at 44,060 for Kārmāli and 28,961 for Māhlē. The grand total for Santālī is accordingly as follows :—

Santālī proper	1,541,801
Kārmāli	44,060
Māhlē	28,961
TOTAL	**1,614,822**

At the last Census, of 1901, Santālī was returned from the following districts :—

A. SANTĀLĪ PROPER.

Bengal Presidency—

Burdwan	39,428
Birbhum	47,455
Bankura	98,521
Midnapore	146,018
Hooghly	9,061
Howrah	205
24-Parganas	3,655
Calcutta	4
Nadia	81
Murshidabad	12,508
Jessore	69
Khulna	83
Rajshahi	2,003
Dinajpur	64,767
Jalpaiguri	12,164
Darjeeling	1,608
Rangpur	5,025
Bogra	2,357
Pabna	252
Dacca	2
Faridpur	8
Chittagong	409
Chittagong Hill Tracts	74
Darbhanga	19
Monghyr	12,461
Bhagalpur	17,396
Purnea	5,315
Malda	37,398
Sonthal Parganas	648,847
Cuttack	1
Balasore	8,257
Puri	3
Hazaribagh	78,358
Ranchi	425
Palamau	362
Manbhum	181,687
Singbhum	74,595
Kuch Bihar	21
Orissa Tributary States	192,284
Chota Nagpur Tributary States	20,884
Hill Tippera	157

TOTAL BENGAL PRESIDENCY	1,724,227

		Brought forward	.	1,724,227
Assam—				
Cachar Plains	. . . .	.	2,147
Sylhet	. . . .	.	4,241
Goalpara	. . . .	.	1,950
Kamrup	. . . .	.	426
Darrang	. . . .	.	2,890
Nowgong	. . . .	.	668
Sibsagar	. . . .	.	9,579
Lakhimpur	. . . .	.	7,908
Lushai Hills	. . . .	.	100
North Cachar	. . . .	.	52
Naga Hills	. . . .	.	12
Khasi and Jaintia Hills	. . . .	.	5
Manipur	. . . .	.	1
		TOTAL ASSAM	.	30,129
B. KŪRKŪ.	. . . .	.	17,342
C. MŪNDĀ.	. . . .	.	18,801
		TOTAL	.	1,790.499

To this total must probably be added 4,614 speakers of Jangli who were returned from Assam. This would bring the total up to 1,795,113.

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Santālī does not possess a written literature, but traditional legends are current **Language and literature.** among the people. Mr. Skrefsrud has collected many of them from the mouth of Kolean, an old Santāl sage. This collection, the so-called *hapram-ko-reak' katha,* the Tales of the Ancestors, has been published in 1887. See authorities above.

Santālī has been reduced to writing by European missionaries, and the Roman character has commonly been used in writing it. There are two Santālī translations of the New Testament. The Old Testament has lately been translated by the Rev. P. O. Bodding.

Santālī is a comparatively well known language. Mr. Skrefsrud's grammar, published in 1873, is still the leading authority, and unsurpassed in correctness and consistent orthography. It is arranged after the pattern of Indo-European grammars, and some parts of it, *e.g.* the conjugation of verbs, has become unnecessarily long and complicated. Mr. Heuman's grammatical sketch is entirely based on Mr. Skrefsrud's grammar, but is much simpler.

I shall in the following pages make a few remarks on Santālī. For further details the student is referred to the authorities mentioned above, and especially to the grammars of Messrs. Skrefsrud and Heuman.

Pronunciation.—Santālī has a richly developed system of vowels. All the vowels can be short as well as long. Long vowels are not marked in the best specimens, which follow the system of spelling agreed upon by the missionaries on the field. I have not therefore, made any attempt at introducing separate signs for them. Some specimens distinguish between short and long vowels, but in a very arbitrary way. Santālī has, in such specimens, usually been seen through Bengali spectacles. Thus the long *á*, the sound of *a* in 'all', is written *a*, the short *a* of the German 'mann' occurs as *ä*, and so forth.

No fixed rules can be given with regard to the quantity of vowels. Short vowels are frequently lengthened when the meaning is emphasized; thus, *gāch'-en-ā-e,* he died, becomes *gǔch'-en-ā-e* with a very much lengthened *ǎ*, if the loss and grief is emphasized. The vowels of monosyllabic words are usually long if the word does not end in a semi-consonant. in which case it is usually short. Thus *ñāl,* see; *hǎr,* man; *ñǔm,* name; and likewise also *āp',* to alight; *āt',* to lose; but *mit',* one; *rak',* call, and so forth. The long vowel of monosyllables is shortened when an accented syllable is added; thus, *ñāl,* see, passive base *ñālǎk';* *dāl,* strike, reciprocal base *dapāl.*

The vowels are pronounced as on the continent of Europe.

A is the sound of *a* in father and the corresponding short sound. *I* and *u* have the sounds of *i* in 'pin,' 'police,' and of *u* in 'full,' 'prune,' respectively.

E and *o* have two sounds each. *E* is the sound of either of the *es* in the German 'Segen'; *ä* that of *ä* in the German 'Nähe.' *O* has the sound of either of the *os* in 'promote,' and *á* that of *a* in 'all.' *E* and *ä*, *o* and *á*, respectively, are only distinguished in the specimens received from Messrs. Skrefsrud and Bodding. I have distinguished them throughout in accordance with the decisions of a conference of Santāl missionaries held some four years ago in order to decide upon the printing of Mr. Bodding's translation of the Old Testament. With regard to orthography it was agreed upon to distinguish between the open (*ä* and *á*) and closed (*e* and *o*) vowel sounds in the bases of words, but not in suffixes and personal pronouns. This practice has been followed in the translations of the Bible issued by the Scandinavian Mission.

All the vowels can be nasalised and are then marked in the usual way, *ã*, *ẽ*, *ĩ*, and so forth.

There is still another set of vowels which Mr. Skrefsrud calls neutral and marks by putting a dot under the vowel, thus *a̤*, *e̤*, *i̤*, *o̤*, *ṳ*. They may be compared with the short indistinct vowel sound which English *r* assumes in words such as 'here,' with the final *e* in German 'Ruhe,' and with the short *e* in French 'quatre-vingt.' The most common of these sounds, which partly play a prominent rôle in the language, is the neutral *a̤*. It is the only one which is regularly expressed in writing. It has a deep guttural sound. The neutral *i̤* and *ṳ* are only used as the second component of diphthongs beginning with *a̤*. The neutral vowels are apparently always due to the influence of an *i* or *u* in the preceding or following syllable. The influence of those sounds is even felt if they have themselves disappeared; compare *ko̤l*, old *kōil*, from Hindī *kōel*, cuckoo.

The diphthongs are numerous, *viz., ae, ao, a̤i, a̤u, äo, ia, io, iu, áe, oa, oe, ua̤, ui.*

Harmonic Sequence.—There is a distinct tendency in Santālī to approach the sound of vowels in consecutive syllables to each other. The vowel affected by this tendency is sometimes the preceding and sometimes the following one. This tendency is known under the name of *harmonic sequence*, and it is familiar as occurring also in other languages. For instance it is a very characteristic feature of the Ural-Altaic forms of speech. Compare above, p. 22.

In Santālī the facts are as follows:—

I and *u* neutralize all vowels which come under their influence, but instead of the short or long *a̤*, *e̤*, *o̤*, thus produced, we often find short or long *e, i, u*, respectively. Thus, *hua̤ huka̤* and *hūē hukē*, jackal's cry; *kōrā*, boy; *kuṛī*, instead of *kōṛī*, girl: *paṛh-ao*, read, but *bujh-a̤u*, understand: *kala*, deaf; fem. *ka̤li*: *ach'-ak'*, his; *iñ-a̤k'*, my: *ba-ko*, not they; *ba̤-ñ*, from *ba-iñ*, not I, and so forth. If an *a*, *e*, or *o* must be retained in the neighbourhood of an *i* or *u*, those latter sounds must be changed; thus, *dāl-eñ-kan-ā-e* instead of *dāl-iñ-kan-ā-e*, he is striking me.

When followed by *a* or *o*, *e* is generally substituted for *ä* and *o* for *á* in the demonstrative bases *än*, this; *án*, that. Compare *än-tä*, just there; but *en-ka*, just so; *en-ko*, these: *án-lä*, there; but *on-ka*, thus. The pronominal bases *än*, *án* accordingly become *en*, *on*, respectively, and they are further replaced by *in*, *un*, respectively, in words such as *in-i*, this very; *un-i*, this. Compare the preceding rule. In a similar way *ē* is substituted for the *ä* in the suffix *rä*, in the genitive suffix *rēak*,' etc.

The vowels of dissyllabic words will, accordingly, usually be found to agree with each other. If one of the syllables contains an *i* or *u*, the other usually contains a neutral or closed (*e* or *o*) vowel, and *vice versâ*. If one of the syllables contains an *ä* or *á*, the other syllable cannot as a rule contain an *e* or *o*, and *vice versâ*. Thus the passive suffix *ok'* becomes *ák'* after *ä* and *á*. Compare *dal-ok'*, to be struck; but *sän-ák'*, to go. In some isolated cases this *ok'* becomes *uk'* after *i* and *u*; thus, *hij-uk'*, come; *guj-uk'*, die. In a similar way, the pronominal suffix *ä*, he, she, becomes *e* after *a* or *o*, and *i* (originally *ẹ* or *ị̈*) after *ạ* or *u*; thus, *dal-a-e*, he strikes; *hạndụa-i utu-let'-a*, bamboo-shoots-she curried, she has made curry of bamboo shoots. There are many exceptions to these rules, especially when the vowels of both syllables are long, and in words recently borrowed from Bengali or Bihārī; thus, *ārä*, nine; *sädâm*, horse; *sirä särä*, bruised, bloody; *nạrkậr*, cocoa, etc. It should further be remarked that no hiatus and no diphthong in closed syllables is allowed to stand. Euphonic consonants are inserted between concurrent vowels, and diphthongs in closed syllables are contracted into one vowel or transformed into two syllables. Thus the English word 'mile' is pronounced *mạl* and *mayel*. Compare further *uni-ge-y-ä män-et'-a*, he-he says, etc. A euphonic *w* is very commonly inserted by women before suffixes; thus, *lại-w-ad-e-a*, said to him.

Consonants.—Santālī possesses the same sets of consonants as Hindī, *viz.*, four gutturals, four palatals, four cerebrals, four dentals, and four labials, with the corresponding nasals. They are written and pronounced as in Hindī. Two consecutive syllables cannot begin with an aspirated letter. From *jhich'*, open, we must therefore form *jhi-jich'-ich'*, one who opens. There is further a *y*, an *r*, a cerebral *ṛ*, an *l*, a *v*, a *w*, an *s*, an *h*, and four sounds which have been called semi-consonants, and are written *k'*, *ch'*, *t'*, and *p'*, respectively. They are pronounced by sharply inhaling the breath and putting the tongue in the position occupied when pronouncing *k*, *ch*, *t*, and *p*, respectively. So far their formation is, each to each, like that of an ordinary *k*, *ch*, *t*, *p*. While, however, the final pronunciation of these latter sounds is effected in such a way that the breath in passing out strikes against the points of contact, the contact is, in the case of the semi-consonants, released before the breath passes out, and in this way an abrupt sound is produced. It apparently closely resembles the so-called abrupt tone of many Indo-Chinese languages, which has sometimes been described as the formation of a consonant in the mouth without finally pronouncing it. Phonetically the semi-consonants can be described as checked consonants, without the off-glide.

Instead of passing out through the mouth the breath is sometimes emitted through the nose, and the semi-consonants then assume something of the sound of nasals. We therefore often find them written *ṅ*, *ñ*, *n*, and *m*, respectively.

The semi-consonant *k'* is pronounced farther back in the throat than the consonant *k*.

The semi-consonants are a characteristic feature of all Muṇḍā languages. They have been marked in various ways. Thus we very often find *a'* and *ak* for *ak'*; *ai* and *ae*, *a:*, and *ai:* for *ach'*, and so forth. I have followed Mr. Skrefsrud in writing *k'*, *ch'*, *t'*, *p'*, respectively.

The final semi-consonants of verbal bases are changed to the corresponding soft consonants according to certain laws. A semi-consonant at the end of a base is thus changed in the future and in the imperative if the verb is used in a transitive sense and if there is no object infix; further before the infixes *iñ*, *tiñ* and *e*, *tae*, and the passive

suffix *ok'.* The *k'* of the inanimate suffix *ak'* is never changed; the *k'* of the passive suffix *ok'* only in the intensive form *og-ok'.* The final *t'* of verbal suffixes becomes *d* before animate infixes beginning with a vowel. There is further now a tendency, especially in the language of men, to substitute *d* for *t'* before the categorical *a.* Thus, *mak',* cut, *mag-ā-e,* he will cut; *mag-e-ā-e,* he cuts him; *māg-tiñ-mē,* cut mine; *jāmān-ā rag,* that he may cut; *mak'-ko-m,* cut them; *mak'-ak'-mē,* cut at it; *mak'-āc-mē,* cut for him; *mak'-et'-ā-e* or *mak'-ed-ā-e,* he cuts; *gitich',* lay down; *gitij-e-pā,* lay him down; *che!',* learn, imperative *ched-mā,* *durup',* place, *durub-iñ-mā,* place me.

In such verbs as are both transitive and intransitive, the semi-consonant is always left unchanged when the verb is used in an intransitive sense. Thus *beret'-me,* stand up; but *bered-me,* raise up; *beret'-ā-ñ,* I shall arise; *bered-ā-ñ,* I shall raise.

Accent.—In words of two syllables the accent usually rests on the first. Thus *sérma,* year. The final syllable is, however, accented when it ends in a semi-consonant, when the last syllable is long and the first short, when the word ends in *ñ,* and when it is a reduplicated or reflexive monosyllabic base. Thus, *sāndk',* go; *agū,* bring; *tehéñ,* to-day; *da-dāl* and *da-pāl,* the intensive and reciprocal bases of *dāl,* strike. There are many exceptions to the general rule, but we have no detailed information about the matter.

Affixes.—Santāli makes use of numerous affixes of various kinds, prefixes, infixes, and suffixes. Most of them play a rôle in what corresponds to the infloxional system of Indo-European languages, and many such affixes will be mentioned in what follows. In this place I shall only mention a few affixes which are used in the formation of words.

A prefix *a* is sometimes used to form a kind of causative; thus, *a-sān,* to lead about from *sān,* go; *a-ñū,* to give to drink, from *ñu,* drink; *a-já,* to give to eat, from *jám,* eat. Compare the *a* of pronominal suffixes denoting the indirect object.

There are several infixes in use.

A *k'* is inserted after the first vowel of a word. The vowel is, in monosyllabic words, repeated after the *k'.* It is usually also perceptible, though very faintly sounded, in other words, especially such as begin with a vowel. In this way intensives are formed from verbs beginning with vowels and from some which begin with a consonant; thus, *āl,* write, intensive *āk'āl;* *agū,* bring, intensive *ak'gū;* *benao,* make, intensive *bek'nao.* Distributives are similarly formed from some numerals beginning with vowels; thus, *ek'āc,* seven each, from *ēāc,* seven; *ik'rāl,* eight each, from *irāl,* eight. Finally, *k'* is often inserted in demonstrative pronouns, beginning with an *n* in order to intensify their meaning. The vowel of the base is then always nasalized. Thus, *nui,* this man here, *nūk'ūi,* just this man here.

An infix *p* is used to form collective nouns and reciprocal verbs. Thus, *mañjhi,* headman; *mapañjhi,* a collection of village headmen; *dal,* strike; *dapal,* strike each other. In a few cases it is difficult to define the exact meaning of this infix. Compare *hán* and *hápán,* child. The latter form is properly collective.

An *n* is often infixed after the first vowel of a word, the vowel being also repeated after *n.* In this way collective numerals and some nouns are formed. Thus, *bar,* two; *ba-na-r,* both; *pā,* three; *pā-nā,* all the three; *pon,* four; *po-no-n,* all four; *dapal,* to cover; *da-na-pal,* a cover; *muchat'* and *mu-nu-chat',* end, termination.

Another infix *t* is inserted in the same way as *n* in order to form nouns from verbs; thus, *ñu-tu-m,* name, from *ñum,* to name; *ā-lá-háp',* beginning, from *āháp',* begin.

Such infixes play a great rôle in the formation of Santali words, and their import-
ance has apparently been still greater in earlier stages of the language. Compare
hápăl and *hărăl*, man; Asurī *sodor*, arrive, approach, Santāli *sor*, near, come near.
Santāli and the Mundā family generally, in this respect, agree with the Mōn-Khmēr
languages, Sakei, Semang, etc.

Inflexional system.—The vocabulary of Santāli and connected forms of speech
cannot be sub-divided into the same classes of words as in the case of Indo-European
languages. Every word can perform the function of a verb, and every verbal form can,
according to circumstances, be considered as a noun, an adjective or a verb. The
relation of one word to the others in a sentence is indicated by means of particles, the
original meaning of which can no more be ascertained. Such particles can be com-
pared with the suffixes, postpositions, and terminations of other languages. It would
therefore be necessary to introduce new terms in order to correctly describe the gram-
matical system of Santāli. The Linguistic Survey, however, has a double aim. It collects
the philological facts and classes them for further research, and it also serves the practical
purpose of furnishing introductions to the various languages of India. It has there-
fore been found convenient to adhere to the grammatical terminology customary for
other languages. This practice will also be followed in dealing with the Mundā dialects.
It must, however, be clearly understood that this method of dealing with these
forms of speech is purely conventional and does not exactly correspond to the
true state of affairs. It is really correct to say only that a certain word *performs
the function* of a noun, of an adjective, or of a verb, instead of saying that it
is a noun, an adjective, or a verb. The grammatical remarks which follow will,
nevertheless, for the sake of convenience, be arranged under the well-known headings
of noun, adjective, verb, and so forth.

There is only one declension, and this is effected by means of postpositions.

Nouns.   These postpositions were perhaps originally independent
words, but are now no more used as such.

Gender.—There are two genders, one denoting all animate nouns, the other com-
prising all inanimate objects. The natural gender, on the other hand, does not play
any rôle in the inflexion of nouns. It is indicated by using different words or by
prefixing some word meaning 'male,' 'female,' respectively. Thus, *hărăl*, man; *māejiu*,
woman: *ăndiă kūl*, a male tiger; *ĕngă kūl*, a female tiger.

Some few bases ending in *a* have a corresponding feminine form ending in *i*.
Thus, *kŏră*, boy; *kŭrī*, girl: *kără*, blind; fem. *kărī*. Such couplets are, however,
clearly borrowed from Aryan languages.

Number.—There are three numbers, the singular, the dual, and the plural. The
suffix of the dual is *kĭn*, and that of the plural *kŏ*. Thus, *hăr-kĭn*, two men;
hăr-kŏ, men. The suffix of the plural is, however, often dispensed with, and the mere
base is used as a collective singular. On the other hand, the plural suffix is sometimes
used in an indefinite sense: thus, *hăr-kŏ raput'-akat'-ă*, men, *i.e.* somebody has broken
in; *un-tē*, by that time; *un-kŏ-tē*, by about that time.

Case.—Real cases, such as denote the relation of the noun to a verb, do not exist
in Santāli. The direct and indirect object are indicated in the verb, and there is
accordingly no such case as a dative or an accusative.

Local and causal relations are indicated by means of postpositions. Such are *tā*, to, in, into, by means of; *rā*, in, within; *lagit'*, *lagat'*, for, for the sake of; *khān*, *khách'*, from: *thīn*, *tſāch'*, near, and so forth.

The genitive is formed by adding *rān*, when the governing noun is of the animate gender, and *ak'*, *an̄*, *rēak'* or *rēan̄* (or, seldom, *rēnak'*, *rēnan̄*), if it is an inanimate noun. Thus, *ŏrāk'-rān kisŏr*, the master of the house; *pā māhā-rēak' kami*, three days' work.

The genitive is, in fact, an adjective, and it is derived from the base, by adding *rā-n*, i.e. *rā* + *n*, or else *ak'*, or *an̄*, with or without the postposition *rā*, in. *Rā* is sometimes also used alone as a genitive suffix. On the other hand, the forms *rēnak'* and *rēnan̄* mentioned above show that *rān* has formerly also been used before inanimate nouns.[1]

Secondary nouns.—It has already been remarked that some nouns are formed by means of infixes. Several secondary nouns are also formed by adding suffixes. Thus a suffix *ich'*, dual *kin*, plural *ko*, is used to form animate nouns, nouns of agency, and the like, while inanimate nouns are formed by the addition of *ak'*, dual *ak'kin*, plural *ak'-ko*. Thus, *hudiñ-ich'*, the small one; *Paṇḍu-rān-ko*, those of Paṇḍu, the sons of Paṇḍu; *Paṇḍu-ak'*, that of Paṇḍu, *Paṇḍu-ak'-rēak'-ko*, those things of that of Paṇḍu.

A very common suffix is *tā'* which is used as a kind of definite article, but also in order to form abstract nouns; thus, *dare-tā'*, the tree; *chalak'-tā'*, the going; *marañ-tā'*, greatness.

Adjectives do not change for gender, number, or case. They are, however, often
Adjectives. defined by the suffixes *ich'*, and *ak'* just mentioned. It is often simply a matter of convenience which word is considered as a noun, and which as an adjective. Thus we may say *Paṇḍu-rān hápán-kin*, and *Paṇḍu-rān-kin hápin*, Paṇḍu's two sons. In the first case the genitive *Paṇḍu-rān* is an adjective, in the second a noun is formed from it and the collective singular *hápán*, child, young, is added as an adjective.

Adjectives of possession are often formed by adding *an*; thus, *dare-an*, possessing strength; *kārāl-an*, possessing a husband. An *n* can, similarly, be added to almost all words ending in a single vowel. In this way a kind of verbal adjective is formed; thus, *elo-n dañgra*, a bullock fit to be broken in, from *elo*, to break in. It is perhaps the same *n* which occurs in *abo-n*, we; *ka-n*, is, and in rare forms such as *alā-n*, we; *apā-n*, you; *ako-n*, they, etc.

Comparison.—Comparison is effected in the usual way by putting a postposition meaning 'from' after the compared noun. Thus, *iñ-khán am-em marañ-a*, me-from thou-thou big-art; *játá kora-ko-khán marañ-ich'-dá nui kan-ge-a-e*, all boys-from big-the this is, this is the biggest boy. *Arhā̃*, *artāt'*, more; *baṛti*, more; *uṭar*, most, can also be added in order to indicate the higher or highest degree. Thus, *uni arhā̃-ā marañ-a*, he is greater; *uni-dá marañ uṭar*, he is greatest.

The numerals are given in the list of words. The higher numbers are counted
Numerals. in twenties; thus *pon isi*, eighty; *mā̃rā̃ isi* or *mit' sae*, hundred. Of late years, however, the Santáls have apparently begun to count in tens. Thus Mr. Heuman gives *pā gäl* or *mit' isi gäl*, thirty; *turui gäl* or *pā isi*, sixty, and so on. This tendency is due to the influence of the schools. Numerals between the tens are often formed by adding *khán*, more, and *kám*, less; thus, *gäl khán ponea*, ten more four, fourteen; *barea kám bar-isi*, two less two-scores,

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[1] Long vowels will not be separately marked in what follows. They have been distinguished in the list of Standard Words and Phrases on pp. 210 and ff.

thirty-eight. Numerals such as *isi*, twenty ; *sae*, hundred ; *hajar*, thousand, are, of course, borrowed.

Pronouns are, generally speaking, inflected like nouns in number and case.

Personal pronouns.—The personal pronouns have separate forms for the dual and the plural. The pronoun of the first person has, moreover, two forms each in the dual and in the plural, one excluding and one including the person addressed. Demonstrative pronouns are used as personal pronouns of the third person. There is also a pronoun meaning 'self,' which can be considered as a personal pronoun of the third person.

The full forms of these pronouns will be seen from the table which follows :—

	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
I . . .	*iñ*	*alañ*	*aliñ*	*abo, abon*	*alā (alāñ)*
Thou . . .	*am*	*abän*		*apä (apän)*	
Self . . .	*ach'*		*a-kin*		*ako*

Abon and *abo*, we, are both used when the person addressed is included. *Abo* is, however, the more intimate form.

The forms given in the table are the full accented forms and correspond to the French *moi, toi, lui*, in phrases like *c'est moi*, it is I. When the pronoun is used as subject without any stress on it, it is suffixed to the word immediately preceding the verb, or to the verb itself, if the latter stands alone. The suffixed forms are like the full forms without the initial *a*. The suffixed form for 'I' is *iñ*, or after vowels *ñ* ; that for 'thou' *äm, em*, imperative *mä*, after vowels *m*, and that for 'he,' 'she' is *ä* or *e*.

If the pronoun stands in case-relation to a verb, it is infixed in the verb itself. There are three sets of such infixes, one denoting the direct and one the indirect object, and a third denoting the genitive relation. The infixes of the direct object are like the pronominal suffixes; the dative infixes are formed from them by prefixing an *a*, and the genitive infixes by prefixing *ta*. Further details are shown in the following table :—

	Direct object.	Indirect object.	Genitive.
1st person . . .	(i)*ñ; lañ, liñ; bo, bon, lä*	*añ; alañ, aliñ; abon, alä*	*tiñ; talañ, taliñ, ta-bo, ta-bon, ta-lä*
2nd person . . .	*mä; bän; pä*	*am; abän; apä*	*tam; ta-bän; ta-pä*
3rd person . . .	*ä; kin; ko*	*ae; akin; ako*	*tae; ta-kin; ta-ko*

Forms such as *mä, ä, bän, lä*, etc., are, of course, changed to *me e*, etc., before or after an *a*.

There is, in addition to the above, also a dative infix *ak'* used with reference to inanimate nouns.

The following are instances of the use of these suffixes and infixes :—*Hola bareaa gei-y-ā kiriñ-kef'-kin-a;* yesterday two cows-he bought-them-two, yesterday he bought two cows; *çâçâ-em-a-ñ,* help-thee-shall-I, I shall help you; *ti sab-liñ-mḙ,* hand seize-my-thou, take my hand, and so forth.

The genitive affixes are frequently used after ordinary nouns; thus, *oŕak'-liñ,* my house. It is, however, just as common to use the genitive or else the mere base of the personal pronoun as a possessive. Thus, *iñ-rān hápán, iñ hápán,* or *hápán-liñ,* my son.

Many words denoting relationship are always combined with personal suffixes, *viz.,* *ñ* for the first, *m* for the second and *t* for the third person. Thus, *apoñ,* my father; *apom,* thy father; *apo-t,* his, or her father; *eŋga-ñ-ā hāch'-akan-talañ-a,* the mother of us two has come. The last instance shows that these suffixes do not change for number, the number being expressed in the verb.

			Remote.		Nearer.		Nearest.	
			Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
Base ăn, un	Sing.	.	*huni*	*hona*	*uni*	*ena*	*nui*	*nea*
	Dual		*hun-kin*	*hona-kin*	*un-kin*	*ena-kin*	*nu-kin*	*nea-kin*
	Plural	.	*hon-ko*	*hona-ko*	*on-ko*	*ena-ko*	*no-ko*	*nea-ko*
Base an	Sing.	.	*hani, hăi*	*hana*				
	Dual		*han-kin*	*hana-kin*				
	Plural	.	*han-ko*	*hana-ko*				

Forms such as *ani*, *nai*, etc., do not occur in Santáli, but are used in connected forms of speech.

There is besides a set of lateral demonstratives, referring to something on the side. They are formed from the third group in the table by inserting an *h* after the initial *n*. Thus :—

			Base ān, in.	Base ăn, un.	Base an.
Animate	.	.	*nhi, nhi-kin, nhe-ko*	*nhui, nhu-kin, nho-ko*	*nhi, nha-kin, nha-ko*
Inanimate	.	.	*nhia, -kin, -ko*	*nhoa, -kin, -ko*	*nha, -kin, -ko*

The form *nhăi*, that there far off to the side, is derived from a non-existing *nai*; see above. Mr. Campbell gives *năi*, this, which contains the same nasalization as *nhăi*.

All these pronouns are inflected like nouns. By means of the infix *k'* and nasalization of the vowel we may further form intensive demonstratives, which cannot be inflected in case. Compare the table which follows :—

				Base ān, in.		Base ăn, un.		Base an.	
				Ordinary.	Lateral.	Ordinary.	Lateral.	Ordinary.	Lateral.
Animate	.	.	.	*nik'i*	*nhik'i*	*nŭk'ŭi*	*nhŭk'ŭi*	Wanting	*nhik'ăi*
Inanimate	.	.	.	*nak'ă, -kin, -ko*	*nhak'ă*	*nŭk'ŭe, -kin, ko*	*nhŭk'ŭe*	Wanting	*nhăk'ăe*

There are still two sets of pronouns referring to something which is seen or heard, respectively. They are not inflected in case, but the suffixes of number can be added. They all refer to inanimate nouns, those referring to what is heard are also, in the dual and plural, used to denote animate beings. Compare the table which follows :—

			Base ān, in.		Base ăn, un.		Base an.	
			Near.	Remote.	Near.	Remote.	Near.	Remote.
Things seen		.	*ānā*	*hānā*	*ánā*	*hánā*	*anā*	*hanā, hăe*
Things heard	.	.	*ātā*	*hātā*	*átā*	*hátā*	*atā*	*hatā*

From these bases are formed secondary pronouns by adding *anañ, anak', anäch'*, etc. for inanimate objects, and *anich'* for animate nouns. Thus, *änä-anäch'*, that thing you see there close at hand, just that; *ätä-anich'*, that person you hear there close at hand.

The pronominal bases are also used alone in adverbs and compounds; thus, *nä-tä*, here; *än-tä*, there; *än-parám*, on that side, and so on.

Interrogative pronouns.—*Äkde*, who ? *chele*, of what kind ? Both refer to animate nouns. Inanimate are *oka*, which ? *chet'*, what ?

Relative pronouns.—There are no relative pronouns. Verbal adjectives are used instead. The pronoun *änä* is often used as a kind of relative. Another demonstrative pronoun must, however, be added in case the relative refers to an animate being, and the verbal adjective is used instead of a finite tense. Thus, *änä uni hola-m galmarao-ad-e mañjhi uni-rän hápán teheñ-ä gách'-en-a*, that yesterday-thou talked-to-him headman his son to-day-he died, the son of the headman you talked to yesterday has died to-day. The interrogative pronouns *äkáe* and *oka*, with or without a prefixed *änä*, are also frequently used as a substitute for the relative.

The verb is the most characteristic feature of Santālī grammar. Strictly speaking,

Verbs.

there is no real verb as distinct from the other classes of words. Every independent word can perform the function of a verb, and every verbal form can, in its turn, be used as a noun or an adjective. Thus *hár* is 'a man,' and *marañ* is 'big.' 'The man is big' can be translated *hár-ä marañ-a*. *Hä̃* is 'yes,' and *ket'* is a suffix of the past time; *hä̃-ket'-a* means 'said yes.' Compare *hár-ked-e-a-e*, he made a man of him; *iñ-rän-ked-e-a-e*, he made him mine, and so on. On the other hand, *dal-ket'* is the base of the past tense of the verb *dal*, strike. It can also be used as a noun or as an adjective; thus, *dal-ket'-ko*, those who struck; *dal-ket' hár*, the struck having man, the man who struck. In dealing with words performing the functions of verbs it will therefore be necessary to consider the base of each of the various tenses as an indifferent word which can, according to circumstances, be used as a noun, an adjective, or a verb, but which is in reality none of any of them. Each denotes simply the root meaning as modified by time. We shall hereafter speak of such bases as *inflexional bases*.

The categorical *a*.—When used as verbs these inflexional bases correspond to the tenses of other languages. They are formed by agglutination, *i.e.* by suffixing certain elements to the unchanged root. Such a compound consisting of the root and a tense-suffix cannot as such be used in the function of a verb in an independent sentence, because it only gives the idea of an action in such and such time without adding whether this action really takes place. It is therefore necessary to assert the reality of the action and this is done by means of a suffixed *a* which at once changes the inflexional base to a finite tense. Thus, *dal-ket'-a*, somebody struck. This *a* has been called by Mr. Boxwell 'the categorical' *a*, and it is of the greatest importance in Santālī grammar. By simply adding this *a* any word can be turned into a verb.

The use of the categorical *a* is not regulated according to the principles of Indo-European languages, though it corresponds, to a certain extent, to the indicative mood of Latin, etc. It is not used in subjunctive and relative clauses, and on the whole its use is restricted to those sentences in which the action indicated by the verb has

independent reality. Compare *jāhānak'-ā met-apā*, whatever he may tell you; *chalak'-pā*, go ye; *jāhā-leka-tā bairi alo-ko har-ko*, in order that the enemies may not oust them; *khajuk alo-e dag*, if only he does not rain; *dar-ket'-ko-e män-et'-a*, fled-having-they-he says, he says that they have fled. In all such cases the action of the verb has a reality which is only conditional or which is connected with other actions, and the categorical *a* is, accordingly, not added. On the other hand in a sentence such as *añjóm-ket'-a-ñ jātā-ko sān-akan-a män-tā*, heard-I, 'all-they gone-are,' saying, *i.e.* I have heard that they are all gone, the sentence *játá-ko sān-akan-a*, all are gone, has been turned into an independent one by its introduction as a direct statement by way of quotation. The categorical *a* cannot, therefore, be omitted.

Auxiliaries and pronominal infixes.—A verbal form in Santāli thus consists of an inflexional base and the categorical *a*. In compound tenses the auxiliary verbal form is inserted between the two. Thus the copula or verb substantive is *kan*, past *tahā̃-kan*. If we add those forms to *dal-et'*, striking, we can form a present definite and an imperfect; thus *dal-et'-kan-a*, is striking; *dal-et'-tahā̃-kan-a*, was striking. Such forms are complete according to our grammatical ideas. In Santāli, however, this is often not the case. If the action of the verb has an indirect or direct object, this must be indicated in the verb by means of the pronominal infixes, which must be inserted between the inflexional base and the categorical *a*, or, if an auxiliary verb is added, between it and the inflexional base. The same is the case if the object of an action belongs to somebody. The genitive infix follows the infix of the direct or indirect object. Thus, *dal-ked-e-tae-a*, (he) struck-him-his, he struck him who belonged to him. The genitive infix can also refer to the subject, and in this way we occasionally find a double genitive suffix; thus, *gách'-en-tiñ-a-e*, died mine he, he who belongs to me died; *hápán-iñ-e dal-ket'-ta-ko-tiñ-a*, son-my-he struck-theirs-mine, my son who belongs to me struck theirs. Such constructions are however very rare. Similarly if we want to say 'he struck the boy' we must first call to mind the ideas of 'he' 'boy' and 'a beating in the past.' We must next add the infix of the object to the inflexional base. Lastly, the categorical *a* is added and shows that the picture thus drawn up has real existence. Thus *uni kora-e dal-ked-e-a*, he boy-he struck him. Compare *ini hápán-ā met-ad-e-a*, that very son-he said-to-him, he said to the son.

Voices.—The Santāli verb further has separate forms for the active voice, the passive or direct middle voice, and the indirect middle voice. It is therefore to be expected that it presents a somewhat complicated aspect. It is, however, quite regular throughout, and once the mind becomes accustomed to these peculiarities, they will not present any difficulty to the understanding.

Conjugational bases.—The root of the verb remains unchanged through all tenses. It can, however, also be modified in various ways, and the modified root is made the base of a separate conjugation, the usual tense-suffixes being added. There are two such modifications in common use. The root can, in the first place, be simply repeated, and the resulting double-base denotes repeated or intensified action. Thus, *dal*, strike; *dal-dal*, strike repeatedly or hard. These forms are conjugated throughout all the tenses.

If only the two first letters are repeated, the resulting reduplicated base becomes a kind of intensive or rather conative; thus *da-dal*, to strike much; *ba-ñ ña-ñāl-a*, not-I see, I cannot see at all, I am blind, compared with *ba-ñ ñāl-a*, I don't see (this particular-

thing). If the verb begins with a vowel the infix *k'* is used instead of the reduplication. Thus, *ak'gu*, from *agu*, carry. The infix *k'* is also used in polysyllabic verbs beginning with a consonant; thus, *bek'nao* from *benao*, to make; *hik'rich'*, from *hirich'*, to spill. In many verbs both forms can be used, in others only one of them. The reduplicated base is sometimes intensified by means of the infix *k'*; thus, *dak'dal* from *dadal.* The base *dadal* is only used before the verb substantive. Nouns of agency denoting habit and occupation are usually formed from this reduplicated base by means of the common suffix *ich'*. Thus, *ra-ran-ich'*, a drug-man, a physician; *bek'nao-ich'*, a maker.

Reciprocal verbs are formed from these bases by inserting the infix *p*. Thus, *dapal* and *dapal-dapal*, to strike one another. There is no regular reciprocal form corresponding to *da-dal*. The double reciprocal *dapapal* is sometimes, but very seldom, used as such.

It has already been mentioned that there are separate forms for the active, passive, and middle. With regard to most tenses we shall have to return to this question later on when dealing with the formation of the inflexional bases. In this place we shall only mention that the passive, which also has the meaning of a direct middle, is formed by adding a suffix *ok'*, which usually drops its *o* after vowels, and the indirect middle by *ján*; thus, *dal-ok'*, to be struck, to strike oneself; *dal-ján*, to strike for oneself. The intensive base, which is devoid of a middle, forms its passive by adding *ogok'* to the simple base; thus, *dal-ogok'*, to be much struck. These suffixes are not used before the tense suffixes. On the other hand, the passive suffix is common in intransitive verbs, and it seems, on the whole, to have the meaning of an intransitive particle. Thus, *sän* and *sänák'*, go; *häch'* and *hijuk'*, come, and so on. The reduplicated base is treated exactly like the simple one. Thus, passive *dal-dal-ok'*, indirect middle *dal-dal-ján*.

Causatives are formed from both simple and reduplicated bases by adding *ocho;* thus, *dal-ocho* and *dal-dal-ocho*, to cause to strike. The causative has a double meaning. In the first place it means 'to cause somebody to do something,' and then it also has the meaning 'to allow somebody to do something.' Thus *agu-ocho-ket'-ko-a-e*, he (*-e*) caused (*ocho-ket'*) them (*ko*) to be brought (*agu*); *ba-e sor-ocho-añ-kan-a*, not-he to-approach-allowing-to-me-is, he does not allow me to approach.[1] It will be seen from the instances just given that the object infix (*ko*) is used in the former and the dative infix (*añ*) in the latter sense. The causative of the intensive base is formed by inserting the infix *k'* in the suffix *ocho*. The various forms of *dal* and *da-pal*, strike, will be seen from the table which follows :—

Base.	Passive.	Indirect middle.	Causative.	Reciprocal.
dal, strike.	*dal-ok'*, be struck, strike oneself.	*dal-ján*, strike for oneself.	*dal-ocho*, cause or allow to strike.	*dapal*, strike each other.
da-dal, strike much.	*dal-og-ok'*, be much struck, strike oneself much.	not used.	*dal-ok'-cho*, cause or allow to strike much.	*dapapal*, strike each other much.

The causative and reciprocal bases further have each their passive, middle and so forth. Thus, *dal-ochok'*, be caused, or allowed, to strike ; *dal-ocho-ján*, cause, or allow,

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[1] Compare the similar use of the German verb *lassen*.

to strike for oneself ; *dapal-ok'*, be mutually struck ; *dapal-ochok'*, be caused, or allowed,. to mutually strike.   It will be seen how infinitely the root meaning can be modified,. and how it is possible to give expression to the finest shades of verbal action.

Reservative.—In addition to all these bases there is still another conjugation which Mr. Skrefsrud calls the reservative form.   He describes its meaning as follows :—

'This form denotes an action by which the object is brought into a certain state,. in which it is allowed to continue, so as to be available (reserved) for any ulterior purpose.   It is used where in German they would use *an, auf, hin*,. etc., as *añjám-kak'-mā*, listen to it *(hōre es an,)* (that you may give evidence in case it should be necessary).'

The reservative form, which is conjugated throughout, has also separate causative and reciprocal bases.   It usually means that the action is completed in itself.   Compare *adá-ā ñāl-hape-kat'-ge-a*, so-he saw-kept-quiet, he saw it and kept quiet (and did not say any more), in the second specimen below.

The reservative is formed by adding a *ka* to the base.   The final *a* coalesces with the initial vowel of tense-suffixes.   Thus, *dal-ka*, passive and indirect middle *dal-kok'* reciprocal *da-pal-ka*, causative *dal-ocho-ka, dapal-ocho-ka*, and so forth.   In the reservative form the passive suffix *ok'* is also used in the indirect middle, and it does not possess all the tenses of the simple base.   In other respects, however, the ordinary and the reservative conjugations are quite parallel.

Person.—Verbs do not change for person.   The person of the subject is, however, in the case of animate beings indicated by means of pronominal suffixes.   Compare. pronouns above.   The suffixes are added to the word immediately preceding the verb. Thus, *hápán-ā met-ad-e-a*, the-son-he said-to-him.   If the sentence only consists of a verb the suffix is added after the categorical *a*.   Thus, *met-ad-e-q-ñ*, I said to him. It should be noted that several verbs which in English are impersonal have a personal· subject in Santāli.   This is the case with such verbs as indicate natural phenomena such as rain, hail, sunshine, etc.   Compare *dak'-et'-a-e*, he waters, it rains *;* *qḍí-y-ā rabañ-a*, much-he cold-is, it is very cold.   The same expressions are well known from other languages, and it is not necessary to assume that they have anything to do with the idea of an Omnipotent Deity, as has sometimes been supposed.

On the other hand there are several impersonal verbs in Santāli which in English· are combined with a personal subject.   They are such as denote various sensations such· as hunger, thirst, sleepiness, and so on.   The Santāls like the Germans say, 'hungers. me,' 'makes me cold,' and so forth.   In the same way they say *menak'-ko-a*, there are, they exist ; compare the German *es giebt*.

Inflexional bases.—We shall now proceed to a short examination of the inflexional bases which correspond to the tenses of other languages. It is not intended to give a complete survey of all the various forms. We shall confine ourselves to the usual ones..

The mere base, without any addition, gives the idea of the action generally, without being confined to any special time present or past.   In verbs ending in a vowel an *e* is added to the base if no pronominal infix is required.   This *e* coalesces with a preceding · *e* or *i* into the corresponding long vowel.   This base is used in general statements, in vivid narratives, in order to denote custom or habit, and, most commonly, as a future.. Thus, *dal-qñ*, I strike, or, shall strike.   The pronominal infixes are added immediately·

to the base. Thus, *dal-e-añ*, I strike him; *dal-añ-a-e*, he strikes for me. Compare further *dal-ok'-a-e*, he is struck, or, he strikes himself; *dal-jañ-a-e*, he strikes for himself; *dal-ka-k'-a-e*, he strikes it (and has done with it); *dal-ka-e-a-e*, he strikes him; *dapal-a-ko*, they will strike each other, and so forth.

The suffixes of the direct and indirect middle are not used in other tenses, or rather inflexional bases. They are replaced by separate terminations. The various suffixes of time have two forms, one denoting the active, and another the passive and middle. The former ends in *t'*, the latter in *n*. Thus, *dal-let'-a-e*, he struck; *dal-len-a-e*, he was struck. The indirect middle is distinguished from the direct middle and passive in the same way as that in which the pronominal suffix of the indirect object is distinguished from that of the direct object, *i.e.* an *a* precedes the *n* in the indirect middle.

There are several more or less complete sets of such suffixes. In the first place we have a set *et'*, *at'*, *en*, *an*. The form ending in *et'* is an incomplete present, the other forms denote an action performed in the past. Thus, *dal-et'-a-e*, he strikes; *met-ad-e-a-e*, he addressed him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself. The corresponding reservative forms are *dal-kat'-a-e*, he struck; *dal-kan-a-e*, he was struck; *dal-ken-a-e*, he struck for himself.

It will be seen that the *a* of the reservative suffix *ka* supersedes a following *e*. The form *dal-ken-a-e* has a different origin. It corresponds to the active *dal-ket'-a-e*, and does not contain the reservative suffix.

The form *dal-kat'-a-e*, he struck, is derived from a *dal-ka-et'-a-e* and *dal-ka-at'-a-e*. It shows that the termination *et'* cannot originally have been confined to the present time.

The suffix *at'* contains the *a* of the pronominal infix of the indirect object. The remaining portion of the infix is added after the final *t'*. Thus, *dal-at'-ko-añ*, I struck for them, or, at them; *met-ad-e-añ*, I said to him.

There are two infixes which denote an action in the past, *viz.*, *ke* and *le*. *Ke* is only used in the active voice with a direct object. Thus, *dal-ked-e-a-e*, he struck him. The corresponding forms for the indirect object, the direct and indirect middle, are supplied from the set just mentioned; thus, *met-ad-e-a-e*, he said to him; *dal-en-a-e*, he was struck; *dal-an-a-e*, he struck for himself.

The infix *le* denotes something which was done in a more remote past, or the effect of which has been superseded by some later action. It can therefore often be translated as a pluperfect. It is used in the active voice with a direct object and in the passive. Thus, *dal-let'-a-e*, he struck, he had struck; *dal-len-a-e*, he was struck, he struck himself. Instead of *dal-let'*, *dal-lak'* is used with an inanimate object; thus, *dal-lak'-a-e*, he struck it. The suffix *ak'* is well known from the inflexion of nouns and pronouns as a suffix denoting inanimate things. Compare also the reservative future *dal-ka-k'-a-e*, he will strike it.

It will be seen that the infixes *ke* and *le* are prefixed to the suffixes *et'*, *en*, which we have already dealt with. They are, however, also used alone.

Ke is used as a suffix in order to form an inflexional base with the meaning of an optative or hypothetical tense. It is used in polite queries, it denotes wishes, and also what might possibly happen. Thus, *rakap'-ke-a-m*, would you mind bringing up earth? *am-äm met-añ-khan-iñ rakap'-ke-a*, if you tell me so I would do it; *niṇ-ge khusi-tä ṭela-ke-am*, may you accept this with favour.

In a similar way a tense is formed by adding *le*. It is used in conditional sentences in connexion with the negative *áhá*. Thus, *uni-ṭhān-dā gáṛá áhá-m ñam-le-a*, him-from assistance in-no-wise-you will-get; *am-ām mān-le-khan*, thou-thou sayest-if.

There is further a form which is usually called a perfect. It is formed by adding the suffixes *akaṭ*, *aka-ṭc-aṭ* (indirect object), *akan* (passive and direct middle), and *aka-ṭc-an* (indirect middle). Thus, *dal-akaṭ-a-e*, he has struck; *dal-akan-a-e*, he has been struck, and so on.

The base of the suffix of the perfect is *aka*, to which the usual set *eṭ*, *aṭ*, *en*, *an*, has been added.

The suffix *aka* is also used in a base which is commonly called a continuative. It is always combined with the auxiliary *tahān*, to be, to remain. It is also added to the causative base, and it is used with a direct and an indirect object, in the direct and indirect middle. Before the *a* of the infix of the indirect object and the suffix of the indirect middle a *w* or *o* is inserted to avoid the hiatus, and if no object infix is required an *e* is added as in verbs ending in vowels. Thus, *dal-aka-ko-tahān-a-e*, he will continue to strike them; *dal-akan-tahān-a-e*, he will continue to strike himself; *dal-aka-w-aḱ-tahān-a-e*, he will continue to strike at it; *dal-aka-w-ako-tahān-a-e*, he will continue to strike for them; *jagoar-akae-tahān-pā*, wake-ye.

It is evident that the continuative force is imparted to such forms as those just quoted by the addition *tahān*, and not by the suffix *aka*. This latter must be identical with the *aka* of the perfect, though it is difficult to account for its use in all cases.

The inflexional bases mentioned above become real tenses by adding the categorical *a*. It has already been stated that auxiliaries are inserted between the inflexional base and this *a*. By means of such auxiliaries compound tenses can be formed. The most usual auxiliary verbs are the copula *kan* and its past *tahã-kan*. Thus, *dal-ed-e-kan-a-e*, or *dal-e-kan-a-e*, he is striking him; *dal-led-e-tahã-kan-a-e*, struck-having-him-was-he, he had struck him; *dal-aka-w-an-tahã-kan-a-e*, he had struck for himself, and so forth.

The table which follows will shew the usual inflexional bases of the verb *dal*, strike :—

	Direct object.	Indirect object.	Passive.	Indirect middle.
Future	dal	dal-a	dal-oḱ	dal-jáñ
Reservative	dal-ka		dal-koḱ	dal-koḱ
Present	dal-eṭ			
Simple past	dal-keṭ	dal-aṭ	dal-en	dal-an
Past reservative	dal-kaṭ		dal-kan	dal-ken
Anterior past	dal-leṭ *dal-loḱ*		dal-len	
Perfect	dal-akaṭ	dal-akawaṭ	dal-akan	dal-akawan

The suffixes *keṭ*, *aṭ*, *en*, *an*; *kaṭ*, *kan*, *ken*; *le* or *len* are often combined with a particle *ge* in order to form a kind of semi-tenses which denote what might perhaps take place or what will take place after the performance of some act. Thus, *miṭ bar maṭ-lan maḱ-keṭ-ge*, one two bamboos-we-two cut-may, we may perhaps cut a couple of bamboos. Such forms are used like the English idioms 'will do,' 'may do,' to denote a custom or an action which will probably take place. Thus, *ona ñam-ka-tā-ko*

johar-baṛao-a-ko-a, *adá maṛám-ko tiạk-idi-ked-e-ge*, that got-having-they greet-to-them, then goat-they take-away-it, when they have got it they greet them, and then they will carry off the goat; *hapă, kichrich'-iñ agu-le-ge*, wait, I will first fetch my clothes; *oṛak'-te-ñ sän-len-ge*, I may first go home, I will first go home. Such forms are not, however, real tenses.

Some of the examples given in the preceding pages will show that imperatives are formed by adding the pronominal suffixes to the inflexional bases; thus, *hijuk'-mä*, come; *häch'-len-mä*, come first (before you do something else), come at once. The simple imperative is formed in this way from the simple, the intensive, the reciprocal, and the reservative bases. If an action should be performed at once, before something else, the pronominal suffixes are added to the suffixes *le* (active), *len* (passive), and *an* (indirect middle). Thus, *paṛ-hao-le-m*, read first; *häch'-len-mä*, come first; *jirạu-an-pä*, first rest yourselves.

It has already been mentioned how the inflexional bases are used as verbs and adjectives. In this way are formed verbal nouns, adverbial and relative participles, infinitives of purpose, and so forth. Thus, *Rampur-te-ñ chala-k'-kan-tahẵ-kan-khán pä serma hoe-akan-a*, Rampur-to-I going-been-having-from three years become-have, three years have passed since I used to go to Rampur; *ato-rän hāṛ-ko jarao-lạgid-ok'-kan-tahẵ-kan-ṭhäch' mạñjhi-hẵ-e häch'-en-a*, village-of men assembling-for-being-where headman-also-he came, the headman came also to the place where the villagers were about to assemble; *alä-dá bir-rä-lä duṛup'-akan-tahẵ-kan-rä*, we-as-for forest-in-we sat-having-being-in, while we were sitting down in the forest; *bichạr-bichạr-tä-ko anga-ket'-a*, judging-judging-they dawned, they sat in council till dawn; *gách' hāṛ*, the dead man; *gách'-ich'*, the dead one; *boge já bañ ják' mit'-kä-mit' dare*, every tree that does not bear good fruit; *on-ko-e dohmotlet'-ko ḍạn-ạimại*, those-he accused-had-them witches, the witches he had accused, and so forth.

Most particles in Santālī are independent words. Thus, *män-khan*, but, *lit.* if you say; *än-rä-hẵ*, still, *lit.* that-in-also; *ona-tä*, therefore, *lit.* that-with, that-in, and so on. In this place we shall only mention the very common particles *dá* and *ge*, and the negative. *Dá* can often be translated 'as to,' 'in his turn,' and it is often added to the subject, but also to the object. Thus, *alä-dá bir-ko-rä ar buru-ko-rä-lä tahẵ-kan-a, ar deko-ko-dá ṭạndi-ko-rä*, we on our side were living in the jungles and hills; and as to the Hindus, they were living in the plains.

Particles.

Ge emphasises the word to which it is suffixed; thus, *cholak'-ge-ạ-ñ*, I shall certainly go.

The usual negative is a prefixed *bañ*. The final *ñ* is dropped before pronominal suffixes. Thus, *ba-ko dal-let'-a*, not-they struck, they did not strike. The suffixes *ket'*, *kat'* are never used after *bañ*. There is also a negative impersonal verb *bạnuk'-a*, it is not; thus, *bạnug-iñ-a*, I am not; *bạnuk'-le-a*, we are not, etc.

Alo is used in wishes, with the future as an imperative, and in final clauses; thus, *alo-m hijuk'-ma*, may you not come; *alo-m dal-ko-a*, don't strike them. The emphatic negative *áhá* has already been mentioned.

For further details the student is referred to the works mentioned under Authorities. The principal features of the language will be seen from the Skeleton Grammar which follows.

SANTĀLĪ SKELETON GRAMMAR.

I.—Nouns :—*Hår,* man ; dual *hår-kin ;* plural *hår-ko.* Genitive *hår-rän ; hår-ak', hår-an, hår-reak', hår-rean ; hår-kin-rän,* etc. Postpositions, *tä,* in, into, by means of ; *rä,* in ; *thän, thäch',* with, to ; *sän, säch',* towards ; *khän, khäch'* from, etc.

II.—Pronouns.—*Iñ,* I ; *am,* thou ; *ach',* he.

	Full form.	Suffix.	Infix, direct object.	Infix, indirect object.	Infix, genitive.
I	*iñ*	*iñ, ñ*	*iñ, ñ*	*añ*	*tiñ*
Thou and I . .	*a-lañ*	*lañ*	*lañ*	*a-lañ*	*ta-lañ*
He and I . .	*a-liñ*	*liñ*	*liñ*	*a-liñ*	*ta-liñ*
We, inclus. . .	*a-bo, a-bon*	*bo, bon*	*bo, bon*	*a-bo, a-bon*	*ta-bo, ta-bon*
We, exclus. . .	*a-lä*	*lä*	*lä, le*	*a-lä, a-le*	*ta-lä, ta-le*
Thou . . .	*am*	*äm, m, mä*	*mä, me*	*am*	*tam*
You two . .	*a-bän*	*bün*	*bän, ben*	*a-bän, a-ben*	*ta-bän, ta-ben*
You . . .	*a-pä*	*pä*	*pä, pe*	*a-pä, a-pe*	*ta-pä, ta-pe*
Self, he . .	*ach'*	*ä*	*ä, e*	*ae; ak' (in-animate).*	*tae*
They two . .	*a-kin*	*kin*	*ki*	*a-kin*	*ta-kin*
They . . .	*a-ko*	*ko*	*ko*	*a-ko*	*ta-ko*

Demonstrative pronouns.—*Ni,* this very ; *nui,* this ; *hani,* that.

Remote.		Nearer.		Nearest.		Intensive.	
Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.	Animate.	Inanimate.
hini, (hin-kin, hen-ko).	*hina, (hi-na-kin, hina-ko).*	*ini (in-kin, en-ko).*	*ina, (-kin,-ko)*	*ni, (ni-kin, ne-ko).*	*nia, (-kin,-ko)*	*nĩk'ĩ*	*nak'ä, (-kin,-ko).*
huni, (hun-kin, hon-ko).	*hona, etc.*	*uni, (un-kin, on-ko).*	*ona, etc.*	*nui (nu-kin, no-ko).*	*noa, etc.*	*nŭk'ũi*	*nãk'äe, etc.*
hani, hãi, (han-kin, han-ko).	*hana, etc.*						

Other demonstratives are *nhi, nhia ; nhui, nhoa, nkai, nha,* this, that, on the side ; *änä, hänä ; änä, hänä ; anä, hanä,* this, or that, thing which you see ; *ätä, hätä; ätä, hätä; atä hatä,* this, or that, thing or being which you hear. Pronouns ending in *i,* and sometimes those ending in *tä,* denote animate beings, the rest refer to inanimate nouns. Those beginning with *h* refer to what is remote ; those beginning with a vowel to what is nearer ; those beginning with *n* to what is close at hand.

Interrogative Pronouns.—*Ákáe*, who? *chele*, what sort of animate being ? *oka*, which ? *chet'*, what ?

III.—Verbs.

A. Conjugational bases.—*Dal*, strike.

	Principal form.			Reciprocal form.		
	Active.	Passive.	Middle.	Active.	Passive.	Middle.
Simple base	dal	dalok'	dal-ján	dapal	dapal-ok'	dapal-ják
„ Causative	dal-ocho	dalochok'	dal-ocho-ján	dapal-ocho	dapal-ochok'	dapal-ocho-ján
Intensive	dadal	dal-ogok'		dak'pal, dapa-pal	dapapal-ok'	dapapal-ján
„ Causative	dal-ok'cho	.		dak'pal-ok'cho / dapapal-ocho	dapapal-ochok'	
Reservative	dal-ka	dal-kok'	dal-kok'	dapal-ka	dapal-kok'	
„ Causative	dal-ocho-ka	dal-ocho-kok'	dal-ocho-kok'	dapal-ocho-ka	dapal-ocho-kok'	

The double base *dal-dal*, to strike repeatedly, is inflected like the simple base; thus, passive *dal-dal-ok'*; reciprocal *dapal-dapal*, etc.

B. Inflexional bases.—

	Future.		Present.	Simple past.		Perfect.	Anterior past.
	Simple.	Reservative.	Simple.	Simple.	Reservative.		
Direct object	dal	dal-ka	dal-et'	dal-ket'	dal-kat'	dal-let', dal-lak'	dal-akat'
Indirect object	dal-a	„		dal-at'			dal-akawat'
Passive	dal-ok'	dal-kok'		dal-en	dal-kan	dal-len	dal-akan
Indirect middle	dal-ján	„		dal-an	dal-ken		dal-akawan

The future base is often used as a present base, and always so in the reservative form.

Pronominal infixes are added to the inflexional bases; thus, *dal-ked-e*, struck him.

Finite tenses are formed by adding the categorical *a*; thus, *dal-ked-e-gñ*, I struck him.

The inflexional bases are used as participles and verbal nouns. Thus, *dal-ked-s háy*, the man who was struck; *dal-ka-tí*, having struck.

Compound tenses are formed by means of the auxiliaries *kan*, is; *tahá-kan*, was; thus, *dal-kan-gñ* or *dal-et'-kan-gñ*, I am striking; *dal-et'-tahá-kan-a*, was striking; *dal-let'-tahá-kan-a*, had struck, etc.

Negative Particles.—*ban*, not. The *n* is dropped before pronominal suffixes; thus, *ba-ñ dal-let-e-a*, I did not strike him. *Alo*, don't; *ahá*, used in conditions or as an emphatic negative.

The language spoken by most Santāls closely agrees with the grammatical sketch given in the preceding pages. Locality to some extent causes differences in vocabulary, and it has already been remarked that this fact has in recent times given rise to a slight difference in dialect between the east, where most loan-words come from Bengali, and the west which chiefly borrows from Bihārī, and the south where the influence of Oṛiyā is felt. On the whole, however, there is scarcely any difference in dialect from Bhagalpur in the north, down to Manbhum and Burdwan in the south.

Five specimens will be given of this Standard form of Santālī. The three first ones have come from the Sonthal Parganas, the fourth from Manbhum, and the fifth from Monghyr. The first is a version of the Parable of the Prodigal Son by the Rev. L. Skrefsrud; the second is a popular tale, and the third two Santālī songs, for which I am indebted to the Rev. P. O. Bodding. The fourth is a short traditional tale, prepared by the Rev. A. Campbell, and the fifth is the account of a famine year in Monghyr.

The specimens are excellent. I have introduced the distinction between *á* and *o*, *ã* and *e*, respectively, in the fourth and fifth specimens, and made some slight corrections in the fifth. On the whole, however, I have printed the specimens as I got them.

A list of Standard Words and Phrases will be found below on pp. 240 and ff. I owe it to the kindness of the Rev. P. O. Bodding, who has also been good enough to read the proofs of the Muṇḍā section. I am indebted to him for a long series of highly valuable notes and corrections.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN I.

(BENAGARIA, RAMPUR HAT, SONTHAL PARGANAS.)

(Rev. L. O. Skrefsrud, 1897.)

Mit' hâṛ-rān bar-ea koṛa hâpân-kin tahã-kan-tae-a. Ar un-kin
One man-of two boy children-they-two were-his. And them-two

mâtâ-rā huḍiñich'-dâ apat-ã metad-e-a, 'ā baba, iñ-rā paṛaok' menak'-
among the-little-one his-father-he said-to-him, 'O father, me-to falling existing-

ak'-reak' bakhra dān-ām-ka-tiñ-mā.' Adâ ạidạri-tāt'-ā hạṭiñ-at'-
thing-of portion bestow-give-outright-mine-thou.' So the-property-he divided-to-

kin-a. Khan-ge thoṛa din tayâm uni huḍiñ hâpân-dâ sanam-ak'-ko samṭao-
them-two. Then a-few days after that little son all-things collected-

ka-tā mit'ṭach' sạṅgiñ disom-tā-y-ã chalao-en-a, ar âṇḍā-dâ luchạ-lamâṭ din
having one far country-to-he went, and there riotously days

ṭulao-tā tahã-kan-tae-ak'-ā tahas-nahas-ket'-a. Ar sanam-ak'-ko-e ublạ-ḍublạ-
spending-in being-his-what-he wasted. And all-things-he squandered-

ket'-tae-khan ona disom-rā mit'ṭāch' âṭ akal hoy-en-a, ar uni-dâ rāṅgāj-
had-his-when that country-in one mighty famine became, and he to-hunger-

âk'-ā āhâp'-en-a. Khange sān-ka-tā ona disom-rān mit'-ṭān rayot-ṭhān-ā lāoṭhā-
he began. Then gone-having that country-of one ryot-with-he joined-

y-en-a ar uni-dâ ach'-ak' ḍâhṭa-jaega-tā-y-ã kol-kad-e-a sukri gupi. Adâ sukri-
himself and he his branch-place-to-he sent-him swine to-tend. And pigs-

ko-ko jâm-et' tahã-kan choklak'-tā ach'ak' lach' päk'rāch'-ä gagâj-âk'-kan
they eating being husks-with his belly to-fill-he desiring

tahã-kan-a. mān-khan âkâe-hã ba-ko em-ae-kan tahã-kan-a. Khan-ge
was, but anyone-even not-they giving-to-him were. Then

chetao-ān-tā-y-ã mān-ket'-a, 'ạpu-ñ-rān tinak' munis-ko-reak' jâm-ak'
sensible-having-become-he said, 'father-my-of how-many men-of food

sareṛ-ok'-kan-tako-a, mān-khan iñ-dâ rāṅgâch'-tā nâṇḍâ-ñ beṇḍaok'-kan-a.
superfluous-is-their, but I hunger-with here-I perishing-am.

Beret'-ka-tā ạpu-ñ-ṭhān-iñ chalak'-a ar-iñ met-ae-a, "ā baba, serma-
Arisen-having father-my-to-I will-go and-I will-say-to-him, " O father, heaven-

reak' ar am samañ-rā-ñ kại-akat'-a; am-rān hâpân ar ñum-og-ok' lek-ge-ñ
of and thy presence-in-I sinned-have; thee-of son more to-be-called worthy-I

baṅ-kan-a; am-rān mit'ṭān   munis-leka-ñ-mā   barñ." ' Khan-ge beret'-
not-am;   thee-of   one   hired-servant-like-make-me-thou please." ' Then having-
ka-tā ach'-rān ·ʇapat-ṭhān-ā hāch'-en-a. Mān-khan saṅgiñ-rā-y-ā tabā-kan-rā-ge
arisen himself-of father-his-to-he came.   But   distance-at-he   being-in
uni-rān   apat-dā-e   ñāl-ñam-ked-e-a, ar māyā-ge hāch'-ad-e-a, ar ñir-
him-of father-his-indeed-he   see-got-him,   and compassion came-to-him, and run-
sān-ka-tā-y-ā   kākā-ked-e ·ar-ā   chāk'-chāk'-ad-e-a. Mān-khan hāpān-ā met-
gone-having-he embraced-him and-he kissed-repeatedly-to-him. But   the-son-he said-to-
ad-e-a, 'ā baba, serma-reak' ar am   saman-rā-ñ kai-akat'-a; am-rān hāpān ar
him, 'O father, heaven-of and thy presence-in-I sinned-have; thee-of son more
ñum-og-ok' lek-ge-ñ baṅ-kan-a.' Mān-khan apat-tāt'-dā ach'-rān golam-ko-e met-
ñum-og-ok' worthy-I not-am.'   But   father-his-the himself-of servants-he said-
at'ko-a, 'dān boge utar oyon-aṅgráp   odok-agu-hāt'-ka-tā   hārāk'-ae-pā,
to-them, 'here good most covering-cloth forth-brought-quickly-having put-it-on-him-ye,
ar uni-ak' ti-rā mundam ar jaṅga-rā kharpaw-ae-pā,   ar jām-tā-bon
and him-of hand-on ring and feet-on sandal-put-for-him-ye, and eating-us
hāsāch'-sākrāj-āk'-ma;   ān-tā nui iñ-rān hāpān gāch'-ge-y-ā tabā-kan-a, ar-ā
make-ourselves-merry-let; because this me-of son   dead-he   was,   and-he
jivet'-ruar-en-a; at'-ge-y-ā tabā-kan-a, ar-ā ñam-en-a.' Khan-ge hāsāch'-
alive-returned;   lost-he   was,   and-he found-was.'   Then   to-make-
sākrāj-āk'-ko   pārtān-ket'-a.
themselves-merry-they   began.

Mān-khan uni-rān maraṅ hāpān-dā khāt-rā-y-ā tabā-kan-a. Ar· orak'-ā
But   him-of big   son   field-in-he   was.   And house-he
hāch'-sor-ān-rā   raṅ-rij-ā   añjām-ñam-ket'-a. Khan-ge mit'-ṭān guti-kora
coming-near-in music-and-dancing-he   to-hear-got.   Then   a   servant-lad
·hāhā-sor-ka-tā-y-ā   khuriau-an-a,   'ona-ko-dā chet'-kan-a?'   mān-tā.
called-near-having-he inquired-for-himself, 'those-things what-are?' having-said.
Uni-dā-e   met-ad-e-a baṅ-ma,   'bākā-m-ā   hāch'-akan-a;
He-on-the-other-hand-he said-to-him that, 'younger-brother-thy-he   come-is;
ar   apu-m-dā   mit'-tāch'-ā   bhāj-akat'-a,   nirāpān-ā   ñam-ruar-
and father-thy-on-his-side one-he feast-has-made, safe-and-sound-he got-back-
ked-e-tāráṅ.' Khan-ge-y-ā raṅgao-en-a ar bālāk' bae rābān-len-a. Adā uni-rān
him-because.' Then-he   angry-was and to-go-in not-he consented. So him-of
apaṭ   odok hāch'-ān-tā-y-ā   māsākusi-y-ed-e-kan tabā-kan-a. Mān-khan
father-his out come-having-in-he   entreating-him   was.   But
uni-dā   rār-ruar-ka-tā   apat-ā   met-ad-e-a, 'nāk'āe, nunak'
he-on-the-other-hand said-back-having father-his-he said-to-him, 'lo, so-many
serma am-thān golam-iñ khaṭao-et'-a ar amak' hukum tis-rā-hā ba-ñ
years thee-with slave-I work and thy commandment any-time-even not-I
taram-parám-akat'-a. Ān-rā-hā iñ-dā tis-rā-hā mit'-tāch' mārám-hāpān-ge
transgressed-across-have. Yet me any-time-even one goat-young

ba-m äm-akaw-ad-iñ-a, jämân iñ-rän gate-ko tuluch'-iñ häsäch'-säkräch'-kâk'.
not-thou given-hast-to-me, so-that me-of companions with-I might-make-merry.

Män-khan kusmbi-ko tuluch' am-ak' aidari-y-ä gadaw-akat' nui hâpân-mä-y-ä
But harlots with thy property-he devoured-having this son-thy-he

häch'-än-rä-dâ mit'-tach'-äm bhâj-akat'-a'. Män-khan uni-dâ-e
come-having-in one-thou feast-hast-made. But he-on-the-other-hand-he

met-ad-e-a, 'bachha, am-dâ jaoge iñ tuluch' mena-m-a, ar jâtâ iñ-ak'-ko-dâ
said-to-him, 'child, thou-indeed always me with art-thou, and all my-things

amak'-kan-ge-a. Män-khan häsäch'-säkräj-âk' ar raskak'-ge chahiye. Än-tä nui
thine-are. But to-make-merry and be-glad is-proper. Because this

bâkâ-m-dâ gâch'ge-y-ä tahã-kan-a, ar-ä jivet'-en-a ; at'-ge-y-ä tahã-kan-a,
younger-brother-thy dead-he was, and-he revived ; lost-he was,

ar-ä ñam-en-a.'
and-he found-was.'

MUNDĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN II.

(Rev. P. O. Bodding, 1903.)   (SONTHAL PARGANAS.)

LELHA   JĀWÃE-GOMKE-T-REAŃ.
STUPID   SON-IN-LAW-ABOUT.

Sedae   jug-rā,   kathae,   mit'ṭān   hâṛ-rān   hâpàn-era-t   jāwãc-gomke-t-ā
Former   age-in,   it-is-told,   one   man-of child-female-his   son-in-law-his-he

tahã-kan-a   mit'-ṭaṅ   ato-rā.   Adà   mit'-dhao,   kathae,   ach'   eskar-ge   hâṅhar
was   one   village-in.   And   one-time,   it-is-told,   self   alone   father-in-law

hanhar   orak'tā   sā   nãihar-tā   pera-hâṛ-âk'-ā   sān-len
mother-in-law   house-to   or   wife's-father's-house-to relative-person-to-become-he   gone

tahã-kan-a ;   adà   un-rā   uni   hanhar-tāt'   buḍhi-dà-ā   daka-
was ;   so   that-in   that   mother-in-law   old-woman-as-to-she   boiled-

utu-ɣ-et'-a,   ar   uni   tuluch'   hã-e   galmarao-kan-a.   Adà   en-ka   baṛae-
rice-curry-prepares,   and   him   with   also-she   talking-is.   So   thus   going-on-

te-ge   aɣup'-en-a.   Adà   un-rā uni   budhi-dà   haṇḍua-i   utu-let'-a.
in   evening-became.   So   then   that   old-woman   bamboo-shoots-she curry-had-done.

Adà   daka-utu-ka-tā   dak'-ā   taṅ-ad-e-a   daka   jàm-lagit',   ar
So   rice-curry-having-made   water-she   poured-out-to-him   rice   eating-for,   and

silpiñ   aṛe   sān-re-ge   gaṇḍo-dã-ā   bel-ad-e-a.   Adà   ɛbuk-bàlâ-ka-tā
door   side   towards   stool-she   put-before-him.   So   washing-entering-done-having

ona gaṇḍo-rā-ɣ-ā   durup'-en-khan-dà   daka-utu-i   agu-ad-e-a.   Adà   jàm   jàkhān
that stool-on-he   sat-down-had-when   rice-curry-she   brought-to-him.   So   eating   time

uni   jāwãe-gomke-t-dà   jel-utu-leka-e   aikau-et'-a,   ar   kuṭi-sā   ba-e
that   son-in-law-her   meat-curry-like-he   feels-it,   and   piece-any   not-he

ñam-et'-a.   Khan-ge adà-e   kuli-kel-e-a,   'henda   gâ,   chet'-bān   utu-
finds.   Then   so-he   asked-her,   'listen   mother,   what-you-two   curry-

akat'-a ?   Bạ-liñ   aṭkar-thik-daṛe-ak'-kan-a.'   Adà   uni   jāwãe-gomke-t
have-made ?   Not-we-two   feel-accurately-can-towards-it.'   So   that   son-in-law-her

dea   sān-rā-dà   mat'-silpiñ-ge   tahã-kan-a.   Adà   buḍhi-dà-e   mān-kàt'-a,
back   towards   bamboo-door   was.   So   old-woman-she   said,

'ánã,   jāwãe,   abān dea   sān-rā   menak'   ona-ge-liñ   utu-akat'-a.'   Adà
'that-there, son-in-law, your back   towards   being   that-we-two curry-made-have.' So

uni jāwac-gomke-t-dâ bãṅgăt'-achur-ka-tä-y-ä   ñāl-kät'-dâ   mat'-silpiñ-kan;   adâ-e
that   son-in-law-her   looked-turned-having-he   saw   bamboo-door-being;   so-he
ñāl-hape-kat'-ge-a.   Chet'-hã   ba-e   râr-lät'-a.   Ar   uni   budhi   hã-e   ina-
saw-kept-quiet.   Anything   not-he   said.   And   that   old-woman   also-she   just-
kat'-ge-a.
thus-much-said.

Khan-ge adâ uni   jāwãc-gomke-t-dâ   ach'   mânä-mânä-tä-y-ä   män-jãṅ-kan-a
Then   so that   son-in-law-her   self (-of)   mind-mind-in-he says-for-himself
baṅ-ma, 'noa utu-dâ adi sebel-kid-iñ-a. Sanam hâr nahak'-ko   japit'-le-
namely, 'this curry very well-tasted-me. All   person now-they will-have-fallen-asleep-
khan, noa silpiñ-dâ-ñ atkir-ge-a.'   On-ka   ach'   mânä-rä-y-ä   hudis-dâhâ-kat'-a.
when, this   door-I carry-off-shall.'   Thus   self (-of)   mind-in-he   thought-put-down.

Adâ sari   jâm-bara-ka-tä-ko   jaga-y-en-a.   Ar sanam hâr-ko
So verily   eating-going-on-having-they   placed-themselves.   And   all   person-they
japit'-kät'-khan-dâ   hape-hape-tä   beret'-en-tä   ona   silpiñ-dâ-e rara-ket'-tako-a
slept-when   quiet-quiet-with   arisen-having   that   door-he   loosened-their
ar ona ñinda-re-ge   ona silpiñ-ä   gugu-atkir-ket'-tako-a.   Ar   un
and that   night-in   that door-he   carried-on-his-back-carried-off-their.   And   that
jâkhäch'-dâ ba-ko   disa-led-e-a.
time   not-they remembered-him.

Adâ setak' sim rak' jâkhän-ko   übhän-en-dâ-ko   ñāl-bara-y-et',
So   morning cock crow time-they   awakened-having-become-they   seeing-going-on,
silpiñ-dâ banuk'   ar uni   jāwãc-gomke-t-ko   hâhâ-ac-khan-dâ   ba-e
door   not-being and that   son-in-law-their-they   calling-to-him-when   not-he
gãṅ-ät'-kan,   adâ-ko män-kät'-a,   'ma-sü,   ñāl-ä-pä   bhala mena-e-a sü baṅ;
answering,   so-they   said,   'well,   see-him-you   well exists-he or not;
ba-e gãṅ-ät'-dâ.'   Adâ sari-ko   ñāl-bara-ked-e-a;   män-khan   banug-ich'-an.
not-he answering.'   So verily-they   looked-went-on-him;   but   not-being-he.

Khan-ge adâ uni   budhi   hâr-dâ   adi gar-tä-y-ä landa-gât'-kät'-a.   Adâ
Then   so that old-woman   person very   loudly laughed-suddenly.   So
on-ko hâpân-tät'   kuri-dâ-ko   kuli-ked-e-a,   'henda   gâ,   chet'   un gar-tä-dâ-m
those child   female-they   asked-her,   'listen mother,   what that loudly-thou
landa-kät'-a?'   Adâ un-rä   uni   budhi-y-ä   lai-ako-kan-a,   baṅ-ma, 'noa
laughedst?'   So then   that   old-woman-she   saying-to-them-is,   namely, 'this
silpiñ-dâ,   na,   teña-m-ge   dhora-e   atkir-akat'-a.   Hola-n-ok'
door,   girls,   brother-in-law-your   certainly-he   carried-off-has.   Yesterday
handua-ñ   utu-ad-e-a;   adâ un-rä-y-ä   män-let'-a, "henda gâ,   chet'-
bamboo-shoot-I curried-for-him;   so then-he   said,   "listen mother, what-
bän utu-akat'-a;   ba-liñ   atkar-thik-dare-ak'-kan-a."   Adâ un-rä-ñ met-
you curry-have-made;   not-we feel-accurately-can-towards-it."   So then-I said-
ad-e-a,   "ânä,   jāwãe,   abän dea sän-rä menak' ona-liñ utu-akat'-a,"
to-him, "that-there, son-in-law,   your back towards being that-we curry-have-made;"

män-tä. Adâ pasät' ona-tä silpiñ-dâ pasät' teña-m-ge-y-ü ạtkir-küt'.'
sayiṇ.   So   perhaps therefore   door   perhaps brother-in-law-your-he carried-off.'

Adâ ona-e lại-at'-ko-khan sanam hâṛ adâ ạdi bạrich'-ko landa-küt'-a, ar-ko
So that-she said-to-them-when all person so very badly-they laughed, and-they

män-kät'-a, 'nui teñañ-dâ ạdi-y-ü lelha-ge-a.'
said,   'this brother-in-law very-he stupid-is.'

Adâ sạri uni lelha hâṛ-dâ idi-ka-tä ona silpiñ-ü rạṛa-ḍhiñgạl-
So verily that stupid person taken-away-having that door-he loosened-to-

sañgal-kät'-tä mit'-mit'-tä jâtâ-e samak'-kuṭṛạ-kät'-a. Adâ ach' bạhu-i met-
pieces-having one-one-by all-he chopped-into-bits.   So self (-of) wife-he saying-

ae-kan-a, 'ma noa-ge teheũ-dâ utui-mä.' Adâ uni-y-ü män-kät'-a, 'noa-dâ
ae-kan-a, 'please this to-day curry-make.' So that-one-she said, 'this

chet'-leka-ñ utui-a? Noa râhâṛ mat'-dâ sebel-a? Noa-dâ bañ sebel-a.
what-like-I curry-shall? This dry bamboo well-tasting-is? This not well-tastes.

Am-dâ ạdi-m lelha-ge-a.' Adâ un-rä uni-y-ü män-ruạṛ-kät'-a, 'bañ-a, ạdi
Thou very-thou stupid-art.' So then that-one-he said-back, 'not-is-so, very

mâñj sebel-a. Hola-n-ok' ayo-tä-ko-ṭhän-iñ sün-len-a. Un-rä noa-ge-ko
beautifully well-tastes. Yesterday mother-with-them-to-I gone-had. Then this-they

utu-ad-iñ-dâ. Chet' bañ sä, jel utu leka-ñ ạikạu-ket'-a, ona-tä noa-dâ-ñ
curry-made-for-me. What not or, meat curry like-I felt-it, that-for this-I

ạtkir-akat'-tako-a, ba-ko äm-âk'-kan iạ-tä.'
carried-off-have-their, not-they giving that-for.'

Adâ bạhu-t-tât'-ü män-kät'-a, 'noa râhâṛ-dâ ün-tä âkâc jâm-tä-m
So wife-his-she said, 'this dry then who eating-for-thou

utu-ocho-y-ed-iñ-a?' Adâ-e män-kät'-a, 'achha, apä ba-pä jâm-khan, iñ-ge
curry-make-causest-me?' So-he said, 'well, you not-you eat-if, I

utu-ạñ-pä.' Adâ sạri no-ko-ak' katha ba-e sün-ocho-at'-tako-khan-ko
make-curry-for-me-you.' So forsooth these-of word not-he to-go-allowed-their-when-they

utu-ad-e-a, ar-ko em-ad-e-a daka sâo-tä. Adâ sạri
made-curry-for-him, and-they gave-to-him boiled-rice with. So forsooth

rase-y-ü dul-gât'-kät'-a; adâ sipi-sipi-ka-tä-y-ü lapät'-gât'-kät'-a, ar
sauce-he poured-out-quickly; so mixed-mixed-having-he mouthful-quickly-took, and

uni bạhu-t-tât'-dâ tan-man-ä ñäl-ä-kan-a. Adâ ona rase tuluch' bañ
that wife-his intently-she looking-at-him-is. So that sauce with not

sebel-led-e-khan-dâ kuṭi halañ-ka-tä-y-ü gär-gât'-kät'-a. Adâ ona-hã ba-e
tasted-him-when a-piece taken-up-having-he bit-quickly. So that-also not-he

gär-chhaḍao-daṛe-at'-khan, uni bạhu-t-tât'-dâ landa ba-e sambrao-lät'-tä
bite-separate-could-when, that wife-his laughing not-she restrained-having

ạdi-gar-tä-y-ü landa-gât'-kät'a; adâ ach' hã-e landa-kät'-a. Adâ-e män-kät'-a,
very-loudly-she laughed-suddenly; so self also-he laughed. So-he said,

'chet'-leka-crâ-m utu-kät'? Ba-m batrao-lät'-a. Ona-te-ge bañ sebel-kan-a.
'what-like-thou curry-madest? Not-thou succeededst. That-for not well-tastes.

Cheka-tä noa kuṭi-dâ ba-m lä-ocho-lät'-a? Ayo-y-ä utu-ad-iñ
Why this piece not-thou dissolved-madest? Mother-she curry-made-for-me
-sanam kuṭi-y-ä lä-chaba-ocho-lät'-a; kuṭi-dâ miṭ' gâṭän hã bạ-ñ ñam-lät'-a.
all pieces-she dissolved-completely-made; piece one piece even not-I found.
Am ma äkän kuṭi-ge-m äm-aka-w-ad-iñ; ar chet'-leka-ñ kuṭi-lät'-a, on-ka-ge-m
Thou now only piece-thou given-hast-to-me; and what-like-I pieces-made, thus-thou
dâhâ-kat'-a. Thoṛa hã ba-m lä-ocho-lät'-a.' Adâ bạhu-t-tät'-ä män-kät'-a,
puttest. Little even not-thou dissolved-madest.' So wife-his-she said,
'iñ-dâ bạ-ñ baḍac-a noa utu-dâ. Am-tä baṛä utu-jâñ-mä.' Adâ
'I not-I know this curry. Thee-by please make-curry-for-thyself.' So
sạri ach'-tä-y-ä utu-kät'-rä-hã bañ lä-len. Adâ boge-tä-ko
forsooth self-by-he curry-having-made-even not dissolved-was. So good-in-they
landa-w-ad-e-a. Adâ än hilok' khân lelha-ge-ko bahna-ked-e-a, ar
laughed-at-him. So that-very day from stupid-they surnamed-him, and
ñam-e-piohhe-ko ạris-e-a, ona-ge-ko met-ac-tä.
finding-him-every-time-they annoy-him, that-they saying-to-him-by.

Adâ chaba-y-en-a katha-dâ; in maṛañ-ge-a.
So finished-is tale; this great-is.

FREE TRANSLATION OF THE FOREGOING.

The stupid son-in-law.

Once in olden times, it is told, there lived in a certain village a certain man's son-in-law. One day, they say, he had gone alone to visit his father-in-law and mother-in-law in their home. While there his mother-in-law was engaged in cooking curry and rice, and at the same time she kept up a conversation with him. In this way the evening fell, and the old woman had prepared some bamboo shoots as curry; when she had done cooking, she poured out some water for him to wash his hands ere sitting down to eat, and placed a stool before him near the door. When he had washed his hands and come in again, he sat down on the stool, and she brought him the curry and rice. Whilst eating the son-in-law thought it was meat curry he had; but he did not find any lumps. So he asked his mother-in-law, 'I say, mother, what curry have you given me to-day? I cannot make out exactly what it is.' Now there was the bamboo door at the back of the son-in-law; so the old woman said, 'look there at the back of you, my son-in-law, that is what I have made into curry for you to-day.' So the son-in-law turned round and saw it was a bamboo door; but looking he kept quiet and said nothing; and the old woman too said thus much and nothing more. The son-in-law, however, thought to himself, 'I find this curry perfectly delicious; when every one is asleep presently, I shall walk off with this door.' This he made up his mind to do.

True enough, when all had done eating they retired for the night, and when every one had fallen asleep, he got up quietly and loosened the door, and that very night he put their door on his shoulders and walked off with it, nobody being aware of it at the time the deed was done. When they awoke at cockcrow in the morning and looked about, there was no door to be seen; and when they called out for the son-in-law there was no answer. So they said, 'look and see, if he is there or not; he doesn't answer.' They looked about for him, but he was not there. Then the old woman suddenly burst out into a loud laugh, whereupon her daughters said to her, 'why, mother, what are you laughing so heartily about?' Then the old woman said to them, 'your elder sister's husband, girls, has most assuredly decamped with this door. Yesterday I made him a curry of bamboo shoots, and he asked me what kind of curry it was, as he could not quite make it out; whereupon I told him to look behind him, and he would see what I had made into curry for him. Perhaps that is why your elder sister's husband has carried off the door.' When she told them this, every one laughed very much and said the son-in-law was dreadfully stupid.

True enough, when the stupid fellow had walked off with the door, he took the whole thing to pieces and chopped it into small bits. Then he told his wife, 'make this into curry to-day, please.' She replied, 'how am I to make a curry of this? Will this dry bamboo taste well? Not a bit of it. You are very stupid.' He replied, 'not so, it is simply delicious. Yesterday I went to see your mother and the others, when she made me some curry of this; you may not believe it, but I tell you, it tasted to me just like meat curry; and that is why I made off with this door of theirs, for they would not give it to me.' His wife said, 'who is then going to eat this dry stuff that you want me to make curry of it?' To which he replied, 'all right, if you other people won't eat it, make some curry of it for me.' So, as he would not listen to her, she made him some curry of it and gave it to him along with some boiled rice. Then he poured

some of the gravy on it and mixing it together with his hand he took a mouthful; and all the while his wife was watching him closely. But as the rice and gravy did not taste particularly nice, he laid hold of a lump of the curry and gave it a bite; when he was unable to bite a piece off, his wife, no longer able to restrain her mirth, burst into a loud laugh, in which he himself also joined. Then he said, 'what kind of a curry have you turned out? You have not succeeded, and therefore it is not savoury. How is it you have not dissolved this piece? Mother dissolved altogether every piece in the curry she gave me; I could not find a single lump in it, whereas you have given me nothing but lumps; you have got it in lumps just the same as when I cut them up; you have not dissolved them one bit.' Then his wife said, 'I am not acquainted with this curry; you had better cook some for yourself.' And true enough, when he had cooked some for himself too he could not get it to dissolve. Whereupon they had a good laugh at him. From that day forward he got the surname of 'Stupid,' and by addressing him thus every time they met him they teased him well.

That is the end of the tale; there is no more.

MUŅḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN III.

SANTĀLĪ SONGS.

(Rev. P. O. Bodding, 1903.)

(SONTHAL PARGANAS.)

I.

N-eae[1] siń n-eae ńindạ sãṅgül dag-e ho,[2]
Seven days seven nights fire raining-he O,

N-eae siń n-eae ńindạ jaḍam-jaḍam ho.
Seven days seven nights continuously O.

T-oka-rã-bãn[1] tahã-kan-a, manewa,
What-in-you-two were, man,

T-oka-rã-bãn soro-len ?
What-in-you sheltered-being !

Menak' menak' Harata[3] ho,
Being being Harata O,

Menak' menak' buru-dander ho,
Being being mountain-cave O,

N-ona-rã-liń tahã-kan-a n-aliń-dâ,
That-in-we-two were we-two,

N-ona-rã-liń soro-len.
That-in-we-two sheltered-being.

II.

Kaṭ-dâ, ho, bạbu mag-mã-sä,
Timber, O, young-man cut-thou,

N-isi n-arãṛ bạbu benao-mã-sä ;
Plough-beam yoke young-man make-thou ;

N-isi n-arãṛ bạbu benao-lä-khach',
Plough-beam yoke young-man made-hast-if,

Hasa-re-ge bạbu sona hoe-ok'.
Earth-in young-man gold becomes.

---

[1] In songs an *n* is prefixed to every word beginning with a vowel, with the exception of the interrogative pronoun, which prefixes a *t*. This rule is now-a-days often disregarded, especially by men.

[2] Inserted to fill up the metre.

[3] The mountain where the two progenitors of the human race were saved from destruction by the fire-rain.

FREE TRANSLATION OF THE FOREGOING.

I.

It rained fire for seven days and seven nights; seven days and seven nights, incessantly. Where were you two [1] then, where did you take shelter?

On the mountain Harata, in a cave, there we two were, there we two took shelter.

II.

Cut timber, young man, make a ploughbeam and a yoke. Then you will earn gold from the soil.

---

[1] The man and woman who escaped when Goĺ was destroying the human race by fire-rain. The song has been taken from the old Santáli traditions.

[No. 4.]

MUNDA FAMILY.

KHERWĀRĪ.

SANTĀLI.

SPECIMEN IV.

(Rev. A. Campbell, 1897.)

(GOBINDPUR, DISTRICT MANBHUM.)

Khan-ge Maran Buru manwa-e met-ad-e-a nia-ge, 'unkin
Then Great Mountain man-he said-to-him this, 'those-two

eto-kin-mä.' Khan ek'to-e ähäp'-ked-a. Eto-ket'-kin-khan-ä Maran
break-in-the-two.' Then breaking-in-he began. Broken-in-when-he Great

Buru-dä manwa nahel mak'-ä idi-ked-e-a. Idi-ka-tä Maran
Mountain man plough to-cut-he took-away-him. Taken-having Great

Buru nahel mak'-ä chet'-ocho-ked-e-a, ar lak'-räk'-ket'-tä
Mountain plough to-cut-he taught-him, and chipped-bored-having

siok'-ä ähäp'-ked-a. Ähäp'-ket'-khan goda-e si-lahut'-ked-a.
to-plough-he began. Begun-having-when highland-he ploughed-crushed.

Lahut'-ket'-khan-ä kuli-ked-e-a, 'henda, Maran Buru, chet'-bon
Crushed-having-when-he asked-him, 'hark, Great Mountain, what-we

är-a?' Khan Maran Buru serma-khán iri-y-ä agu-ked-a ar
shall-sow?' Then Great Mountain heaven-from iri-he brought and

manwa-e em-ad-e-a, ar-ä ür-ked-a. Janam-en-a, dare-y-en-a,
man-he gave-to-him, and-he sowed. It-was-produced, became-a-plant

gele-bele-y-en-a, ar nawäi-reak'-ko ähäp'-ked-a. Adä mit' nakha-rä
eared-ripened, and first-fruit-ceremony-they began. Then one direction-in

K

Sari-sarjâm	tahã-kan-à,	onã-reak'	sakam'	ŋgu-ka-tã-ko	bhauntich'-ked-a
Sari-sarjám	*was,*	*that-of*	*leaves*	*brought-having-they*	*a-cup-made*

ar	ona-rã	sunum	sindur-ko	dáhá-ked-a.
and	*that-in*	*oil*	*red-lead-they*	*put.*

FREE TRANSLATION OF THE FOREGOING.

Maran Buru[1] then told the man to break in two (bullocks), and ho began to do so, and when he had broken them in, Maran Buru took him away in order to out a plough and taught him to do so. Having chipped and bored it, he began to plough and broke the highland by ploughing. Then he asked, 'Maran Buru, what shall we sow?' Maran Buru then brought an Iri[2] from heaven and gave it to the man to sow. It sprouted, became a plant, and ripened, and they began to perform the ceremony of the first fruits. There was a Sari-Sarjom tree on one side. They took its leaves and made a cup out of them, and put oil and red-lead in it.

---

[1] *Lit.* the great mountain, *i.e.,* the mountain spirit worshipped by the Santals.
[2] A cultivated millet, Panicum Crus-galli.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Sаntālī.

Specimen V.

(Chakai Thana, District Monghyr.)

Nās-dā disom-rā akal hoe-akan-tā hâṛ-ko jâm-reak' aḍi kâsṭā
This-year country-in famine become-having men-they eat-concerning great distress

hoe-akan-tako-a. Aghaṛ-khân Mag-habich'-dâ thoṛa-thuṛi anaj-reak'
has-become-of-them. Aghaṛ-from Magh-till little-little grain-of

dak'-maṇḍi-ka-tā-ko ñ̃-lâlâ-baṛa-y-en-a. Mān-khan ona-ko
rice-water-having-made-they drinking-warming-themselves-went-on. But those-they

chaba-baṛa-ket'-khan matkâm-sarjâm-ko jâm-baṛa-ked-a. Ina-hẫ
finished-again-had-when Matkâm-Sarjâm-fruits-they ate-for-some-time. These-even

sanam-ko jâm-chaba-ked-a, ina-ka-tā mit' jâkhan-dâ terel taṛâp' siñjo
all-they eating-finished, then one time-on-the-other-hand terel tarop bael

emanteak'-ko-tā din-ko khemao-ked-a. Ona-hẫ luṛa-luṛi sanam-ko hunaṛ-chaba-
etcetera-with days-they passed. Those-even grabbing all-they to-search-

ked-a mit' jâkhan-dâ at-aser-piska-ko-tā-ko gujaṛ-baṛa-ked-a.
finished one time-on-the-other-hand at-aser-piska-roots-with-they subsisted-for-a-time.

Nātar-dâ baihaṛ-reak' kantha-aṛak' gaṛundi-aṛak' much'-aṛak' jhinuk-tā
At-present rice-field-of kantha-potherb gaṛundi-potherb much'-potherb shells-with

sanam-ko khayât'-chaba-ked-a ar bir-reak' maṭha-aṛak' pâḍâ-aṛak' ar boe-bindi-
all-they to-dig-up-finished and forest-of maṭha-potherb poḍo-potherb and boe-bindi-

aṛak' ar sauṛi-aṛak' oṛsa-aṛak' ar-ar-emanteak' aṛak' sakam-ko jâm-ed-a
potherb and sauṛi-potherb oṛsa-potherb and-other vegetable leaves-they eat

paṛu-leka. Sanam hâṛmâ ḍhopsa-en-tako-a aṛak' sakam jâm-tā. Nās-dâ
cattle-like. All bodies are-swollen-their vegetable leaves eating-from. This-year

mahajân-ko baṅ-ko ñum-ed-a diṛhia-dobṛa-hẫ baṅ-ko âm-âk'-kan-a, ona-tā
money-lenders not-they mention two-and-a-half-fold-even not-they are-given, therefore

rãṅgāch'-tā aḍi hâṛ-ko hâṇḍāt'-ṭhäpāt'-en-a, daṛe-hẫ baṅ-ko aikau-ed-a.
hunger-with many men weak-have-become, strength-even not-they feel.

Chaole-hẫ aḍi mahnga-y-en-a. Chet'-leka-tā nās-dâ hâṛ-ko gujaṛ-a,
Husked-rice-even very dear-is. How this-year men-they shall-subsist,

ona-dâ aḍi maṣkil-ge-a. Ita-ṛanu-ko baṅ ñapam-kan-a, chet'-leka-tā hâṛ-ko
that very difficult-is. Seed-grains not are-found-enough, how men-they

khiti-a? Bujhauk'-kan-a aḍi ât-dâ pase pâṛti-gi tahān-a ita-bâgâr-tā.
shall-till? It-seems much land perhaps uncultivated will-remain seed-want-for-

FREE TRANSLATION OF THE FOREGOING.

This year there was a famine in our country, and the people are in great want of food. From the month of Aghaṛ[1] till Magh[2] there were small quantities of grain and rice-water, but only just sufficient. When those provisions ran out, the flowers of the Matkom[3] and Sal trees were eaten for some time. When they had eaten all those, they subsisted on Terel,[4] Tarop',[5] Siñjo,[6] and other jungle fruits. When they could not find any more of those, they for some time got along with roots of At,[7] Aser,[8] and Piska.[9] At present they have dug up from the rice-fields all Kantha,[10] Garuṇḍi[11] and Much' potherbs,[12] with shells, and they eat forest herbs and leaves such as those of Maṭha,[13] Poḍo,[14] Boe-bindi,[15] Sauṛi,[16] Orsa,[17] and so forth. This year the money-lenders do not give any loans, even at an interest of 250 per cent., and the husked rice is also very dear. How will the people be able to get on this year? It is impossible to get seed-corn, and how will it be possible to sow? It seems likely that much land will remain uncultivated for want of seed-corn.

In the southern districts, in Midnapore, Balasore, the Orissa Tributary States, and Singbhum, Santālī has come under the influence of Oṛiyā. Borrowed words therefore often assume a different aspect. Compare *dhana*, property; *dina*, day; *mane*, mind, etc., in Morbhanj. *Ḍ* between vowels has become *ṛ*; thus, *huṛiñich'*, the younger. The phonology is, however, on the whole the same as in the Standard. An initial *ñ* sometimes becomes *y*; thus, *yam*, get, in Morbhanj and Balasore. Note also forms such as *ajak'*, for *ach'ak'*, his. The demonstrative pronouns frequently end in *n*; thus we find *noan*, this, and so on. Such forms are very seldom met with in Standard Santālī. There is, generally speaking, a strong tendency to suffix the pronominal suffixes after the verbal tenses. On the whole, however, the dialect remains the same as the Standard, and it will be sufficient to print the beginning of a version of the Parable of the Prodigal Son received from Morbhanj in order to illustrate this southern and less correct form of Santālī.

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[1] I.e., *Āghan*, November-December. [2] January-February. [3] *Bassia latifolia.*
[4] *Diospyros tomentosa.* [5] *Buchanania latifolia.* [6] *Ægle marmelos.*
[7] *Zehneria umbellata.* [8] A jungle climbing plant. [9] *Dioscorea oppositifolia.*
[10] *Euphorbia granulata* [11] *Acternanthera sessilis.* [12] *Polygonum plebeium.*
[13] *Antidesma diandrum.* [14] *Ficus Cunia.* [15] *Randia dumetorum.*
[16] *Polygonum glabrum.* [17] A certain wild plant used as a pot-herb.

MUNDĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

SPECIMEN VI.

(MORBHANJ, ORISSA TRIBUTARY STATES.)

Mit' hār-rän barea koṛa hâpân-kin tahā̃-kan-a. Un-kin mâtâ-rä
One man-of two boy children-they-two were. Them-two among

huṛiñich' apat-ä met-ad-e-a, ' ä baba, amak' dhana-rä tinạk'
the-little-one father-his-he said-to-him, ' O father, thy property-in how-great

bhāga iñ yam-a ona om-ạñ-mä.' Noan katha-rä uni ajak' dhana hạṭiñ-ka-tä
share I shall-get that give-me.' That word-on he self-of property divided-having

un-kin-ä em-at'-kin-a. Kichhu dinạ khan-ge uni huṛiñich'' koṛa-dâ
them-two-he gave-to-them-two. Some days then that younger son-on-his-side

jâtâ dhan mit'-ṭhän samṭao-ka-tä mit'-ṭạṅ sạṅgiyan diśum-tä chalao-ka-tä
all property one-place collected-having one distant country-in gone-having

lucha-lamâṭ bebhora-tä jâtâ dhane uṛao-ked-ae.' Jâtâ dhan baya-
riotousness shamelessness-in all property wasted-he. All property expend-

chaba-ket'-khan ona diśum-rä maraṅ akal hoy-en-khan uni-reyak'
finished-having-when that country-in big famine arose-when him-of

dukha daśa hoy-en-a. Ona-iạtä uni chalao-ka-tä ona diśum-rän-ich'
unhappy condition became. Therefore he gone-having that country-of-being

mit'-ṭạṅ kiśạn-hara-ṭhän-ä guti-y-en-tä uni kiśạn-hara-dâ śukạri
one cultivator-near-he servant-become-having that cultivator swine

gâṭ gupi-y-ä oyad-tä kol-ked-e-y-ae. Ãṇḍä uni-dâ âkâe-hā̃ jâmak'
herd to-tend-he field-in sent-him-he. There him anyone-even food

baṅ-ko em-ad-e-tä uni-dâ śukạri-reyak' jâmak' choklak'-tä lach'-ä
not-they given-to-him-having he swine-of food husks-with belly-he

pärâch'-tae-a-e män-tä mane-an-a-e.
fills-his-he saying thought-he.

KĀRMĀLĪ OR KÂLHÄ.

There is a numerous caste of iron smelters in the Sonthal Parganas, Hazaribagh, and Manbhum which is known as the Kols or Kâlhäs. They call themselves *hār*, men, and also *kâlhä*, which is the name given to them by the Santāls. The Hindūs call them Kol. In Manbhum and Hazaribagh, they also call themselves Kārmālēs. Their language has hitherto been classed as a dialect of Hō or Kol, and it is quite possible that some of the Kols enumerated in the districts in question do really speak that language. This must be inferred from the fact that specimens of Hō have been forwarded from the Sonthal Parganas. Most of the Kâlhäs in the Sonthal Parganas, Manbhum, and Hazaribagh, however, have nothing to do with the Hōs, but speak a dialect of Santāli. That dialect will in this Survey be called Kārmāli in order to avoid confusion with Hō or Kol. It is quite different from Kurmāli, the dialect of the Kurmīs of Hazaribagh, Manbhum, and other districts, which is a form of Magahi. See Vol. V., Part ii, pp. 145 and ff.

Kārmāli has been returned for the purposes of this Survey from the following districts :—

Sonthal Parganas	22,891
Hazaribagh	10,239
Manbhum	11,000
TOTAL	44,060

The local returns give the name of the dialect as Kol, and it is possible that the figures may include some stray Hō immigrants. Their number cannot, however, be important.

At the last Census of 1901 Kārmāli was returned from the following districts:—

Birbhum	23
Midnapore	647
Rajshahi	130
Pabna	1,949
Monghyr	83
Sonthal Parganas	8,117
Angul and Khondmals	13
Hazaribagh	2,610
Manbhum	3,770
TOTAL	17,342

The principal home of the Kārmālēs is the south of the Sonthal Parganas and the north of Manbhum. In Hazaribagh they are found in scattered settlements in the south of the district.

The Kārmāli dialect does not much differ from ordinary Santāli. One good specimen, prepared by the Rev. A. Campbell, will be found below. It represents the language of the Kâlhäs of Manbhum. According to a list of Standard Words and Phrases prepared by the Rev. P. O. Bodding, the dialect is essentially the same in the Sonthal Parganas. The same is the case in Hazaribagh, to judge from a corrupt list forwarded from the district.

Pronunciation.—The sounds *á* and *o* or *ä* and *e*, respectively, are distinguished as in Standard Santāli. The neutralizing power of *i* and *u* is not so strong as in Standard Santāli; thus, *buba* and *buba*, father.

Diphthongs such as *ae*, *áe*, *ao*, are commonly simplified. Thus, *äm-ē-mē*, Standard *äm-ae-me*, give him; *ákä-rän hápán*, whose son? *chalá-en-ē*, Standard *chalao-en-a-e*, he went, etc. The change of *ḍ* to *ṛ* is common in the Sonthal Parganas; thus, *huṛiñ*, Manbhum *huḍiñ*, small, etc. The Kālhäs of the Sonthal Parganas have the same tendency as the Māhlēs to substitute *á* for *ae* and *ao*; thus, *uṛá-paṛá*, squander, in Manbhum *uḍai-paḍai*. Note also *tahäo-kan* and *tahä̃-kan*, in Hazaribagh *tahī-kan*, was; *hälär*, Standard *häräl*, a male being, a man, and so forth.

The most important phonological peculiarities of the dialect are the changes of *ṛ* to *ṛ*; of initial *ñ* to *n* and *l*; and, in some cases, of *r* to *l*. Thus, *hár*, Standard *háṛ*, man; *ōrak'*, Standard *ōṛak'*, house; *nīr*, Standard *ñīr*, run; *nam*, Standard *ñam*, get; *lel*, Standard *ñäl*, see; *luar*, Standard *ruaṛ*, return, and so forth.

Inflexion.—The inflexion of nouns and pronouns is regular. The genitive suffixes *ich'* and *ak'* are in common use. Thus, *ani-ich' hápán*, his son; *iñ-ak' mäträn-rè*, before me; *bübä-k'*, of a father.[1] Note forms such as *ini*, this; *äni*, *üni*, that one; *äkä*, who? *chētak'*, what? and so forth.

The numerals six to ten are Aryan loan-words. 'Twenty' is *mit' kürī*, and 'hundred' *márä kürī*.

The categorical *a* in verbal forms is generally dispensed with in the singular; thus, *tahä̃-kan-iñ*, I was; *gūjūk'-kan-iñ*, I die.

The causative particle is *cho*; thus, *däl-chōk'-kän-iñ*, I am beaten.

The pronominal infix of the dative is sometimes replaced by the accusative infix; thus, *meta-ked-e-y-e* and *met-ad-e-a*, said to him; *ema-akad-iñ-am*, thou hast given to me. *Meta* and *ema* are fuller forms of *män* and *äm*, respectively, which are also used in Standard Santālī before the dative infixes. Forms such as *meta-ked-e-y-e*, he said to him, are not used by the Kālhäs of the Sonthal Parganas, who say *meta-ud-i-e* or *meta-w-ad-e-e* instead. The pronominal suffixes denoting the subject are often added to the verb and not to the word preceding it.

The suffix *len* of the past time occurs in the form *nen*; thus, *chälō-en-iñ* and *chälō-nen-iñ*, I went.

Note also forms such as *mēn-iñ-ā*, I am; *hēnäm-gi-ā*, thou art, and so forth.

In most respects, however, the dialect is regular, and it will be sufficient to print one specimen in order to illustrate it.

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[1] Note *bubạ-ñ*, my father; *babu-m*, thy father; *babu-t-tet'*, his father. The Kālhäs of the Sonthal Parganas use *babạ* throughout; thus, *bubạ-m*, thy father. 'My father' is, however, *bä̃ñ*.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KĀRMĀLĪ DIALECT.   SANTĀLĪ.   DISTRICT MĀNBHŪM.

(Rev. A. Campbell, 1899.)

Mit' hâr-ren barea kora hâpân tahĩ-kan-a-kin. Adâ huḍiñich'
One man-of two boy sons were-they-two. And young-the

babu-t-tet' meta-ked-e-y-e, 'ä buba, dhan-daulat ja-gi haṭiñ hoyok'-tiñ-a
father-his-the said-to-him, 'O father, property(-of) which share will-come-mine

dan-bakhra-ka-te ema-ka-tiñ-mi.' Adâ babu-t-tet' ach'-ak' dhan haṭiñ-at'-
divided-having give-mine.' And father-his-the self-of property divided-to-

kin-e. Thora din tayâm-te huḍiñich'-dâ sanom samtâ-ka-te saṅgiñ
them-two. Few days back-on young-the all collected-having far

disom-te âḍâk-chalâ-en-e, ar aṇḍe ach'-ak' dhan-daulat rijh-tamasa-re
country-to out-went-he, and there self-of wealth debauchery-in

tahas-nahas-ked-e. Sanom udai-paḍai-chaba-ket'-khan ana disom-re aḍi
wasted. All squandering-finished-having-when that country-in heavy

durbich akal-ked-e ar raṅgejok' nandhâ-en-e. Ar ana disom-ren mit'
dearth famished and to-feel-hunger began-he. And that country-of one

hâr-then sõn-ka-te tahĩ-en-ak'-e, ar ani ach'-ak' khũt-ku-re sukri gârkhi
man-with gone-having remained-he, and he self-of fields-in swine to-tend

kâl-ked-e-y-e. Ar sukri-ku jâm-et' choklak'-te bik'-e men-an-a, ar
sent-him-he. And swine eating husks-with to-satisfy-himself-he wished, and

âkä-hẫ baṅ-ku ema-led-e-a. Khan-gi disa-re hich'-ad-e-te
anyone not-they gave-to-him. Then remembrance-in come-for-him-having

men-ked-e, 'buba-ñ-ren-dâ amin-âmin achu kamia-ku-dâ jâm-sarãj-laka
said-he, 'father-my-of several hired servants-as-for eating-leaving-like

hena-ta-ku-a, ar iñ-dâ naṇḍe raṅgech'-te gujuk'-kan-iñ. Akä-tora sän-ka-te
is-their, and I here hunger-with dying-am-I. Now gone-having

bubañ iñ met-ae-a, "ä buba, serma-reak' ar am sojha-re iñ
father-my I say-to-him-will, "O father, heaven-of and thy before I

gunah-akad-iñ. Ar-dâ am-ren hâpân numok' lekan-dâ baṅ-kan-iñ. Am-ren
sinned-I. Now-as-to thy son to-be-called worthy not-am-I. Thy

achu kamia laka dâhâ-ka-iñ-mi." ' Adâ birit'-ka-te babu-t-then chalâ-en-e.
hired servant as keep-me." ' And arisen-having father-his-near went-he.

Ar saṅgiñ-re-y-e tahĩ-kan-ri-gi babu-t-tet' ani lâl-ka-te mäyä
And distance-at-he was-when father-his-the him seen-having pity

hich'-ad-e-te nir-sän-en-e ar harup'-ka-te châk'-ad-e-a-e. Hâpân-
come-to-him-having ran-went-he and embraced-having kissed-him-he. Son-

tet'-e mǎn-ked-e, 'ǎ buba, serma-reak' ar am sojha-re-ǔ gunah-akad-iñ,
the-he said, 'O father, heaven-of and thy before-I sinned-I,

ar-dǎ am-ren hǎpǎn nutum-ok' lekan-dǎ bañ-kan-iñ.' Khan-gi
now-as-to thy son to-be-called worthy not-am-I.' Then

babu-t-tet' aeh'-ren kamia-ku meta-ket'-ku-e, 'sanom-khǎn bhali lugri
father-his-the self-of servants said-to-them-he, 'all-from good cloth

agu-ka-te sǎrǎk'-o-pe, ar ti-re añgthi sǎrǎk'-e-pe, ar
brought-having put-on-him-you, and hand-on ring put-on-him-you, and

kaṭa-re-dǎ juta sǎrǎk'-e-pe. Ar asul-akad-e damkǎm gǎj-e-pe. Ar
foot-on shoes put-on-him-you. And fatted calf kill-him-you. And

jǎm-ka-te khusi-raska-ma-bon. Nai hǎpǎn-iñ gǎch'-len-tahī-kan-e, ar jivet'
eaten-having rejoice-let-us. This son-my dead-was-he, and living

luar-a-kan-e; at'-len tahī-kan-e, adǎ nam-akan-o.' Adǎ khusi-raska-en-a-ku.
returned-has-he; lost was-he, now found-has-been-he.' And rejoiced-they.

Ar marañich' hǎpǎn-tet' khǎt-re tahī-kan-e. Ar orak'-te hich'-sorok'-kan
And elder-one son-the field-in was-he. And house-to coming-near-being

jokha siriñ ar anǎch' anjǎm-ked-e. Khan mit'-ṭañ kamia hakǎ-sor-ka-te
time singing and dancing heard-he. Then one servant called-near-having

kuli-ked-e-a-e, 'chidǎk'-ku anka-ed-a?' Adǎ-e met-ad-e-a, 'bǎkǎ-m-e
asked-him-he, 'why-they thus-do?' And-he said-to-him, 'younger-brother-thy-he

hich'-akan-e, ar babu-m-dǎ ani bǎs-gi nam-ked-e-te asulich' damkǎm gur-akad-
come-has-he, and father-thy him well found-him-having fatted-the calf killed-has-

e-ae.' Mahaj-ki ani-dǎ idri-en-te bǎlǎk'-hǔ bañ rǎbǎn-len-e. Ar-dǎ babu-t-
e-ne.' But he angry-becoming to-enter-even not agreed-he. Then father-

tet' ǎdǎk-ka-te sǎorǎ-ked-e-a-e. Khan-ge babu-t-tet' men-achur-ad-
his-the come-out-having persuaded-him-he. Then father-his-the said-returned-to-

e-a-e, 'lel-mi, namin din kona namin serma kona am-ak'-iñ kami-kid-iñ. Ar
him-he, 'see, so-many days from so-many years from thee-of-I service-did-I. And

hukum mit'-ṭañ-hǔ bañ ṭalǎ-akad-iñ. Tao-ri-hǔ iñ-ren gati-ku tuluch' khusia
order one-even not transgressed-I. Still me-of friends with to-make-merry

mǎn-ka-te mit'-ṭañ mǎrǎm hǎpǎn ṭanich' hǔ bañ ema-akad-iñ-am. Mahaj
saying one goat young or-such-like even not given-hast-to-me-thou. But

nai hǎpǎn-mi bachkar-ku tuluch' am-ak' dhan jǎm-chaba-ked-e, ani hich'-en-khan-
this son-thy harlots with thee-of property eat-finished-he, he came-when

asul-moṭa damkǎm gur-ad-e-am.' Ar-dǎ meta-ked-e-a-e, 'ǎ bacha, am-dǎ
fatted calf killedst-for-him-thou.' Then said-to-him-he, 'O son, thou

jac-jug iñ-then hena-m-gi-a, ar iñ-ak' sanom am-ak'-kan-gi-a. Khusi-raska-dǎ
always me-with art-thou, and me-of all thine-is-indeed. To-make-merry

jarur-gi tahī-kan-a. Ani bǎkǎ-m-dǎ gǎch'-gi tahī-kan-e, adǎ jivet'-en-e;
proper was This younger-brother-thy dead was-he, and alive-became-he;

at'-ge tahī-kan-e, ar-e nam-en-e.'
*lost was-he, and-he found-was-he.'

MĀHLĒ.

The Māhlēs are a caste of labourers, palanquin-bearers and workers in bamboo in Chota Nagpur and Western Bengal. They speak a dialect of Santāli.

The Māhlē or Māhili dialect has been returned for the purposes of this Survey from the following districts :—

Birbhum	650
Sonthal Parganas	17,237
Manbhum	10,794
Morbhanj State	280
TOTAL	**28,961**

The corresponding figures at the last Census of 1901 were widely different and are as follows:—

Burdwan	180
Birbhum	322
Midnapore	1,681
24-Parganas	369
Rajshahi	22
Dinajpur	282
Jalpaiguri	1,137
Darjeeling	180
Bogra	116
Malda	117
Sonthal Parganas	8,643
Angul and Khondmals	1
Hazaribagh	9
Ranchi	9
Manbhum	1,169
Singbhum	2,851
Kuch Bihar	12
Orissa Tributary States	1,642
Chota Nagpur Tributary States	59
TOTAL	**18,801**

Even the Census figures are probably too high, the name of the caste having, in many cases, been entered as denoting language.

The principal home of the Māhlē dialect is the central and southern portion of the Sonthal Parganas and the adjoining parts of Birbhum and Manbhum.

Specimens have been received from Birbhum, the Nilgiri State, and the Sonthal Parganas. The Nilgiri specimens were written in a corrupt Santāli, and those received from Birbhum contained a considerable admixture of Aryan words. I have therefore only reproduced a version of the Parable from the Sonthal Parganas. A list of Standard Words and Phrases has been prepared with the utmost care and accuracy by the Rev. P. O. Bodding. It will be found on pp. 240 and ff.

Māhlē is closely related to Kārmāli. Among themselves the Māhlēs to some extent make use of a kind of secret language, substituting peculiar words and expressions for the common ones. Thus they say *ṭhāk'* instead of *ṭākā*, a rupee; *pīṭis* instead of *paisā*, a pice; *mūch'* instead of *pāe*, half a seer; *lekā* instead of *ānā*, an anna; *lālā*, warm, instead of *dāl*, beat, and so forth. Our information about this slang, which only concerns the vocabulary, is not, however, sufficient for describing it in detail, and I therefore turn to some peculiarities of Māhlē grammar.

Pronunciation.—*O* and *á, e* and *ä,* respectively, were not distinguished in the original specimen. Mr. Bodding's list, however, shows that Mâhlê in this respect agrees with Standard Santâlî.

An *a* is often pronounced as the *a* in 'all.' Thus, *āpā̆-t,* Standard *āpä-t,* his father; *lātŭr,* Standard *lātār,* down; *marŭṅ,* Standard *marāṅ,* big; *ām* and *ā̆m,* Standard *ām,* thou; *-tŭm-,* Standard *-tām-,* thy.

The colour of vowels is sometimes apt to change, probably under the influence of neighbouring sounds. Thus the inanimate pronominal infix *ok'* occurs as *ek'* and *ak'.* Compare also forms such as *ken-īṅ,* I am; *kăn-ā̆m,* thou art; *ken-ē,* he is; *kan-ā-bŏn,* we are, etc. The neutral vowels are treated as in Kārmālī.

Diphthongs are often simplified in the same way as in Kārmālī. Thus, *āemā̆,* Standard *ăimāi,* woman; *-tä̆-,* Standard *-tae-,* his; *dāl-kēṅ,* Standard *dāl-kĕ-ạ-ṅ,* I may strike; *keṇ-ē,* Standard *kan-ā-e,* he is; *samṭā̆-ke-tē,* Standard *samṭāo-ka-tä̆,* having collected, and so on.

In *hējok',* Standard *hijuk',* come; *gā̆jā̆k',* Standard *gujuk',* die, Mâhlê has preserved forms which are lost in Standard.

N and *l* correspond to Standard *ṅ* in the beginning of words. Thus, *nīndā,* Standard *ṅīndā,* night; *lūtūm,* Standard *ṅūtūm,* name. In Birbhum we also find forms such as *ṅam,* get.

Ŗ becomes *r* as in Kārmālī. Thus, *hā̆r,* Standard *hā̆ŗ,* man; *kōrā,* Standard *kōŗā,* boy. It is dropped as in Hō in *dūrup'* and *dūp',* sit, in which word the *ŗ* is an old infix and does not belong to the base. Compare, on the other hand, *gā̆ŗā̆,* Standard *gā̆ḍā̆,* duck.

Ŗ often becomes *l*; thus, *luwar,* Standard *ruạŗ,* return; *lā̆r,* Standard *rā̆ŗ,* to speak. In *bet',* Standard *beret',* arise, the *r* is an old infix.

Inflexion.—The declension of nouns and pronouns is mainly regular. Dative suffixes such as *kē* in Nilgiri are, of course, Aryan. Note genitive suffixes such as *īch'* and *inīch',* and the ablative suffix *ketē*; thus, *ūnī-īch' hāpăn,* his son; *āpā̆-t-inīch',* of the father; *mēsēt-ketē,* from his sister. 'I and thou' is usually *ālā̆ṅ,* and not *ālāṅ.* Note also the dative infixes *ā̆ṅ,* to me; *ā̆m,* to thee, and the genitive infixes *līṅ,* my; *tā̆m,* thy; *tä̆,* his.

The numerals 'six' and following, and, in counting, often also the first five, are commonly Aryan loan-words.

The conjugation of verbs is also regular, though some forms have a peculiar appearance under the influence of the rules of pronunciation mentioned above.

The causative suffix is *sä̆*; thus, *dāl-sā̆k'-ken-īṅ,* I am caused to be struck, I am struck.

The categorical *a* is often dropped, specially in the singular, or else replaced by an *ē*; thus, *dāl-īṅ,* I shall strike; *hă̆nä̆ṅ-ē,* I am.

The usual form of the verb substantive has already been mentioned. 'I am,' 'I exist,' is *mēnēṅ-ē,* or *hă̆nä̆ṅ-ē.* Compare Santâlî *mēn-ak',* and *hēnak'.*

The base *hēn* is also, in addition to *tāhă̆n,* used in the formation of compound tenses; thus, *dāl-hēn-īṅ,* I was striking.

The present tense of finite verbs is formed by adding the suffix *et'*; thus, *dāl-et'-iñ*, I strike. The *e* of *et'* is dropped before pronominal infixes. If the base ends in a vowel, a very short *e* is, however, heard. Thus, *dāl-d-ek'-iñ*, I strike it; *dāl-d-āk'-ām*, thou strikest it; *dāl-d-ē-iñ*, I strike him. The inanimate infix *ek'*, *ak'*, etc., is apparently used much more freely than in Standard. Thus it is used in order to denote a direct, inanimate object. Compare the suffixes *lak'* and *kak'* in Standard. Note also compound forms such as *dāl-et'-ken-iñ*, I am striking; *dāl-ē-ken-iñ*, I strike him.

The past tenses are regularly formed. Thus, *dāl-ked-ek'-iñ*, I struck it; *dāl-ked-ē-iñ*, I struck him; *dāl-kād-āk'-ām*, thou struckest it. Forms such as *dāl-kek'-iñ*, I struck; *dāl-lek'-iñ*, I had struck, show that the real suffixes of the past time are *ke* and *le*, as has already been inferred from the state of affairs in Standard Santālī. In *ḍhēr dāl-kek'-ē-iñ*, many stripes I-struck him, both the inanimate and the animate infixes have been added.

Note also medial forms such as *chālā-en-iñ*, *chālā-nen-iñ*, and *chālā-len-iñ*, I went.

The suffix of the perfect is *aken*, *akān*, etc., but the initial *a* is often dropped after vowels. Thus, *dārā-ken-iñ*, I have walked. A very short *a* or *e* is, however, generally heard, and the final vowel of the base is distinctly lengthened before the suffix.

For further details the specimen which follows should be consulted

MUṆḌĀ FAMILY.

KHERWĀRĪ.

SANTĀLĪ.

MĀHLE DIALECT.   (SONTHAL PARGANAS.)

Mit' hâr-rän barea kora gidṛa ·men-en-tey-a-kin. Ar un-kiṅ mud-rä
One man-of two boy children were-his-they-two. And them-two among
huḍinich' apât-tät' met-âd-e-y-e, 'baba, oka iñak' dhân-bakhra hâk'-tiñ-a
small-the father-his-the said-to-him-he 'father, what my property-share be-mine-will
sä-dâ äm-ke-tiñ-me.' Adâ apâ-t ach'-ak' dhân haṭiñ-ad-aḱin-e. Thora
that-as-to give-mine.' Then father-his self-of property divided-to-them-two. Few
din taɤäm-te huḍiñ gidṛa sanâmak' samṭâ-ke-te saṅgiñ disom-te-y-e oḍoṅ-chalâ-
days back-on small son all collected-having distant country-to-he out-went-
-en-e, ar âṇḍä-dâ lucha-lamât-ke-te ach'-ak' dhân tahas-nahas-ket'-te-a. Ar
he, and there riotously self-of property squandered-his. And
sanâm-ak' kharâch-ket'-khan ona disom-re baṛi âṭ akal hoi-en-e, ar uni-dâ
all spent-had-when that country-in very strong famine became, and he
rängäjâk' ähâp'-en-e. Tâbä ona disom-rän mit'-ṭâch' rayât-ṭhän sän-ke-te
hungry-to-be began. Then that country-of one ryot-with gone-having
japâk'-en-e. Uni-dâ ach'-ak' khät-rä sukri aṭiñ kol-ked-eḱ'-e. Uni-dâ sukri-ko
clinged. He self-of field-in swine to-feed sent-him. He swine
jâm-et' tahä-ken-a härä-tä jâm-jâm-bij-ok'-lagit' män-hen-e, män-khan ona-hã̃
eating were husk-with eating-eating-being-filled-for thought, but that-even
âkâe-hã̃ baṅ äm-ä-hen-a-ko. Khan-ge chetâ-ke-te män-ket'-e, 'iñ
anyone-even not gave-to-him-they. Then having-come-to-senses said, 'my
apu-ñ-rän tiṇak' munis-ak' jâm-ak' saräj-ok'-ken-teko-a, ar iñ-dâ
father-my-of how-many servants-of food spared-is-their, and me-as-to
nâṇḍä rängäch'-te gâjâk'-ken-iñ. Achha, bät'-ke-te apu-ñ-ṭhän chalâk'-iñ ar
here hunger-with dying-am-I. Well, arisen-having father-my-with go-will and
met-â-iñ, "baba, serma-rak' ar am samâṅ-re kai-ket'-iñ. Ar-dâ am-ich'
will-say-to-him-I, "father, heaven-of and thy presence-in sinned-I. Again thee-of
gidṛa lutum-ok' leg baṅ-ken-iñ. Am-ich' mit'-ṭâch' munís leka dâhâ-ñ-me."'
son to-be-called worthy not-am-I. Thee-of one servant like keep-me-thou."'
Khan-ge uni bät'-en-e ar apâ-t-ṭhän häch'-en-e. Mät-âk'-me uni saṅgiñ-re
Then he arose and father-his-to came. Say-you hé distance-at
män-en-re uni-rän apâ-t-tät' läl-nam-ked-ek'-e ar mäyä häch'-ad-ek'-a
was-when him-of father-his-that to-see-got-him and pity came-to-him
ar nir-sän-ke-te hâbâr-ked-ek'-e ar châk'-châk'-ad-ek'-e. Gidṛa-dâ apâ-t-lich'
and run-gone-having embraced-him and kissed-repeatedly-to-him. Son father-his-to
met-âd-ek'-e 'baba, iñ-dâ serma-rak' ar am samâṅ-re kai-ket'-iñ. Am-ich' gidṛa
said-to-him, 'father, I heaven-of and thy presence-in sinned-I. Thee-of son

lutum-ok' leg ar-dā baṅ-ken-iñ.' Män-khan apâ-t-tät'-dâ ach'-rän guti
to-be-called worthy more not-I-am-I.'　　But　　father-his-the self-of servants

met-od-oko-y-e, 'sanâm khân bäs aṅgrâp dän-agu-hât'-ke-te oyo-e-pä,
said-to-them,　'all from good cloth given-brought-quickly-haven put-on-him-you,

ar uni-ak' ti-re aṅgthi, ar jaṅga-re juta sârâk'-ă-pä. Ar dä
and his hand-on ring, and foot-on shoe put-on-him-you. And come

jâm-tä kusik'-ma-bon. Karân nĭk'ĭ iñ-ich' gidra-dâ gâch'-len-hen-e,
eaten-having make-merry-let-us. Because just-this me-of son died-had,

ar-hā jivet' achur-en-e; at'-len-hen-e, ar-hā nam-luar-eken-e.' Khan-ge un-ko-dâ
and alive returned; lost-had-been, and found-again-was.'　Then they

kusi lagâ-en-ko.
to-make-merry began.

Män-khan uni-rän marân gidra-tät'-dâ khät-re men-en-e. Adâ orak'-te hâch'-
But him-of big son-the field-in was.　And house-to come-

hänät'-ke-te bajna ar änäch' ajâm-nam-ket'-e. Khan-ge mit'ṭāch' munis hâhâ-
close-having music and dancing to-hear-got.　Then one servant called-

ke-te kuli-ked-ek'-e, 'chet' hâk'-kan-a?' Uni-dâ met-âd-ek'-e,
having asked-him, 'what becoming-is?'　He said-to-him,

'bâkâ-m hâch'-ken-e, ar apu-m-dâ bhâj-ket'-e, uni boge nam-achur-
'younger-brother-thy come-has, and father-thy feast-made, him well got-back-

ked-e-tä.' Khan-ge edre-en-e ar bâlâk' baṅ räbän-nen-e. Ona-iate
him-having.'　Then got-angry-he and go-in not would-he.　Therefore

uni-rän apâ-t-tät' odoṅ-hâch'-ke-te boṅso-ked-ek'-e. Män-khan uni-dâ lâr-achur-
him-of father-his-the out-come-having entreated-him.　But he speak-return-

ke-te apâ-t-lich' met-âd-ek'-e, 'nä-lel-me, niṅak' serma am-ak' kami
having-made father-his-to said-to-him, 'lo, these-many years thee-of service

agu-ket'-iñ, ar am-ak' hukum tis-rä-hā iñ-dâ baū ṭalâ-ket'-iñ. Sä-rä-hā iñ-dâ
brought-I, and thee-of order ever-even I not-I transgressed-I.　Still I

tis-hā-thâr mit'-ṭāch' mârâm hâpân ṭanich' hā baṅ em-âd-iñ-âm, jämân iñ-rän
ever-even one goat young or-the-like even not gavest-to-me-thou, so-that me-of

gate-ko tuluch' kusi-kok'-iñ. Män-khan kusbi-ko tuluch' am-ak' dhân âtân-
friends with I-might-make-merry.　But harlots with thee-of property wasted-

ket'-tâm-e nui gidra-me hâch'-en-tâm-rä-dâ, bhâj-kâk'-âm.' Män-khan uni-dâ
thy-he this son-thy coming-thy-in, feast-madest-thou.'　But he

met-âd-ek'-e, 'bachha, am-dâ jae-gə iñ-tuluch' men-âm-a, ar iñ-ak' sanâm-
said-to-him, 'child, thou always me-with art-thou, and mine all-

ak'-ko-dâ am-ak'-kan-ge-a. Nit-dâ kusi raskaji men-en-tabon-a; än-tä nĭk'ĭ
things thine-are.　Now mirth gladness was-our; because this-very

bâkâ-m-dâ gâch'-len-hen-ech', ar-hā jivet'-en-e; at'-ken-henech', ar
younger-brother-thy dead-was-who, now alive-became; lost-was-who, now

nam-eken-e.'
found-was-he.'

MUNDĀRĪ.

Muṇḍārī is the dialect spoken by the tribe who call themselves *hâṛâ-kō*, or, 'men.' The number of speakers is about half a million.

Muṇḍārī literally means the language of the Muṇḍās. According to Mr. Risley, 'the name Muṇḍā is of Sanskrit origin. It means headman of a village, and is a titular or functional designation used by the members of the tribe, as well as by outsiders, as a distinctive name much in the same way as the Santals call themselves Māñjhī, the Bhumij Sardār, and the Khambu of the Darjiling hills Jimdār.'

Name of the language.

The principal home of the Muṇḍās is the southern and western portion of Ranchi District. There are, moreover, speakers in Palamau and the south-east of Hazaribagh. Towards the south we find Muṇḍārī spoken side by side with Hō in the north of Singbhum. Speakers are further found scattered over the Chota Nagpur Tributary States, especially in Bonai and Sarguja, and further to the south-west, in Bamra and Sambalpur and the neighbouring districts of the Central Provinces. Emigrants have further brought the dialect to Jalpaiguri, Dinajpur, Rajshahi, the 24-Parganas, and other districts of the Bengal Presidency, and to the tea-gardens of Assam. The Muṇḍās of Ranchi assert that they have come from the north-east.

Area within which spoken.

With regard to sub-dialects Muṇḍārī can be compared with Santālī. The difference is mainly to be found in the vocabulary borrowed from Aryan neighbours, and in the grammatical modifications occasioned by the neighbouring Aryan forms of speech.

Dialects.

The most idiomatic Muṇḍārī is spoken in Mankipatti, a tract of land to the south-east of the town of Ranchi, comprising Tamar and a part of Singbhum. The Muṇḍārī of Palamau is almost identical.

In Hazaribagh and in Sambalpur and Bamra the dialect has come under the influence of the neighbouring Aryan forms of speech. In all essential points, however, it agrees with the Muṇḍārī of Ranchi and Palamau. The same is the case in the State of Patna.

In the State of Sonpur the Muṇḍās are found scattered in villages bordering on the jungles. They have originally come from Chota Nagpur and must formerly have spoken the same dialect as their cousins in Ranchi. At the present day, however, they have almost entirely forgotten their old speech, and they now use a form of Oṛiyā, intermixed with Muṇḍārī words.

The Kurukhs in the neighbourhood of the town of Ranchi have adopted Muṇḍārī as their home tongue. Their dialect is known under the denomination of *Horo-liā jhagar*. We have no information about its character. It is, however, probable that it is identical with the dialect spoken by the so-called 'Kera-Uraons' to the east of Ranchi. Father de Smet is, so far as I am aware, the only authority who mentions that form of Muṇḍārī. He states that the principal peculiarity of the dialect is that an *r* is substituted for the final *t'* or *d* of verbal tenses; thus, *jâm-ker-ā-m* instead of *jâm-ked-ā-m*, thou atest.

During the preliminary operations of this Survey, a Kol dialect called Bhuyau was reported to exist in Sambalpur. No specimens of any form of speech bearing this name

have been forwarded, and no such dialect occurs in the Sambalpur tables of the last Census. It is therefore probable that Bhuyau is the dialect of the Mundā Bhuiyas of the district, and the Bhuyau figures have, accordingly, been shown under Mundārī.

Closely related forms of speech are spoken by the Bhumij tribe of Singbhum and neighbourhood; by the Birhārs of Hazaribagh, Ranchi, Singbhum and adjoining districts, and by most of the so-called Kōdās. Those dialects will therefore be dealt with immediately after Mundārī. The dialect of the Hōs or Larkā Kols of Singbhum is also so closely connected with Mundārī that it can almost be described as a sub-dialect of that form of speech.

According to information collected for the purposes of this Survey, Mundārī was spoken as a vernacular in the following districts :—

	Number of speakers.
Bengal Presidency—	
Hazaribagh	125
Ranchi	322,148
Palaman	30,000
Jashpur State	100
Bonai State	478
Sarguja State	395
Total Bengal Presidency	353,246
Central Provinces—	
Sambalpur	7,500
Sakti	700
Bamra	13,569
Rairakhol	312
Sonpur	1,250
Patna	250
Total Central Provinces	23,581
TOTAL	376,827

Of the 7,500 speakers returned from Sambalpur, 1,500 were stated to speak Bhuyau. Outside the area where it is a vernacular Mundārī was returned from the following districts :—

Bengal Presidency—	
Jalpaiguri	8,965
Angul and Khondmals	46
	9,011
Central Provinces—	
Kalahandi	40
Assam—	
Cachar Plains	896
Sylhet	300
Kamrup	200
Darrang	2,300
Nowgong	1,350
Sibsagar	2,800
Lakhimpur	12,800
	20,646
GRAND TOTAL	29,697

By adding these figures we arrive at an estimated total of speakers of Mundāri at home and abroad, as follows :—

Mundāri spoken at home	376,827
Mundāri spoken abroad	29,697
TOTAL	**406,524**

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—

Burdwan	835
Birbhum	214
Bankura	61
Midnapore	510
Hoogly	670
Howrah	79
24-Parganas	4,490
Nadia	42
Murshidabad	224
Jessore	4
Khulna	412
Rajshahi	4,255
Dinajpur	3,528
Jalpaiguri	10,290
Darjeeling	3,783
Rangpur	687
Bogra	1,421
Pabna	8
Dacca	84
Backergunge	118
Chittagong Hill Tracts	16
Patna	2
Bhagalpur	809
Purnea	96
Malda	68
Sonthal Parganas	849
Angul and Khondmals	619
Hazaribagh	7,910
Ranchi	298,611
Palamau	8,524
Manbhum	1,886
Singbhum	32,743
Kuch Bihar	2
Orissa Tributary States	837
Chota Nagpur Tributary States	18,576
Hill Tippera	125
Total Bengal Presidency	**403,383**

Central Provinces—

Sambalpur	10,844
Sakti	44
Sarangarh	22
Bamra	6,023
Rairakhol	825
Sonpur	594
Patna	261
Kalahandi	146
Total Central Provinces	**18,759**

Assam—
Cachar Plains	1,450
Sylhet	1,027
Goalpara	9
Kamrup	468
Darrang	6,642
Nowgong	608
Sibsagar	5,438
Lakhimpur	21,698
North Cachar	42
Naga Hills	29

Total Assam .	37,411
GRAND TOTAL .	459,553

It has been found convenient to add to this total some speakers who have been returned under the head of Kol, and who cannot be shown to speak any other Muṇḍā dialects, viz.—

Assam	1,169
United Provinces	3
Berar (Bassim)	19

TOTAL .	1,191

The total number of speakers of Muṇḍārī can therefore be put down at 460,744. It is, of course, possible that the speakers of 'Kol' do not belong to Muṇḍārī, but are Kālhās. Their number is, however, so small that no great harm can be done in showing them under that language.

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There is no written Muṇḍārī literature. The New Testament and the first books of
the Old Testament have been translated into the language by
Language and Literature. the Rev. A. Nottrott. They have been printed, in Dēvanāgarī
type, at the Baptist Mission Press, Calcutta, 1881—1899.

Muṇḍārī is, like Santālī, a dialect of the language which I have called Kherwārī.
In most respects it agrees with Santālī, and I shall therefore only draw attention to those
minor points in which the two dialects differ from each other.

Pronunciation.—The old Muṇḍārī grammars are very inaccurate in repro-
ducing the various sounds of the dialect. Father Hoffmann's grammar has consider-
ably advanced our knowledge of the phonology of the dialect, and there are only
some few points left, about which we cannot as yet judge with absolute certainty. In
dealing with them I have been fortunate enough to be able to make use of a specimen
and a list of Standard Words and Phrases in the so-called Kōḍā of Birbhum, for which
I am indebted to the Rev. P. O. Bodding of Mohulpahari. It represents a form of
speech which, in all essential points, is Muṇḍārī. Compare below, p. 108. I have,
therefore, consulted Mr. Bodding's list of words in preparing Father Hoffmann's Muṇḍārī
list for the press. The specimens, on the other hand, have been printed as I have
received them, with the exception of some few minor details to which attention will
be drawn in the ensuing remarks.

The sounds *ä* and *e*, *á* and *o*, respectively, have not been distinguished in the speci-
mens. Mr. Bodding's Kōḍā list shows that Muṇḍārī in this respect agrees with Santālī,
and I have therefore introduced the signs *ä* and *á* in the list, but not in the specimens,
where I have followed Father Hoffmann in using *e* for *ä* and *e*, and *o* for *á* and *o*.

Long and neutral vowels have not been separately marked. Mr. Bodding's Kōḍā
texts, however, show that Muṇḍārī also in this respect agrees with Santālī. The neutral
vowels are also mentioned in Father Hoffmann's grammar.

The laws of harmonic sequence are apparently the same as in Santālī. Compare
kōṛā, boy; *kūṛī*, girl; *iñ-kin*, these two; *en-ko*, these; *dāl-ok'*, being struck; *kāji-uk'*,
being said, and so forth.

E and *i*, *o* and *u*, respectively, are, moreover, often interchanged where no reason
can be shown to account for the fact. Thus, *sērmā* and *sīrmā*, heaven; *säṅgäl* and
siṅgäl, fire; *oroṅg* and *uruṅg*, to drive out, etc. Compare also *chikan*, Santālī *chekan*,
what? *bīrīt'*, Santālī *beret'*, arise; *upuniā*, Santālī *pōneā*, four; *ä-bū*, Santālī *ä-bō*, we,
and so forth.

An *o* corresponds to Santālī *e* in *ōm-ai-mē*, give him. Compare Asurī *ov-ai-me*.

The *e* of the verbal suffixes *et'* and *en* is commonly changed to *ya* and further to
ja; thus, *lēl-jad-i-ā*, (I) see him; *sēn-ok'-jan-ā-e*, he went.

Muṇḍārī has preserved fuller forms of many words. Compare *häṛä*, Santālī *häṛ*,
man (compare Santālī *häṛä-häṛä*, every man); *jīlū*, Santālī *jēl*, deer; *upuniā*, Santālī
pōneā, four; *apīā*, Santālī *pāä*, three; *lāich'*, Santālī *lāch'*, belly, and so forth.

An *h* is often prefixed to words beginning with a vowel, especially in western
districts; thus, *hēr* and *ēr*, sow; *hīsī* and *īsī*, twenty.

A *t* is used in some cases in which Santālī has *k*, e.g., in the copula *tan*, is, and in
several verbal suffixes. Compare the remarks under the head of Verbs, below. Note also
the use of *ch* corresponding to Santālī *t* in words such as *chimīn*, how many?

An initial *ñ* becomes *n*, and an initial *n* is further often changed to *l*; thus, *nām*, Santālī *ñam*, get; *nēl* and *lēl*, Santālī *ñäl*, see; *nūtūm* and *lūtūm*, name. Compare Kār-mālī and Māhlē. According to Father de Smet, however, forms such as *ñam* are used in some localities.

Final *ñ* and *n* often become *ṅg*, i.e., probably *ṅ*. Thus *iṅg*, I; *nī-kiṅg*, these two. Palatal *ñ* and dental *n* are, however, in many localities retained in this position. The old final *ñ* of the pronoun *iñ*, I, is, moreover, usually restored before the categorical *a* and suffixes beginning with *a*, thus, *iñ-ak'*, my.

The cerebral *ḍ* between vowels is interchangeable with *ṛ*; thus, *hūḍiṅ* and *hūṛiṅ*, small. The cerebral *ṛ* is used in the same words as in Santālī. The old infix *ṛ* has been dropped in *dūp'*, Santālī *duṛup'*, sit.

Aspirated letters are used as in Santālī. The aspiration in borrowed words is often dropped in Mankipatti.

The semi-consonants are apparently pronounced in the same way as in Santālī. There appears, however, to be a tendency to exhale the current of air through the nose instead of through the mouth. In incorrectly written texts we therefore find words such as *mīt'*, one; *ūp'*, hair, shown as *midn* or *min*, *ubm*, and so on. Soft consonants are very frequently substituted for the semi-consonants; compare Santālī. The semi-consonants are, on the whole, not so distinctly pronounced as in Santālī. In pronouncing the dental semi-consonant a greater part of the tongue strikes against the palate than is the case in Santālī. Hence the writing of *ḍ* instead of *t'* in Hō.

I have marked the semi-consonants in the same way as in Santālī. Most old authorities confound them in the wildest manner possible or leave them unmarked throughout. Father Hoffmann uses the sign ' to denote both *k'* and *ch'*, and he writes *d'*, *b'* instead of *t'*, *p'*, respectively. His reason for writing *d'* and *b'* is probably that those sounds are often changed to *d* and *b*, respectively. I have not, however, adopted Father Hoffmann's spelling because the semi-consonants are hard and not soft sounds.

It has not always been possible to distinguish between *k'* and *ch'* with absolute certainty. Forms such as *ini'*, this, I have written *inīch'*, because the genitive of this word in Sonpur is *inij-ak'*. In other cases I have compared the corresponding Santālī form, and I hope that, in most cases, I have succeeded in distinguishing between the guttural and palatal semi-consonants. It should, however, be understood that the original specimens make no distinction between the two sounds.

The semi-consonants have the same tendency to develop into soft consonants as in Santālī; thus, *dāl-ked-i-ā*, struck him; but *dāl-ket'-chī*, having struck. In Mankipatti, however, the semi-consonants are usually retained before pronominal suffixes beginning with *i*. Thus the form *om-ad-iñ-ā-e*, he gave to me, is given as *om-a'-iñ-a-e* by Father Hoffmann. The full way of writing the form is *ōm-āt'-iñ-ā-e*. The final *t'* of verbal suffixes coalesces with the initial *i* of pronominal infixes into the semi-consonant *ch'*; thus, *dāl-kich'-ā-e*, he struck him. This *ch'* has only been fully written in Mr. Bodding's Kōḍā specimen.[1] In Palamau it is further softened to a *j*, so that we find forms such as *dāl-kīj-āe* instead of *dāl-kich'-ā-e*, Santālī *dāl-ked-e-a-e*, he struck him. The form *dāl-kīj-ā-e* already shows that we have to do with the palatal semi-consonant. I have therefore followed Mr. Bodding in introducing it in the specimens.

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[1] Mr. Bodding explains the *ch'* as part of the pronominal infix.

Accent.—The accent is the same as in Santālī. It has been marked by putting the sign ' over the accented syllable in the first two specimens.

Nouns.—Genders and numbers are the same as in Santālī. The dual suffix *kiṅg* (*kin*), and the plural suffix *kō*, are commonly dispensed with in the case of such nouns as denote inanimate objects. The dual and the plural are sometimes confounded in those districts in which the Aryan influence is strongest; *e.g.*, in Sambalpur, Bamra, and Jashpur.

The case suffixes are mainly the same as in Santālī. The Aryan suffix *kē* begins to be used for the dative and accusative outside the Ranchi District.

The genitive suffix *ak'* is sometimes used instead of *rēn* when the governing noun denotes an animate being.

Some of the most common postpositions are *tē*, in, into, by means of; *tak'*, to, near; *rē*, in; *atē*, *etē*, from; *lāk'*, with, together with; *than*, with, near, and so forth.

Adjectives.—Adjectives very commonly end in *n*; thus, *bugi-n*, good; *eṭ'ka-n*, bad. In a similar way the suffix of nouns of agency is *ich'* or *nich'*; thus, *hūṛin-nich'*, the small one; *lekā-nich'* and *lekāich'*, one who is like.

Numerals.—The first numerals will be found in the list of words. Higher numbers are always counted in twenties. The old Muṇḍārī numerals are gradually being superseded by Aryan loan-words, and in Sambalpur they are, for example, now scarcely known beyond 'four.'

Pronouns.—The personal pronouns are the same as in Santālī. 'I' is *iṅg* or *iñ*. An accented form *āiṅg*, I, is, however, also used in many localities. 'I and he' is *āliṅg*, 'I and you' *ābū*.

The pronoun *āch'*, self, is often written *āe*. The genitive is *ājak'* or *āch'-ak'*. The pronominal suffix of the third person is *ē*, *i*, and, sometimes, *ich'*, thus, *Urāõ-tan-ich'*, he who is an Urāõ, or, he is an Urāõ.

Note also forms such as *iñ-ag-ak'*, mine; *ām-ag-ak'*, thine; *Sōmā-tā-kiṅg*, Soma and his relative (compare Santālī *Paṇḍu-te-ko*, Pandu and his people); *āpū-tē*, his father, the father, and so forth. The suffix *tē* in *āpū-tē* corresponds to Santālī *t* and *tāt'*.

Muṇḍārī does not appear to possess the rich variety of demonstrative pronouns which we have found in Santālī. The usual forms are *nē*, *nik'i*, this (animate); *neā*, *nāk'ā*, this thing; *ini*, this farther off (animate); *ēnā*, this (inanimate); *āni*, that, he (animate); *ānā*, that thing; *hāni*, that being far off; *hānā*, that thing far off. By adding the pronominal suffixes *ch'* (animate) and *ak'* (inanimate) we arrive at the compound pronouns *nich'*, *inich'*, *hānich'*; *nēak'*, *ēnak'*, *hānak'*, etc. The bases *nē*, *ēn*, *hān*, etc., are commonly used as adjectives. Thus, *nē hōṛū*, this man; *hān būrū*, that mountain.

The interrogative pronouns are *ākāe*, who? *chikanak'*, what? *Ākā* and *chikan* are adjectives. Compare *ākā-n-ich'*, which? *chikan-ich'*, what kind? and so forth.

Verbs.—The inflexion of verbs is mainly the same as in Santālī. The categorical *a* is dropped after the pronominal infix *ak'*; thus, *ni-tāk'-lān*, we two shall set the door ajar; *lēl-lāk'-iṅg*, I saw it first, and so forth.

The pronominal infixes and suffixes play the same rôle as in Santālī. When the direct object is an inanimate object an *e* is inserted after the base in the future and the simple imperative. Thus, *lēl-e-ā-iṅg*, I shall see it; *jām-e-ak'*, that which is eaten; *lēl-e-mē*, look at it.

The conjugational bases are formed as in Santālī. Compare *dal*, strike; intensive *dadal*; reciprocal *dapal*. The suffix of the reservative form is *tā*, or, very seldom, *kā*, passive *kok'*. Thus, *nĕ sādām-kō-iṅg ā-kīrīn-tā-kō-ā*, I will sell off these horses; *dūb-kok'-ā-iṅg*, I shall sit down.

The suffix *en* is often used in the indefinite tense of the direct middle. Thus, *dāl-en-ā-iṅg*, I strike myself. This shows that the suffix *en* is not in reality a suffix of the past; compare p. 49, above.

The suffix of the causative is *ichi* or *chi*; thus, *sēn-ichi-tan-ā-iṅg*, I make him go.

The inflexional bases are, broadly speaking, formed as in Santālī. Compare *ābuṅg-i-ā-iṅg*, I shall wash him; *mēt-āi-ā-iṅg*, I shall say to him; *sēn-ok'-ā-iṅg*, I shall go; *ni-tāk'-iṅg*, I shall set the door ajar; *ābuṅg-ked-ā-iṅg*, I washed; *dāl-kich'-ā-iṅg*, I struck him; *ōm-āch'-āe*, he gave him; *dāl-led-ā-iṅg*, I had washed; *lēl-lich'-ā-e*, he had seen him; *rāk'-li-āe*, he shall first call him; *dāl-lāk'-e*, he had struck it; *dāl-akad-ā-e*, he has struck.

In a few characteristics, however, Muṇḍārī differs from Santālī.

The copula or verb substantive is *tan*, past *tāe-ken-ā*. Thus, *rāk'-iṅg-tan-āe*, he is calling me.

The suffixes *et'*, *en*, become *yat'*, *yet'* and *yan*, respectively, and, in Mankipatti, further, *jat'*, *jan*, respectively. After nasals we sometimes also find *nat'*, *nan*, respectively. Thus, *lēl-jad-i-ā-e*, he sees him; *hōbō-yan-ā*, it became (Palamau); *sēnok'-jan-ā-e*, he went (Mankipatti); *oṛōn-nad-ā-bū*, we come out, and so forth. The suffix *et'* is probably not contained in forms such as *ōṛak'-lich'-ñ-ā*, I am going home; *Rāñchī-rich'-ñ-ā*, I am staying at Ranchi. The suffixes *tich'*, *rich'* are probably formed from the suffixes *tē*, *rē*, respectively, by adding the suffix *ich'*. Compare *nē-rē-m-ā*, thou art here; *āpū-iṅg-tak'-tiñ-ā*, I shall go to my father.

The future, and usually also the past tense of the reservative form, begin with *t* where Santālī has *k*; thus, *dāl-tāk'-e*, he will strike it; *tāl-tāch'-ā-e*, he bound him.

The perfect is formed as in Santālī. The infixes of the direct and indirect object are not, however, distinguished. Thus, *sēn-ākan-ā*, has walked; *ōm-ākat'-iñ-ā-e*, he has given to me.

The suffix of the subjunctive mood is *ke*; thus, *Asam-tē idi-ke-mē-ā-kō*, they might possibly take you off to Assam. In Jashpur we find forms such as *jām-te-āe*, he would have eaten. This suffix is probably different from the optative particle *k*; thus, *sēn-k-ā-e*, he may go; *lēl-kō-k-āe*, let him see them.

Conjunctive participles are formed from the inflexional bases by adding postpositions. A very common postposition in such forms is *chi*; thus, *sambuṭau-ket'-chi*, having collected.

In Sambalpur and Bamra we find infinitives such as *gūpi-nāṅg*, in order to tend. They apparently contain the Aryan suffix *nā* or *nã*.

The negative particles are *kā* and *alō*. *Kā* is used as Santālī *bā*. There is, however, also an impersonal base *kā-iñ-ak'*, *kā-m-ak'*, etc., which usually has the meaning 'not to want,' 'to refuse.' Thus, *kā-e-ak'*, he does not wish; *kā-iñ-ak'-jad-ā*, I do not agree to this. 'I do not exist,' 'I am not' is *bāṅg-iñ-ā*, second person *bāṅg-mē-ā*, third person *bāṅgak'-i-ā*, neuter *banok'-ā* or *banoak'*.

For further details the student is referred to the works mentioned under the head of authorities, and to the specimens which follow. The two first, a version of the Parable-

and a popular tale, have been prepared by the author of the newest and best Muṇḍārī grammar, Father J. Hoffmann, S.J. They represent the Muṇḍārī of Maṅkipatti; and are accented. A list of Standard Words and Phrases, for which I am likewise indebted to the kindness of Father J. Hoffmann, will be found below on pp. 240 and ff. It represents the same form of the dialect. I have, however, brought the orthography in closer agreement with that used in the Santālī portion, and I have, for that purpose, made use of a list of Standard Words and Phrases in the Kōḍā of Birbhum prepared by the Rev. P. O. Bodding.

The third specimen is the beginning of a version of the Parable in the Muṇḍārī of Palamau. It represents a form of speech which is almost identical with that current in Maṅkipatti. Note only forms such as *kaji-aj-a-i*, he said to him ; *hobo-yan-a*, it became ; but *senok'-jan-a*, went.

The fourth specimen is the beginning of another version of the Parable from Jashpur. The dialect has come under the influence of Aryan forms of speech. It is, however, in most characteristics identical with that spoken in Maṅkipatti. Note forms such as *sen-en-a-e*, he went; *nam-nan-a-e*, he was found; *baria koṛa hon-ko*, instead of *hān-kiṅg*, two sons.

The fifth specimen has come from Bamra. It represents the Muṇḍārī of Bamra and Sambalpur. The influence of Aryan forms of speech can be traced in the confusion between the dual and the plural, and in the general want of consistency in grammar. Note forms such as *baria hān tai-ken-a-ko*, two sons were (plural) ; *ayum-le*, he heard; *jājum-naṅg*, to eat.

MUNDA FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

SPECIMEN I.

(Father J. Hoffmann, S.J., 1899.)   (DISTRICT RANCHI.)

Mit' hóṛo-ak' koṛa-hón-kiṅg bar hóṛo-ge-kiṅg tái-ken-a.   En-te huṛíṅg-nich',
One man-of male-child-two two men-they-two   were.   Then small-the,

'kúrji-ko-ak' úiñ-ag-ak' haṭiṅg, aba, om-á-iṅg-me,' mén-te apú-te-e kaji-úch'-a.
'goods-of   mine   share, father, give-tō-me-thou,' saying father-his-he said-to-him.

Oṛok' dán-kúrji-e haṭiṅg-at'-kiṅg-a.   Huṛíṅg   dín-re huṛíṅg-nich' sobén-ak'
And wealth-he divided-to-them-two. Few   days-in   small-the all-things

sambuṭaú-ket'-chi saṅgín   disúm-te-e senok'-jan-a oṛok' en-tak'-re   jom-nú
collected-having far   country-to-he went-away · and   there   eating-drinking

at' ét'kan kuṛi-ko-te kúrji-tae dumbuí-chabá-tad-a. Sobén-ak' chabá-ket'-te en
and bad women-with wealth-his to-drown-finished. All-things finished-having that

disúm-re kentet' riṅga-jan-a, oṛok' inich'-o-e reṅge-ok'-etech'-jan-a.   Oṛok'
country-in intense famine-arose, and he-also-he hungry-to-become-began.   And

senok'jan-chi miat' en disúm-ren   hoṛo tak'-re   dasí-n-jan-a.   Ní-do
gone-having one that country-of man with   servant-made-himself.   He

ach'-ak' óte-te súkuri-ko gupí-ko-e   kul-tach'-a.   Oṛok' súkuri-ko jóm-jat'
self-of land-to pigs   to-keep-them-he sent-him.   And swine eaten

lupú-ko-te lach' bi sanaṅg-lich'-tai-ken-a, mēn-do jetaé-o ká-ko om-ách'-a.
husks-with belly to-fill wishing-was,   but anyone-even not-they gave-to-him.

En-te-do moné-ruṛá-jan-chi-e kaji-lak', 'apu-iñ-ak' oṛak'-re chimín nála-ko
Then thought-returned-having-he said, 'father-my-of house-in how-many day-labourers

laich' biuk'-ge-ko jóm-tan-a, oṛok' aiṅg né-re-ge reṅge-góch'-tan-a-iṅg.
belly full-indeed-they eating-are, and I here hungry-dying-am-I.

Birit'-ko-te apu-iṅg-tak'-tiñ-a oṛok'-iṅg meta-á-i-a, "ela aba, sírma-ak'-
Arisen-having father-my-near-I-go and-I will-say-to-him, "O father, heaven-of-

iṅg pap-akad-a, oṛok' am-ag-ak'. Am-ak' hon kaji-ok' leka-nich' aiṅg oṛok'-do
I sinned-have, and thine.   Thy son to-call-myself worthy-man I more

ka. Am-ak'   nála-nich'-leká-iṅg-me."'   Oṛok' birit'-jan-chi apu-te-tak'-
not. Thee-of day-labourer-a-like-me-make-thou."' And arisen-having father-his-

tí-jan-a. Men-do saṅgín-re tai-ken-ímta apu-te-e lel-nám-kich'-a oṛok'-e nír-daróm-
approached. But far-off was-whilst father-his-he see-got-him and-he ran-met-

kich'a oṛok' hoṭok'-re hambut'-kich'-chi-e chók'-kich'-a. Hón-te-do-e met-ach'-a, 'ela
him and neck-on embraced-him-having-he kissed-him. Son-his-he said-to-him, 'O
aba, sirma-ak'-iṅg pap-akad-a, oṛok' amag-ak'. Amak' hon kaji-ok'-leka-nich'
father, heaven-of-I sinned-have, and thine. Thy son to-call-myself-worthy-man
aiṅg oṛok'-do ka.' Apu-te-do dási-ko-e kaji-at'-ko-a, 'bugín uter lijak'
I more not. Father-his servants-he said-to-them, 'good most cloth
uṛuṅg-táb-ke-ate uiuk'-i-pe, oṛok' tik'-re mudám tusiṅg-i-pe, oṛok' kúṭa-re
brought-quickly-having put-on-him, and hand-on ring put-on-him-ye, and feet-on
júta; oṛok' kiri-akan chúi mak'-i-pe, oṛok'-bu jom-nú-rasiká-e-a; ne hon-íṅg
shoes; and fattened calf kill-him-ye, and-we will-eat-drink-feast; this son-my
dáṅg-e góch'-len-a, oṛok'-e jit'-ruṛá-jan-a; at'-len-a-e, oṛok'-e nám-ruṛa-ákan-a.'
forsooth-he dead-was, and-he alive-returned; lost-was-he, and-he found-again-has-been.'
Oṛok' rasiká-ko eṭech'-jan-a.
And to-feast-they began.

Maráṅg-nich'-do píri-re-e tai-ken-a. Oṛok' ruṛá-jan-chi oṛak' tebáge-lok'
Great-one-as-to field-in-he was. And returned-having house reaching-on
jhum-kaú-akán bája-ko at' susuntán-ko-ak' duráṅg-e aium-lak'. Oṛok'
tuned-having-been instruments and dancers-of singing-he heard. And
miat' dasi-e rak'-kich'-te, 'néa chí-kan-ak'?' mente-e kulí-kich'-a.
one servant-he called-him-having, 'this what-being-thing?' saying-he asked-him.
Nich'-do-e meta-ách'-a, 'bokó-m-e hijuk'-akan-a; oṛok' apú-m
This-very-he said-to-him, 'younger-brother-thy-he come-has; and father-thy
kiri-akan chui-e mak'-kich'-a, inich'-ge bugi-bugí-ge-e nam-ruṛá-kich'-a men-te.'
fattened calf-he killed-him, that-one well-well-indeed-he got-back-him saying.'
En-te-do-e kís-jan-a oṛok' bolo ka-e-ák'-jan-a. Ena-men-te apu-te
Then-he angry-became and to-enter not-he-wished. Therefore father-his
uṛuṅg-jan-chi-e kuli-eṭech'-kich'-a. Inich'-do apu-te-e kaji-ruṛa-ach'-a, 'aminaṅg
come-out-having to-ask-began-him. He father-his-he said-back-to-him, 'so-m
sírma-iṅg dasi-ám-tan-a. Oṛok' amak' húkum miat'-ó ká-iṅg atóm-lak' chiula-o.
years-I servant-thy-am. And thee-of order one-even not-I put-aside ever-even.
Én-re-ó sáṅgi-ko-lok' rasiká men-te miat'-ó meróm hón ka-m
That-in-even friends-with to-feast saying one-even, goat young not-thou
om-akat'-iñ-a.' Apú-te-do, 'hon-iṅg,'-e men, 'ám-do janaú aiṅg-lok'-ge-m
given-hast-to-me.' Father-his, 'son-my,'-he said, 'thou always me-with-indeed-thou
taín-tan-a. Oṛok' aiñ-ak' soben-ak' am-ag-ak'-tan-ak'. Bokó-m kóṛa-do
remainest. And me-of all-things thine-being-things. Younger-brother-thy boy
goch'-len-áte-e jit'-ruṛá-jan-a; oṛok' sen-át'-len-áte-e nám-ruṛa-ákan-a
dead-having-been-he alive-again-became; and gone-lost-having-he found-again-has-been
men-te ka-chí rasiká hobá-len-a?'
saying not-why to-feast became?'

N

MUṆḌA FAMILY.

KHERWÂRÎ.

MUṆḌÂRÎ.

SPECIMEN II.

(Father J. Hoffmann, S. J., 1899.)   (DISTRICT RANCHI.)

Bár-ia   haṛám-búṛia-kiṅg   taí-ken-a.   Én-te   ráhari-kiṅg
Two   old-man-old-woman-they-two   were.   Then   rāhar-dāl-they-two
hér-la(k'), én-te jetaé dási mit' hóṛo ká-ko taí-ken-a.   Én-te kulaí-ko
sowed-had, then   any   servant one   man not-they were.   Then   hares
silíb-ko jóm-jat'-ko taí-ken-a en   rahari.   Én-te musíṅg-dín-do-,'laṅg dási-ko
deer   eating-they   were   that rāhar-dāl. Then   some-day-,'we-two servants
     nam-aú-ko-a-laṅg',-kiṅg   mén-ked-a. Én-te   sída   keat'-kiṅg
     seek-bring-them-will-we-two',-they-two   said.   Then   first   parrot-they-two
nám-kich'-a.   'Ko-te-bén-tan-a,   hale   ája-kiṅg ?'-e
found.   'Where-you-two-are-going,   hey   grandfather-and-grandmother ?'-he
meta-a-kíṅg-tan-a.   'Dási-kamiṛín-ko   nam-aú-te-líṅg-tan-a.'   'En-te
says-to-them-two. 'Servants-maid-servants   seeking-bringing-in-we-two-are.'   'Then
aíṅg-do-ben   suku-aíñ-a-chi ?'   En-te-do, 'chí-leka-m   rak'-e-a ?'-kiṅg
me-you-two will-agree-to-me-what ?'   Then, 'what-like-thou   crying-out ?'-they-two
meta-ai-tan-a.   En-te, 'keat'-keat'-keat'   mente-ṅg rak'-e-a.'   'Ká-liṅg-ak';
said-to-him.   Then, 'keat'-keat'-keat'   saying-I   cry.'   'Not-we-two-wish;
keat'-chaba-taliṅg-ge.'
keat'-finish-our-indeed.'

FREE TRANSLATION OF THE FOREGOING.

An old couple had sown their rice. They had not any servants to look after it, and so the hares and the deer used to eat the rice. One day they went out in search of servants, and they met a parrot. Said he, 'where are you going, grandfather and grandmother?' 'We are looking out for servants.' 'Would you take me?' 'How do you cry?' 'I say *keat'-keat'-keat'*.' 'You would eat up all our rice in singing *keat'*. We don't want you.'

[No. II.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

SPECIMEN III.

(DISTRICT PALAMAU.)

Ja horo-ak' bar-hor hon-kiṅg tai-ken-a. En-kin-ate huriṅg-nich' apu-
Some man-of two-men son-they-two were. Those-two-among small-one father-
te-ke kaji-aj-a-i, 'he apu, khurji-ete okoe aiñ-ak' hatiṅg-re hobao-a
his-to said-to-him-he, 'O father, property-in which me-of share-in will-come
ena aiñ-ke em-aiñ-me.' En-te ini ach'-ak' khurji-ko hatiṅg-at'-kiṅg-a. Pura
that me-to give-to-me.' And he self-of goods divided-to-them-two. Many
din ka hobo-yan-a chi ach'-ak' huriṅg hon soben khurji huṇḍi-ket'-te
days not became that self-of small son all property collected-having
saṅgiṅg disum-te senok'-jan-a, oro an-re etka kami-re din hitao-ket'-te
far country-to went, and there bad deeds-in days spent-having
ach'-ak' khurji urao-ked-a-i.
self-of property wasted-he.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

MUṆḌĀRĪ.

SPECIMEN IV.

(STATE JASHPUR.)

Miat' herel-ke baria koṛa hon-ko tae-en-a. Huḍiṅ hon-te apu-te-ke
One man-to two male children were. Small son-the father-his-to

kaji-la(k')-e, 'e aba, aiṅgak' baṇṭa-khurji-ko em-a-iṅg-me.' Oṛo ini han-ku-ke
said-he, 'O father, me-of share-goods give-to-me.' And he them-to

agro khurji haṭiṅg-at'-ku-a-e. Oṛo huḍiṅ din tayom-te huḍiṅ hon
all property divided-to-them-he. And few days after small son

-soben-ko-ke au-la(k')-e oṛo saṅgiṅ disum sen-en-a-e, en-ta(k')-re soben
all-things took and far country went, there all

khurji-ko-ke be-kar kami-ko-re ḍubuch'-chaba-tad-a-e. Soben-ak'-e chaba-ked-chi en
goods evil deeds-in to-drown-finished-he. All-he finished-having that

raij-re isu reṅgech'-nan-a, oṛo inich'-ke dukuk'-nan-a. En-te inich' sen-en-a-e
kingdom-in heavy famine-became, and him-to misery-became. Then he went-he

oṛo en raij-re-do miat' horo-lo(k') tae-en·a-e. Oṛo inich' inich'-ke ach'-ak' biṛi-re
and that kingdom-in one man-with stayed-he. And he him his field-in

sukri gupi-te kul-ki(ch')-a-e. Oṛo sukri-ko heṛe-ko jom-tae-en-a en heṛe-ke
swine tend-to sent-him-he. And swine husks eating-were those husks

nam-te-a-e hole lach' biyok'-gi jom-te-a-e, oṛo jetae inich'-ke ka-ko
got-if-had-he then belly to-fill eaten-would-have-he, and anyone him-to not-they

-em-la(k').
gave.

MUNDĀ FAMILY.

MUNDĀRĪ.

SPECIMEN V.

(STATE BAMRA.)

Miat' hatu-re tai-ken-a-ko (*sic.*) haram burhi. Mu-sing burhi dak'
One village-in were-they old-man old-woman. Some-day old-woman water

au sen-kan-a-e. Raja orak'-ren hârâ baid nam-tahin-a-ko. Burhia
to-fetch went-she. King's house-of men physician searching-were-they. Old-woman

kuli-lit'-ku-a-i, 'ape oka-te sen-ok'-tan-a-pe?' Hin-ko kaji-la(k')-e-ko, raja hàn
asked-them, 'you where going-are-you ?' They told-they, king's son

dukhu-tan-a-e je ·baid nam-te sen-ok'-tan-a-ko. Burhia kaji-la(k')-e, 'ali-ak'
ill-is-he that physician seeking going-are-they. Old-woman told, 'our

haram khob sari-a-e.' Hen hârâ-ko haram-ke sap'-idi-ked-i-a-ko. Burha-ke
old-man much knows-he.' Those men old-man caught-took-away-him-they. Old-man

idi-ke-te dukhali hârâ-lo(k') miat' kuthri-re ader-tad-i-a-ko. Chilka-ke-te
taken-having ill man-with one room-in shut-up-him-they. Somehow

hen hârâ bes-nan-a-e. Raja burha-ke khob mal-jal im-ad-i-a-e. Burha
that man well-became. King old-man-to much property gave-to-him-he. Old-man

{burhi khob sukh-re tahen-en-a-ko.
old-woman great happiness-in lived-they.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man and an old woman. One day the old woman
went to fetch water. Men from the king's house had just gone out to find a physician
and she asked them where they were going. They told her that the king's son was ill,
and that they had been sent for a physician. The old woman told them that her husband
was very clever, and so the men took the old man away and shut him up in a room with
the sick prince, who, somehow, became well again. The king then bestowed much
wealth on the old man, and he and his old wife lived in great happiness.

BHUMIJ.

It has already been mentioned that a dialect which is almost identical with Mundārī. is also spoken by the Bhumij tribe of Singbhum and neighbourhood. According to Mr. Risley, the Bhumij are probably 'nothing more than a branch of the Mundas who have spread to the eastward, mingled with the Hindūs, and thus for the most part severed their connection with the parent tribe.' According to information collected for the purposes of this Survey they speak a separate dialect in the west of Singbhum, in the Orissa Tributary States, and in the Chota Nagpur Tributary States. At the last Census of 1901, speakers have also been returned from Midnapore and Manbhum, and, in small numbers, also from some other districts of the Bengal Presidency.

No information is available regarding the dialect of the Bhumij of Midnapore. It is probably Santālī, and it is spoken in the west of the district. In Manbhum they are found in the west, and, according to Mr. Risley, speak Mundārī. The Bhumij on the eastern side of the Ajodhya range speak Bengali. The Tamariās are a sub-tribe of the Bhumij, who were originally settled in Pargana Tamar of Ranchi. Their dialect does not differ from that of the Bhumij proper. Other Tamariās speak a dialect of Magahi. See Vol. v, Part ii, pp. 166 and ff.

The number of speakers of Bhumij has been estimated for the purposes of this. Survey as follows :—

Orissa Tributary States—		
Morbhanj	39,693	
Nayagarh	1,681	
Nilgiri	321	
		41,695
Singbhum		30,000
Chota Nagpur Tributary States—		
Sarai Kala	5,900	
Bonai	75	
		5,975
Total		77,660

Forty-three out of the 75 speakers in the Bonai State have been reported to speak Kurmi Bhumij. No specimens have been forwarded from the State. It is, however, not probable that the different denomination connotes a difference of dialect. With regard to the Kurmi caste compare Dr. Grierson's paper *On the Kurmis of Bihār, Chutiā Nāgpur, and Orissa. Journal* of the Asiatic Society of Bengal, Vol. lxvii, Part iii, 1898, pp. 110 and f.

The following are the revised figures for the so-called Tamariā Bhumij as estimated. for this Survey :—

Orissa Tributary States—		
Morbhanj		832
Nilgiri		586
Total		1,418

By adding these figures to those given above for Bhumij proper we arrive at the following total as estimated for this Survey :—

Bhumij proper	77,660
Tamariā Bhumij	1,418
TOTAL	79,078

The number of speakers returned at the Census of 1901 was as follows :—

Midnapore	23,272
Hoogly	7
24-Parganas	963
Jalpaiguri	7
Pabna	206
Sonthal Parganas	1
Balasore	356
Manbhum	2,340
Singbhum	25,624
Orissa Tributary States	53,120
Chota Nagpur Tributary States	5,314
Assam	94
TOTAL	111,304

This total includes the figures returned under the head of Tamariā Bhumij, viz.:—

Singbhum	4,016
Orissa Tributary States	2,705
Chota Nagpur Tributary States	799
Assam	52
TOTAL	7,572

It will be seen that Bhumij has been returned from several districts where the information collected for the purposes of the Linguistic Survey does not make any mention of such a dialect. The obvious reason is that Bhumij is not the name of a dialect but of a tribe, and it has not formerly been separately returned in districts where the Bhumij speak the same dialect as their neighbours. In the Orissa Tributary States, Singbhum, and the Chota Nagpur Tributary States, on the other hand, the principal Muṇḍā languages are Santālī and Hō, while the members of the Bhumij tribe mostly speak a dialect which is almost identical with Muṇḍārī. Some of them, however, apparently use the current Muṇḍā language of their district. Thus the Bhumij vocabulary published by Hodgson in 1850 and prepared by Captain Haughton in Singbhum, is mainly Hō. The figures given above are therefore far from being certain, as in other similar cases when the name of a tribe has been used as the denomination of a dialect.

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CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874.   Contains Bhumij of Manbhum.

Specimens have been received from the Orissa Tributary States and from Singbhum, and two of them will be reproduced in what follows.   The first is a version of the Parable o the Prodigal Son taken down in the Nilgiri State and professing to be written in Tamariā Bhumij ; the second is a short tale from Singbhum.   Both represent the same form of speech, *viz.*, Mundārī, with very few peculiarities.   The Aryan postposition *ke* is commonly used in the dative and the accusative, and the genitive of pronouns is usually formed after the model *am-ag-ak'*, thy.   In the specimens received from the Orissa Tributary States we find *kana*, what ? and a conjunctive participle ending in *kiate ;* thus, *hating-kiate*, having divided ; *sen-kiate*, having gone.   Compare *ananda-kia-natin*, in order to make merry.   In other respects the dialect is almost ordinary Mundārī, as will be seen from the specimens which follow.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

So-called Tamariā Bhumij.

Specimen I.

(Nilgiri State.)

Moyat' horo-ak' bāriā hon korā-kin tāi-ken-ā. In-kin-ak' madh-re
One man-of two child boy-they-two were. These-two-of among

huriṅg hon korā apu-te-ke kaji-ād-i-ā-i, 'e ābā, amagak' daulat-re
small child boy father-his-to said-to-him-he, 'O father, thy property-in

oka-w-ak' bhāg-iṅg nāme-y-ā-iṅg inā om-āiṅg-me.' Inā-te inich' ach'-agak'
which share-I get-shall-I that give-to-me-thou.' Then he himself-of

daulat hāṭiṅg-kiāte in-kin-ke om-at'-kin-ā-i. Huriṅg din tayom-te
property dividing them-two-to gave-to-them-two-he. Few days after

hani huriṅg hon korā sobenak' huṇḍi-kiāte sāṅgiṅg disum-te sen-
that small child boy all collected-having distant country-in gone-

kiāte khārāp ācharan-te soben daulat aṭāṅg-ked-ā-y-e. Soben kharch-
having evil behaviour-in all property squandered-he. All spent-

keṭ'-tayom-te inā disum-re isu riṅgā hobā-en-te ini-ak' duku-jan-ā-y-e.
having-after that country-in big famine arisen-having him-of misery-got-he.

Inā-te ini sen-kiāte inā disum-rak' moyat' horo-ak' asra-hobā-jan-te
Then he gone-having that country-of one man-of shelter-become-having

inich' horo ini-ke sukuri-goṭh gupi-te baṭi-te kul-kid-i-ā-y-e. Han-re
that man him swine-flock keeping-in field-in sent-him-he. There

ini-ke jitāe jitānak' jomeyak' kā-ko om-ād-i-āte ini sukuri-ko-ak'
him-to anyone anything food not-they given-to-him-having he swine-of

jojomak' lupuk'-te lach' biyuk'-na-tin sana-kid-i-a. Inā tayom-te ini
food husks-with belly to-fill-his-for wish-seized-him. That after he

mane-mane-te thor-kiāte kaji-ked-ā-e, 'hāya, iñagak' ābā jāpak'-re
mind-mind-in sense-having-got said-he, ' alas, my father near

chimināṅg muliā-chākar isu ado inā-āte jatkā jomeyak' nam-jad-ā-ko
how-many labourers much and that-from enough food get-they

ado iṅg reṅga-te gojok'-tān-ā-iṅg. Iṅg birit'-kiāte ābā-ak' jāpak'-re
and I hunger-in dying-am-I. I arisen-having father-of near

sen-kiāte kaji-ā-iṅg, "e ābā, iṅg mahā-prabhu-ak' ado amagak'
gone-having say-shall-I, "O father, I God-of moreover thee-of

upar-re-iṅg pāp-ked-ā-iṅg. Amagak' hon korā men-te bikhyāt jayak'a
against-I sinned-I. Thee-of child boy saying to-be-honored worthy

o

niā-tayom-te kā-iṅg   hobā-ā.   Amagak' moyat' muliā-chākar lekā   iṅg-ko
this-after   not-I   shall-become.   Thee-of   one   servant   like   me

doho-g-iṅg-me."'   Inā-tayom-te ini   birit'-kiāte   āpu-tet'-tak'-te   senok'-jan-ā-e.
keep-me-thou."'   That-after   he   arisen-having   father-his-near-to   went-he.

Ado   ini-ak'   āpu-tet'   isu   sāṅgiṅ-re   ini-ke   lel-ka-te   dāyā-kid-i-ā-y-e,
And   his   father-the   much   far   him   seen-having   pitied-him-he,

ado   dhaur-sen-kiāte   iniak'   hoṭok'-ro   sap'kiāte   ini-ke   chok'-
and   run-gone-having   him-of   neck-on   seized-having   him   kissed-

kid-i-ā-ye.   Inā-te   hon   korā   ini-ke   kāji-ād-i-ā-y-e,   'o
him-he.   Then   child   boy   him-to   said-to-him-he,   'O

ābā,   mahā-prabhu-ak'   ado   amagak'   upar-re   pāp-ked-ā-iṅg.   Niā-te
father,   God-of   and   thee-of   against   sinned-I.   Henceforth

amagak'   hon   korā   mente   bikhyāta   hobāyok'   niā-tayom-te   jayak'a   kā-iṅg
thee-of   child   boy   saying   honoured   to-become   this-after   worthy   not-I

hobā-ā.'   Ado   iniak'   āpu-te   ach'agak'   chākar-ko-i   hukum-at'-ko-y-ā-e,
shall-become.'   And   his   father-the   self-of   servants-he   ordered-to-them-he,

'soben-ko-te   bugiak'   kichirich'   agu-kiāte   ini-ke   pindhā-e-pe;   ini-ak'
'all-from   good   cloth   brought-having   him   put-on-him-you;   him-of

dādo-re   mudum   em-āi-pe;   ini-ak'   kāṭā-re   juta   em-āi-pe.   Ado   ābo
hand-on   ring   give-him-you;   him-of   foot-on   shoe   give-him-you.   And   we

jom-kiāte   ānandan-ā-bo,   je-man-je   iñagak'   ne   hon   korā   goch'-jan-te
eaten-having   feast-shall-we,   because   me-of   this   child   boy   died-having

ado-masā   bañchāo-jan-ā-y-e;   ini   at'-len-ā-y-e   nām-jan-ā-y-e.'   Inā-te   in-ko
again   saved-was-he;   he   lost-had-been-he   found-was-he.'   Then   they

ānanda-ked-ā-ko.
merry-made-they.

Im-tāṅg   inigak'   maraṅg   hon   korā   bādi-re   tāi-ken-ā-e.   Ado   hijuk'-
Then   his   big   child   boy   field-in   was-he.   And   coming-

hijuk'-te   orak'   japak'-re   hich'-jan-te   susun   oṛo   bājānā-reyak'   sāṛi
coming   house   near   arrived-having-in   dancing   and   music-of   sound

ayum-nām-ke-te   chākar-ko-ak'   moyat'   horo-ke   rak'-kiāte   kuli-kid-i-ā-y-e,
hear-got-having   servants-of   one   man   called-having   asked-him-he,

'niā   kāji   chi-kanak'?'   Ini   kāji-ked-ā-y-e,   'amagak'   hāgā   hich'-len-ā-y-e,
'this   matter   what?'   He   said-he,   'thee-of   brother   come-has-he,

ado   amagak'   ābā   hāni-ke   bugin   hormo-re   nām-kid-i-kāran-te   maraṅg
and   thee-of   father   him   good   body-in   got-having-him-reason-in   big

bhoj   em-ked-ā-y-e.'   Inā-te   kis-ke-te   bitar-te   senok'   kā-e
feast   gave-he.'   That-on   angry-having-become   inside-to   to-go   not-he

mānā-ṭiṅg-len-a.   Inā-te   inig-ak'   ābā   rāchā-te   hich'-ke-te   ini-ke   isu
wished.   Therefore   him-of   father   outside   come-having   him   much

bujhāo-kid-i-ā-y-e.   Ado   ini   apu-te-ke   kāji-ruāṛ-ād-i-ā-y-e,   'lel-me,   amagak'
entreated-him-he.   And   he   father-the-to   said-back-to-him-he,   'lo,   thee-of

jitāyak' hukum kā-iṅg amānātiṅg-led-ā isu sirmā-te amagak' sewā
any order not-I disregarded many years-from thee-of service

agu-tad-ā-iṅg. En-re-y-o kuṭum-ko-lok' ānanda-kiā-natin chim-tāṅg-ho moyat'
carried-out-I. Still friends-with feasting-for ever-even one

merom iṅg-ke kā-m om-ad-iṅg-ā. Ado amagak' oko hon-koṛā kasbi-
goat me-to not-thou gavest-to-me. And thee-of which child-boy harlots-

tak'-te senok'-eman-āte amagak' daulat ipāyāte kharch-ked-ā-y-e,
near going-etcetera-in thee-of property useless squandered-he,

ini hich'-torā inigak'-natin isu bhoj om-ked-ā-m.' Inigak'
he coming-as-soon-as him-of-sake-for big feast gavest-thou.' His

āpu-tet' kāji-ked-ā-e, 'e hon koṛā, am jāoge iṅg-lok' men-ā(k')-m-ā.
father-the said-he, 'O child boy, thou always me-with art.

Ado iñagak' oka-joto menak'-ā inā soben amagak'. Ado inā-te amagak'
And mine whatever is that all thine. But that-for thy

hāgā gooh'-hobā-ke-te, ado-masā bañchāo-jan-ā-e; ini at'-len-ā-e,
brother dead-been-having, again saved-was-he; he lost-had-been-he,

nām-jan-ā-e; niā-te mauchhab ado ānanda-kiā-te ale-ak' uchit.'
found-was-he; this-for festivity and merriment-to-make us-of proper.'

MUṆḌĀ FAMILY.

KHERWĀRĪ.

BHUMIJ.

(DISTRICT SINGBHUM.)

SPECIMEN II.

Moẏat’ hātu-re moẏat’ horo tāi-ken-ā. Ach’agak’ bāriẏā korā hon-
One village-in one man was. His two boy children-

kin tāi-ken-ā. Inā bhitar-re maraṅ korā hon-te orak’-re sari
they-two were. Those among big boy child-the house-in well

kami-tan-e tāi-ken-ā. Huriṅ hon-ṭak’ jetā-o kā-e kami-tan-ā. Inā
working-he was. Small child-the anything not-he did. This

gunā-te āpu-tet’ jetā-o kā suku-tan-ā. Moẏat’ hulaṅ āpu-tet’ huriṅ
reason-in father-the anything not pleased-was. Some day father-the small

hon-ṭak’ kāji-ad-i-ẏ-ā, ‘ orak’-re jodi kā kami-re-do, har-mi-ẏ-ā.’ Enā
son said-to-him, ‘ house-in if not working-in, drive-off-thee-shall.’ That

kāji-natin-te en hon-ṭak’ orak’-ete nir-jan-ā. Bāriā āpe kos-re
word-on-account-of that son house-from went. Two three kos-in

moẏat’ hātu-re hich’-ke-te perā-ko orak’-re tāin-jan-ā-e. Perā-ko
one village-in come-having relatives house-in stayed. Relatives

kuli-kid-i-ẏ-ā, ‘ chikā-kānā-m hich’-ākan-ā ?’ En korā hon-ṭak’ kāji-ad-i-ẏ-ā,
asked-him, ‘ why-thou come-hast ?’ That boy child told-him,

‘ iñak’ āpā orak-te har-oroṅ-tad-iṅ-ā.’ Tār-gāpā-tā-re perā-ko
‘ my father house-from drove-out-me.’ Thereupon-next-day-in relatives

en hon-ṭak-ko āpu-te-ta-ko-tak’-re ao-seṭe[r]-ad-i-ā. Hon-ṭak’-ke apu-tet’
that child-they father-their-near brought-near-him. Son-to father-the

bes-lekā bujātiṅ-kid-i-ẏ-ā-e, ondo eṅgā-tet’-o bes-lekā bujātiṅ-kid-i-ẏ-ā-e.
well remonstrated-he, and mother-the-also well remonstrated-she.

Taẏum-te hon-ṭak’ bujātiṅ-jan-ā-e ondo orak’-re kami-jan-ā-e. Maraṅ-ete-o
Then son-the came-to-senses-he and house-in worked-he. Big-from-even

huriṅgich’ khub kami-jan-ā-e, je taẏum-te eṅgā-tet’ āpā-tet’ khub
small-the much worked-he, so-that then mother-his father-his much

suku-ad-i-ẏ-ā-kin.
loved-him-they-two.

FREE TRANSLATION OF THE FOREGOING.

In a village there lived a man who had two sons. The elder son used to busy him-
self in the house, but the younger did not do anything. The father was much displeased,

and one day he said to the latter, 'if you will not work in the house, I shall turn you out.' The son thereupon left the house, and after having gone some miles came to a village where certain relatives lived, and stayed with them. They asked him why he had come, and he told how his father had turned him out. The following day the relatives took him back to his father, and his mother and father admonished him. He then came to his senses, and did his work in the house even better than his older· brother. His mother and father were then very well pleased with him.

BĪRHĀṚ.

Birhāṛ literally means 'Forest-man.' According to Mr. Risley, they are 'a small Dravidian tribe of Chota Nagpur who live in the jungle in tiny huts made of branches of trees and leaves, and eke out a miserable living by snaring hares and monkeys, and collecting jungle products, especially the bark of the *chob* creeper (*Bauhinia scandens*), from which a coarse kind of rope is made. They claim to be of the same race as the Kharwars.'

According to information collected for the purposes of this Survey, a dialect called Birhāṛ was spoken in Hazaribagh, Ranchi, and Singbhum. Two hundred speakers were also returned from Palamau, but they have since left the district. No estimates of the number of speakers were forwarded from Hazaribagh and Singbhum, and the Census figures for the tribe have, therefore, been taken instead. It was also stated that the dialect was spoken by 500 individuals in the Jashpur State. The specimen forwarded from that State has, however, turned out to be written in Khariā, and the Birhāṛ dialect of Jashpur will therefore be dealt with in connexion with that form of speech. At the last Census of 1901, some speakers of Birhāṛ were also returned from Manbhum. The numbers are everywhere small. The revised figures are as follows:—

Hazaribagh	717
Ranchi	504
Singbhum	13
TOTAL	1,234

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Pronunciation.—Mr. Kiefel does not distinguish between *á* and *o*, or *ā* and *e*, respectively. Mr. Bodding's list, however, shows that at least the Birhāṛ of the Sonthal Parganas in this respect agrees with other neighbouring forms of speech.

The cerebral *ṛ* is commonly changed to *r* in the Sonthal Parganas; thus, *hăr*, man; *ōrak'*, house; *dūrūp'*, sit. Compare Kārmālī and Māhlē. The form *hăr* is probably due to the influence of those latter dialects. The corresponding word in Ranchi is *hoṛo*, i.e. *hăṛă*.

On the other hand, the Ranchi specimen contains forms such as *hurīnich'*, Santālī *hūḍĭñ-ich'*, the small one. In the list 'how many?' is *tĭmĭn* as in Santālī. The word does not occur in the specimen.

Inflexional system.—The declension of nouns and pronouns is the same as in Muṇḍārī. The suffix of the dual is *kĭn*; thus, *āpōt-kĭn*, two fathers. The inanimate form of the genitive suffix is sometimes used when the governing noun denotes an animate being, and *vice versá*. Thus, *mĭat' hăṛă-ak' bāreā kōṛā hăpăn-kĭn tāhi-ken-ā-kĭn*, one man of two male children were. Note also the suffix *rinich'* in the list; thus, *tĭmĭn dĭn-rinich'*, of how many days? how old? *ĭñ-rinich'* (and *ĭñ-inich'*), my. It is formed from the locative suffix *'rē* by adding *n* and *ich'*. In Santālī the suffix *rinich'* has got the special meaning of 'wife'; thus, *Paṇḍu-rinich'*, Paṇḍu's wife.

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According to the list of words the suffix of the past tense is *et'*, passive *en* and *len*. Thus, *rŭ-y-et'-ā-ñ*, I struck; *sēn-en-ā-ñ*, I went; *sēn-len-ā-ñ*, I had gone.

The corresponding suffixes in the specimen are *ed*, *ad*, passive *en*, *ān*, and *yan*. Thus, *nam-ed-e-ā-e*, he found him; *his-ād-kin-ā-e*, he divided to them; *ād-en*, lost; *reṅge-ān-ā*, a famine arose; *khisāo-yan-ā-e*, he got angry.

The suffixes *ed* and *ad* correspond to Santālī *et'* and *at'*. *Ad* is, however, occasionally also used before what we would call a direct object. Thus, *nam-ruāṛ-ad-e-ā-bu*, we found him again. In a similar way the suffix *ked* is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, *kahī-kĭch'-ā-e*, he said to him.

Other forms of the past tense are *kul-tach'-ā-e*, he sent him; *āyum-lʋ(k')-ē*, he heard; *torāyā*, he went; *chaba-ākad-chĭ*, having finished; *moṭhāo-ākan*, fatted, and so forth.

The negative particle is *kā* as in Muṇḍārī.

For further details the student is referred to the specimen which follows.

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According to the list of words the suffix of the past tense is *et'*, passive *en* and *len*. Thus, *rū-y-et'-ā-ñ*, I struck; *sēn-en-ā-ñ*, I went; *sēn-len-ā-ñ*, I had gone.

The corresponding suffixes in the specimen are *ed, ad*, passive *en, ān*, and *yan*. Thus, *nam-ed-e-ā-e*, he found him; *his-ād-kin-ā-e*, he divided to them; *ād-en*, lost; *reṅge-ān-ā*, a famine arose; *khisāo-yan-ā-e*, he got angry.

The suffixes *ed* and *ad* correspond to Santāli *et'* and *at'*. *Ad* is, however, occasionally also used before what we would call a direct object. Thus, *nam-ruāṛ-ad-e-ā-bu*, we found him again. In a similar way the suffix *ked* is sometimes used in cases where we would say that there is an indirect and not a direct object. Thus, *kahi-kīch'-ā-e*, he said to him.

Other forms of the past tense are *kul-tach'-ā-e*, he sent him; *āyum-la(k')-ē*, he heard; *torāyā*, he went; *chaba-ākad-chī*, having finished; *moṭhāo-ākan*, fatted, and so forth.

The negative particle is *kā* as in Muṇḍārī.

For further details the student is referred to the specimen which follows.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

BĪRHĀṚ.

(DISTRICT RANCHI.)

(Rev. W. Kiefel, 1898.)

Mia(t') horo-ak' bārcā koṛā hopon-kin tāhi-ken-ā-kin. En-kin-ā-tc
One man-of two male children-they-two were-they-two. Them-two-from

huriñich' āpu-ke kahī-kī(ch')-ā-c, 'e abā, iṅgak' hisā huḍu om-ā-
small-the father-to said-him-he, 'O father, my share goods give-

iṅg-me.' Ente hinī en-kin-kc ach'-ak' huḍu his-ād-kin-ā-c. Huriṅ
ing-me.' Then he them-two-to his goods divided-to-them-two-he. Few

din tayom-te huriṅ hopon sobenak' moṭrā-atā-c saṅgiṅg disum-te
days after small son all-thing together-made-he far country-to

torāy-ā, oḍo en-tāi-re et'kan paiṭi-re din harāo-lo(k') ach'-ak' huḍu
went, and there evil life-in days spending-with his goods

ḍubāo-atā-e. Soben-ak'-i chaba-ākad-chī en disum-re bechoṭ
wasted-he. All-he finished-had-after that country-in heavy

reṅge-ān-ā, oḍo hinī-c reṅge-ān-ā. En-tc hinī sed nam-te cn
starvation-came, and he-he destitute-became. Then he sense getting that

disum-re mia(t') hoṛ-tā-re tāhi-ken-ā-c, oḍo hinī ach'-ak' ote-rc sukrī
country-in one man-near stayed-he, and he his field-in swine

gorkhī-te hinī-ke kul-ta(ch')-ā-c. Oḍo hinī sukrī jomad lupu-ko-āte ach'-ak'
feeding-for him sent-him-he. And he swine eaten husks-from his

laich' bī-sanaṅg-tāhi-ken-ā-e, oḍo jāc hinī-kc kā-e om-ā(ch')-tāhi-ken-ā.
belly to-fill-wishing-was-he, and anyone him-to not-he gave-to-him.

En-te hinī birid-an-te kahī-ked-ā, 'āpu-iṅg-ak' ḍher nalhā-ko-tā purī
Then he arisen-having said, 'father-my-of many servants-to much

jojomak' men-ā, oḍo iṅg reṅgech'-gojuk'-tan-ā-iṅg. Iṅg birid-ko-tc āpu-tā(k')-
food is, and I hunger-dying-am-I. I arisen-having father-to-

iṅg sinuk'-a oḍo hinī-ke-ṅg gām-ā-i-ā, "e abā, iṅg drom oḍo amak'
I shall-go and him-to-I shall-tell, "O father, I right and thec-of

ayar-re-ṅg gunhā-ked-ā. Oḍo ayar-te amak' hopon kahīok'-lekā
before-I sinned. And henceforth thee-of son to-be-called-worthy

baṅg-aiñ-ā. Amak' nalhā-ko-te miānī (mianīch' ?) leka doho-iṅg-me."'
not-am-I. Thee-of servants-among one like keep-me-thou."'

Oḍo birid-ko(k')-te āpu-tā(k')-te torāy-ā-e. Oḍo hinī saṅgiṅg-re tāhi-ken,
And arisen-having father-near went-he. And he distance-at was,

im-tā āpu hinī-ke nel-kī(ch')-āte moh-ad-i-ā-e, oḍo nīr-daram-hambut'-
then father him seen-him-having pitied-him-he, and run-met-embraced-

ke-te chok'-kī(ch')-ā-e. En-te hopon kahī-kī(ch')-ā-e, 'e abā, drom oḍo
having kissed-him-he. Then son said-him-he, 'O father, right and

amak' ayar-re gunhā-ked-ā-iṅg, oḍo ayar-te amak' hopon kahī-ok'
thee-of before sinned-I, and henceforth thy son to-be-called

lekā-nich' baṅg-aiñ-ā.' Batkam āpu ach'-ak' dhaṅgor-ko-ke gām-ad-ko-ā-e,
worthy-man not-am-I.' But father his servants-to said-to-them-he;

'soben-āte bugin kīchrīch' oḍoṅg-e-pe oḍo hinī horok'-o-pe, oḍo hinī-ak'
'all-from good cloth bring-out-you and him put-on-you, and him-of

tī-re aṅṭhī oḍo kaṭā-re jutā horok'-o-pe, oḍo moṭhāo-ākan urich'
hand-on ring and foot-on shoe put-on-you, and fattened cow

hopon au-ki(ch')-te goj-i-pe, oḍo abu jom-ke-te rījāo-ā-bu. Chikan
young brought-it-having kill-it, and we eating feast-shall-we. What

men-te, ne hopon goj-ākan-e tāhi-ken-ā, oḍo jīved-ruāṛ-ākan-ā-e; oḍo
saying, this son died-having-he was, and alive-returned-has-he; and

hinī ād-en tāhi-ken-ā-e, oḍo nam-ruāṛ-ad-e-ā-bu.' Oḍo en-ko rījāo
he lost was-he, and found-again-him-we.' And they to-feast

eṭech'-ked-ā-ko.
began-they.

Batkam hinī-ak' pahil hopon khet-re tāhi-ken-ā-e. Oḍo hijuk'-tan-lo(k')
But his first son field-in was-he. And coming-on

orak'-te seṭer-ān-te piṭhāo-te enech'-ko-ak' sādi āyum-la(k')-e.
house-to approaching drumming dancing-people-of sound heard-he.

Oḍo dhaṅgor-ko-ete mia(t')-ge ach'-tā hohoi-od-i-yā-e, 'neā chinā-tan-ā?'
And servants-from one him-near called-to-him-he, 'this what-is?'

men-te gām-ad-i-ā-e. Oḍo hinī-e kahī-ked-ā, 'boko-m koṛā
saying said-to-him-he. And he-he said, 'younger-brother-thy boy

hich'-ākan-ā-e, oḍo āpu-m moṭhāo-ākan urich' goj-āka(ch')-ā-e neā
come-has-he, and father-thy fatted calf killed-has-it-he this

lagit'-te chi hinī-ke bugī-ge nam-ed-e-ā-e.' Oḍo hinī-e khisāo-
for that him well got-him-he.' And he-he angry-

yan-ā-e, oḍo bolok' kā-e sanaṅg-ken-ā. Āpu-do oḍuṅ-yan-te hinī-ke
became-he, and to-enter not-he wished. Father out-come-having him-to

samjhāo-ad-e-ā-e. Batkam hinī āpu-ke kahī-ruāṛ-ad-e-ā-e,
remonstrated-to-him-he. But he father-to said-back-to-him-he,

'nele-me, nimin sirmā-te amak'-iṅg paiṭi-tan-ā, oḍo chilā-o amak' anchu
'see, so-many years-in thy-I serving-am, and ever thy order

kā-iṅg sid-ked-ā. Oḍo iṅgak' saṅgī-ko-lo(k') rījāo-nagen-te chilā-o iṅg-ke
not-I transgressed. And my friends-with feasting-for ever me-to

mia(t') bhedi hopon kā-m om-ad-iṅg-ā. Batkam bisrendā paiṭi-re amak'
one goat young not-thou gavest-to-me. But evil living-in thy

huḍu chabā-atā-e, ne hopon-tam hech'-len im-tā-ge am hinī-ak'
property finished-he, this son-of-thee came then-indeed thou his

lāī   en   mothāo-ākan   urich'   hopon   goj-ad-e-am.'   Batkam
sake-for   *that*   *fatted*   *cow*   *young*   *killedst-for-him-thou.'*   *But*

hinī-e   gām-ad-e-ā,   'e   hopon,   am   sob   din   iṅg-lok'   menām-ā,   oḍo   iṅgak'
he-he   *said-to-him,*   ' O   *son,*   *thou*   *all*   *day*   *me-with*   *art,*   *and*   *mine*

sobenak'   amak'-gi-kan-ā.   Batkam   rijhāo   amak'   tāhi-ken-ā   mar   ne
all-thing   *thine-indeed-is.*   *But*   *to-feast*   *thine*   *was*   *for*   *this*

        boko-m   goch'-ākan   tāhi-ken-ā-e,   oḍo-e   jīved-ruār-ākan-ā ;   hinī
younger-brother-thy   *died-having*   *was-he,*   *and-he*   *living-returned-has ;*   *he*

ād-en   tāhi-ken-ā-e,   oḍo   nam-ruār-yān-ā-e.'
lost   *was-he,*   *and*   *found-again-was-he.'*

KŌḌĀ OR KŌṚĀ.

The various Census reports mention a dialect called Kōḍā or Kōṛā. According to local estimates it is spoken by about 9,000 individuals

The Kōḍās are constantly confounded with other tribes, and it is often impossible to distinguish them. Their name is given in many various forms such as Kōḍā, Kōṛā, Kāorā, Khairā, Khayrā, and so forth. It cannot have anything to do with the Muṇḍā word for 'man,' which is *hǎṛ* in those districts where most members of the tribe are found. The form Kōḍā seems to be the original one. It is probably an Aryan word and means simply 'digger.' This supposition well agrees with the actual facts. The principal occupations of the Kōḍās are tank-digging, road-making, and earthwork generally. The Kōḍās of Sambalpur and the neighbouring tributary States, Sarangarh, Bamra, and Rairakhol, are mostly cultivators, and they are commonly known as Kisāns, *i. e.* cultivators. Moreover, the Kōḍās do not speak the same language everywhere. In the Central Provinces they mostly speak the Dravidian Kurukh, in the Bengal Presidency some of them speak Muṇḍārī, others Kurukh, and others perhaps Santālī, and so forth. Kōḍā is not, therefore, the name of a language, but of a profession. In Sarguja 569 speakers have been returned under the head of Kōḍārī. Kōḍārī simply means the language of the Kōḍās, *i.e.* diggers.

The form Kōṛā is only the Bengali way of pronouncing the common Kōḍā. It has, however, often been confounded with the Muṇḍā word *kōṛā,* a boy, and the Kōḍās are therefore often confounded with the Kūrkūs, the Korwās, and other connected tribes. Thus the Kōḍās, like the Korwās, are not always distinguished from the Khariās, and the names Khairā or Khayrā mentioned above are probably due to this fact.

It has already been remarked that the Kōḍās of the Central Provinces speak Kurukh, and the figures referring to these will therefore be shown under the head of that language. It is of course possible that some of the Kōḍās of the Central Provinces use a Muṇḍā form of speech. We have not, however, any facts to corroborate such a supposition. In this place I shall therefore only deal with the Muṇḍā Kōḍās.

The honorific title which the Muṇḍā Kōḍās use to denote themselves is Mudi, and their language is, hence, sometimes called *Kōṛā-mudi ṭhār.* They are divided into four sub-castes, bearing the names Dhalo, Molo, Sikhariā, and Bādāmiā. According to Mr. Risley, ' the Dhalo sub-caste say that they came from Dhalbhum, the eastern pargana of Singbhum; the Molo from Manbhum; and the Sikhariā from the tract of country between the Damodar and Barakar rivers bounded on the east by Samet Sikhar or Parasnath Hill. In Bankura, again, besides the Sikhariā we find three other groups— Sonārekhā, Jhetiā, and Guri-Bāwā, of which the first is associated with the Sonarekha or Subarnarekha river, which rises in the Muṇḍārī country, while the second bears the same name as one of the sub-castes of the Bāgdis.'

' The caste believe tank-digging, road-making and earthwork generally to be their characteristic profession, and it may be surmised that their adoption of a comparatively degraded occupation, necessarily involving a more or less wandering manner of life, may have been the cause which led to their separation from the Muṇḍās who are above all things settled agriculturists, conspicuous for their attachment to their original villages.'

The Kōḍās are spread over a rather large area in the central portion of the Bengal Presidency. Their old home is, according to their own traditions, Dhalbhum, Manbhum, and the neighbouring localities, *i.e.* the tracts of country now inhabited by the Bhumij and Mundārī tribes. To a great extent, the Kōḍās lead a wandering life, and it is not, therefore, possible to draw up exact boundaries of the area within which they are found.

The language of the Kōḍās is not a uniform dialect, and the materials forwarded for the purposes of this Survey are not sufficient for judging its nature in all the various localities.

Sub-Dialects.

One excellent specimen of Kōḍā has been prepared by the Rev. P. O. Bodding. It represents the dialect as spoken in Birbhum. The Kōḍās of that district aver that they have come from Singbhum. They are now found on the frontier of the Sonthal Parganas. Their language is almost pure Mundārī. The same is also, according to the Rev. A. Campbell, the case in Manbhum. The Kōḍās returned at the last Census from the Sonthal Parganas are not settled inhabitants. They have probably come from Birbhum or Manbhum. One section of them call themselves Dhaṅgâr.

The Kōḍās of Bankura state that they have come from Nagpur, and that they speak a dialect of Santāli. One specimen has been forwarded from the district. It is written in a very corrupt form of speech, but seems originally to have been a dialect of the same kind as that spoken in Birbhum, with a tinge of Santāli.

We have no information about the dialect of the Kōḍās of other districts. In Athmallik they are said to speak Kurukh, and the same is perhaps the case everywhere in the Orissa Tributary States. It seems as if the Mundā Kōḍās originally spoke a dialect of Mundārī, but are gradually abandoning their old language for that of their neighbours in districts in which they are only found in small numbers. On the other hand, they have entered their dialect as Kōḍā, *i.e.* under the head of their caste. The language returns for Kōḍā therefore probably comprise more than one dialect, and it is safer to give them separately, than to add them to the Mundārī figures. If we only had to consider the specimens forwarded for the purposes of this Survey, I should certainly have considered Kōḍā as simply a sub-dialect of Mundārī.

According to information forwarded for the purposes of this Survey, the Mundā dialect Kōḍā was spoken in the following districts :—

Number of Speakers.

Spoken at home—

Burdwan	2,309
Bankura	830
Manbhum	4,043
Sarguja	569
Morbhanj	276
Pal Lahera	215
Talcher	103
Total	8,345

Spoken abroad—

Angul and Khondmals	604
GRAND TOTAL	8,949

The speakers in Sarguja were returned under the head of Kodāri, and it is not certain that they are really Kōḍās. They are said to speak a Kōl dialect.

The corresponding figures at the last Census of 1901 were as follows :—

Bengal Presidency—

Burdwan	5,115
Birbhum	5,756
Bankura	867
Midnapore	3,853
Hoogly	60
Murshidabad	505
Rajshahi	5
Dinajpur	202
Jalpaiguri	6
Bogra	5
Dacca	22
Sonthal Parganas	2,559
Balasore	707
Manbhum	2,229
Singbhum	32
Orissa Tributary States	1,848
Chota Nagpur Tributary States	56
Total Bengal Presidency	**23,827**
Assam	46
GRAND TOTAL	**23,873**

It will be seen that the dialect has now been returned from several districts where no mention had been made of it in the information collected for the purposes of this Survey. This fact can be accounted for in more than one way. The Kōdās are constantly confounded with other tribes. Thus the speakers in Burdwan and Manbhum were reported in the preliminary operations of this Survey to speak Korwā, but they have turned out to be Kōdās. On the other hand, it is probable that some of the returns under the head of Kōdā in reality belong to some other dialect. Moreover, the Kōdās lead a wandering life, and it is only what we should expect when we find them now in one district, and now in another.

The Kōdā dialect of Birbhum is well illustrated by the specimen printed below. It
Language. has been prepared by the Rev. P. O. Bodding of Mohulpahari. It will be seen that the dialect is almost pure Muṇḍārī.

The various sounds of the dialect have been very carefully distinguished in the
Pronunciation. specimen. It will be seen that the phonetical system is the same as in Muṇḍārī. Compare *hŏṛā*, man ; *nām*, get ; *chīmīn*, how many ; *upun-īā*, four ; *bīrīt'*, arise ; *ā-bū*, we ; *lēl*, see ; *dūp'*, sit ; *dāl-kīch'-ā-ñ*, I struck him, etc. Final *ñ* and *n* are usually retained unchanged ; thus *īñ*, I ; *īn-kīn*, they two. Note also forms such as *hũdīñch'*, the young one.

The inflexion of nouns and pronouns is the same as in Muṇḍārī. The suffixes of the
Inflexional system. genitive *rēn* and *ak'* are used promiscuously ; thus, *ām-ak' hŏn*, thy son ; *īñ-ak' bābā-rēn chīmtit' mūnīs-kō-rēn māṇḍī bīsīk'-tan-ak' tākō-ak'*, my father-of how-many servants-of bread to-save-is-their. The form *tākō-ak'* in the last example shows that the pronominal genitive infixes are used as independent words. Compare *ām-āñ-mē tīñ-ak'*, give me mine, give me my share ; *āṇḍā dŏhŏn-ken-ak' tāe-ak' lahās-nahās-ket'-ā-e tāe-ak'*,

there being his wasted-he his, he then wasted all his substance. On the other hand we also find the usual suffixed forms; thus, *tusiñ-tāe-pē*, put-on-his-ye, etc.

Note pronouns such as *qnī*, he ; *ānā*, that ; *nīk'ī*, this, and so forth.

The numerals are the same as in Muṇḍārī. Aryan loan-words are used for the numerals six and following; thus, *chhâ*, six; *sāt*, seven ; *āṭ*, eight; *lâ*, nine ; *dâs*, ten. *Mī-ñ-at'* means ' one only.' ' One' is *mīat'*, *mīt* ', as in Muṇḍārī.

The conjugation of verbs is mainly the same as in Muṇḍārī. The pronominal infix and suffix of the third person singular is often *īch'* instead of *e ;* thus, *dāl-ed-īch'-tan-ā-ñ*, I strike him.

The copula or verb substantive is *tan-ā-ñ*, am ; *tāhāñ-ken-ā-ñ*, I was.

The suffix *et'* (passive *en*) is used to denote past time ; thus, *dāl-et'-ā-ñ*, I struck.

Note also forms such as *birīt'-ketách'*, having arisen ;· *kā-e-ak'-ken-ā*, would not.

For further details the student is referred to the specimen which follows. It will be seen that the Kōḍā of Birbhum in all essential points agrees with Muṇḍārī.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Kōpā. (BIRBHUM.)

(Rev. P. O. Bodding, 1903.)

Miạt' hãṛã-rēn bār-iā hãṛāl hĩn tāhãn-ken-ā-kin. Ār in-kin
One man-of two male children were-they-two. And these-two

mãtũ-rē hũḍiñ-ich'-ṭāk' āpu-tēt'-ko gām-āch'-ē, 'hã baba, iñ-ak' ãnsũ ja
among the-youngest-one father-the said-to-him-he, ' O father, my share which

nām-eñ haṭiñ-ke-tē ãm-ñ-mō tiñ-ak' dā.' Khān-gō bisãe
get-I divided-having give-to-me-thou mine give.' Then property

haṭiñ-āt'-kin-ā-e. Khān-gē dīn kãtãk tāyãm hũḍiñ hũn-ṭāk' jãtũ
divided-to-them-two-he. Then days some after young son all

sãmṭāo-ke-tē sãṅgin dīsōm sēt'-en-e; ār ãṇḍã dãhãn-ken-ak' tāe-ak'
collected-having distant country went-he; and there being his

bãchãlãn-tē tahās-nahās-ket'-ā-e tāe-ak'. Ār jãtũ-gē ublũ-ḍublũ-ket'-ā-e,
bad-living-in squandered-he his. And all wasted-he,

en-khān ānā dīsōm ãsũ mārãṅ ākāl pōṛā-y-en-ā, ār aṇī-dã rēṅgēj-ok'
then that country very great famine fell, and he to-hunger

lagā-y-en-ā-e. Khān-gē sãn-ke-tē ānā dīsōm-rēn miạt' rayũt thãñ
began-he. Then gone-having that country-of one tenant with

japāk'-en-ā-e, ār aṇī-dã āch'-ak' pãd-jāegā-tē sūkrī bāgāl
took-shelter, and he his outside-property-place-to swine tending

kãl-kich'-ē. Ār sūkrī-kō jũm-ken-ak' chōklāk'-tē āch'-ak' lāhech' pērech'
sent-him-he. And swine eating husks-with his belly filling

natãñ gũṛãj-ok' tāhãn-ken-ā-e; kintū jahãc kā-kō ãm-āe-ken-ā. Khān-gē
for wishing was-he; but anyone not-they gave-to-him. Then

chātãn-en-tē-y-ē gām-ket'-ā-e, 'iñ-ak' bābā-rēn chīmtit' mūnis-kō-rēn
having-come-to-senses-he said-he, ' my father-of how-many servants-of

māṇḍī bīsi-k'-tan-ak' tākō-ak'; kintū iñ-dã rãṅgãch'-tē nãṇḍã bēṇḍāk'-
food more-becoming-is theirs; but I hunger-from here perishing-

tan-ā-ñ. Bīrit'-ke-tāch' bābā-tak' sãn-ok'-iñ ār gām-āe-iñ, " hã bābā,
am-I. Arisen-having father-to shall-go-I and shall-say-to-him-I, " O father,

sīrmā-rēn ār ām-ak' samāñ-rē pāp-tāt'-iñ. Ām-ak' hĩn ār nūtūm-
heaven-of and thy presence-in sinned-I. Thy son henceforth to-call-

ok' layēk lãhãe-tan-iñ. Ām-ak' miạt' mūnis lekā hōe-to-kā-ñ-mē." '
myself worthy not-being-am-I. Thy one servant like be-let-me-thou." '

Khān-gē bīrit'-ke-tē āch'-ak' āpu-tēt'-tãn hich'-en-ā-e. Kin-tū sãṅgin-rē
Then arisen-having his father-to came-he. But distance-at

dāhân-ken-rē-y-ē ạnī-ak' āpū-tēt' lēl-nām-kīch'-ē, ār māyā̃-gē hīch'-en-ak'
being-in-he his father to-see-got-him-he, and compassion came

tāe-ak'; ār nīr-sān-ke-tē hâbâr-kīch'-ē; ār chŭk'ŭ-kīch'-ē. Kīn-tū
his; and run-gone-having embraced-him-he; and kissed-him-he. But

hân gām-āch'-ē, 'hã bābā, sīrmā-rēn ār ām-ak' samän-rē pāp-tāt'-īñ.
son said-to-him-he, 'O father, heaven-of and thy presence-in sin-did-I.

Ām-ak' hân ār nūtūm-ok' layĕk lâhŭ̃o-tan-īñ.' Kīn-tū āpū-tēt'
Thy son henceforth to-call-myself worthy not-am-I.' But the-father

āch'-ak' nākâr-kō gām-at'-kō-ā-e, 'dā, jâtû hatĭk' būgīn-ak' sânŭk'
his servants said-to-them-he, 'give, all from good robe

ōḍōṅ-ạgū-i-pē; ār tusiṅ-tāe-pē; ār ạnī-ak' tihī-rē ạñṭī, ār
take-out-bring-ye; and put-on-his-ye; and his hand-on ring, and

kāṭā-rē juṭã tusiṅ-tāe-pē. Ār posāo-ta-rēn dāmṛā ạgū-ke-tē baṭī-hât'-
foot-on shoe put-on-his-ye. And fattening-of calf brought-having kill-quickly-

i-pē. Ēn-khān jâmē-jâmē-lâk' rīj-rân̂-ā-bū. Kārạn, nīk'ī īñ-ak'
him-ye. Then eating-eating-with shall-make-merry-we. Reason, this my

hân gâch'-gē tāhān-ken-ā-e, ār jīt' ruâṛ-en-ā-e; āt'-gē tāhān-ken-ā-e,
son dead was-he, and living returned-he; lost was-he,

ār nām-en-ā-e.' Khān-gē rīj-rân̂ natân̂ lagā-y-en-ā-kō.
and found-was-he.' Then merry-making for began-they.

  Kīn-tū ạnī-rēn mārân̂ hân lâyân̂-rē tāhān-ken-ā-e. Ār ōrak'-tē hīch'-
  But his big son field-in was-he. And house-to come-

nārēch'-en-rē dūrân̂ ār ânāch' ạjūm-nām-ket'-ā-e. Khān-gē mīat'
near-having-in singing and dancing to-hear-got-he. Then one

mạhīndār kōṛā nārēch'-te rāk'ā-ạgū-ke-tē kūlī-kīch'-ā-e, 'ānā-kō-dâ
servant boy near-to called-brought-having asked-him-he, 'those-things

chekān-tan-ak'?' Ạnī-dâ gām-āch'-ē, 'ām-ak' hũḍiṅ hagā-m hīch'-akān-ā-e,
what-kind-being?' He said-to-him, 'thy younger brother-thy come-has-he,

ār ām-ak' āpū-m-dâ posāo-tarēn dāmṛā baṭī-kīch'-ē; kārạn, bogīn-hâṛmā̃
and thy father-thy fattening-of calf killed-him-he; reason, good-body

nām-ruâṛ-kīch'-ē.' Khān-gē raṅgāo-en-ā-e, ār bâlâk' kā-e-ak'-ken-ā.
got-back-him-he.' Then angry-became-he, and enter not-would.

Âṭak'-dâ ạnī-rēn āpū-tēt' odōṅ-hīch'-ke-tē lâhâr-īch'-ken-ā-e. Kīn-tū ạnī-dâ
So his father out-come-having entreater-was-he. But he

gām-ruâṛ-ke-tē āpū-tēt'-kē gām-āch'-ē, 'nāk'ā̃ nitit' bâchâr ām-ak'
said-back-having father-his-to said-to-him-he, 'these so-many years thee-of

thân̂ mạhīndār khaṭāok'-tan-īñ, ār ām-ak' hukūm jahã̄-chīu-lâṅ hō̃
with servant employed-am-I, and thy order ever even

kā-ñ tāṛâm-pārâm-tāt'-īñ. Inā-rē-hō̃ īñ-dâ jahã̄-chīu-lâṅ hō̃ mīñat'
not-I transgressed-passed-I. This-in-even me ever even one-single-

mārâm hân-ge kā-m âm-tāt'-īñ-ā-m, jāmân̂ īñ-ak' gatē-kō lâk' rīj-
goat young not-thou gavest-me-thou, so-that my friends with merry-

rãṅ-iñ. Kin-tū kūsmbī-kō lãk' ãm-ak' bisōi-dãulãt nãsṭã-tāt'-ē nīk'i
make-I. *But* *harlots* *with* *thy* *property-wealth* *wasted-he* *this*

hãn-tām-ak' hīoh'-ka-tãoh' posāo-ta-rēn dāmṛā-gē baṭī-kīch'-ā-m.' Kīn-tū
son-thy *coming-after* *fattening-of* *calf* *killedst-it-thou.'* *But*

ani-dã gām-āch'-ē, 'hã bachhā, ãm-dã dīn-gē iñ-ak' lãk' mēnak'-mē-ā;
he *said-to-him-he,* *'O* *son,* *thou* *days* *me-of* *with* *art-thou;*

ār jãtã iñ-ak'-kō-dã ãm-ak'-tan-ak'. Kīn-tū rīj-rãṅ ār khūsī-gē
and *all* *my-things* *thine-are.* *But* *merry-making* *and* *rejoicing*

ohāe; kārân, nīk'i hagā-m-dã gãch-gē tāhãn-ken-ā-e, ār
is-proper; *reason,* *this* *brother-thy* *dead* *was-he,* *and*

jīt'-en-ā-e; āt'-gē tāhãn-ken-ā-e, ār nām-en-ā-e.'
alive-became-he; *lost* *was-he,* *and* *found-was-he.'*

It has already been remarked that some of the Kōḍās of the Sonthal Parganas are known under the name of Dhāṅgâṛ. Most Dhāṅgâṛs of the district speak Kurukh. Some of them, however, use a form of speech which is closely related to the Kōḍā of Birbhum. I am indebted to the Rev. P. O. Bodding for a list of Standard Words and Phrases in that dialect. It will be found below on pp. 241 and ff.

The so-called Dhāṅgâṛ is almost identical with Kōḍā. In a few points, however, it differs.

The word for 'man' is hā̃ṛā̃, but also hâṛ. 'Four' is pōn as in Santālī.

The inflexion of nouns and pronouns is the same as in Kōḍā. Thus the genitive suffixes rēn and ak' are used promiscuously.

Most tenses of the verbs are formed as in the Kōḍā of Birbhum. The categorical a is often dropped in the singular.

The copula tān is often shortened to t when used to form the present. Thus, dāl-ek'-et-iñ, I strike; dāl-ich'-et-iñ, I strike him; sēnok'-tā-lāñ, we two go. Compare Khaṛiā.

The final t' of the suffix tāt' sometimes becomes r as in some dialects of Hō. Thus, dāl-tar-ak' dā̃hā̃k'-ken-iñ, I had struck.

In other respects the dialect is regular.

————————

A Kōḍā specimen has also been forwarded from Bankura. It is very corrupt, and it seems to show that the Kōḍās of Bankura will soon abandon their old tongue for Bengali. Compare genitives such as hor-or, of a man; ghorkonnor, of the property; conjunctive participles such as birit'-kē, having arisen, and so forth. The basis of the dialect is, however, a form of speech closely related to the Kōḍā of Birbhum. A form such as bā-kan-ā, I am not, corresponds to Muṇḍārī baṅg-iñ-ā. The negative particle is kā; thus, kā-m em-at-e, you did not give. Forms such as nām-ed-ā, I get; hui-en-ā, it became; sennā, i.e. sen-en-ā, went; hatiṅg-ki-ā-y-e, he divided, apparently agree with the Kōḍā of Birbhum. Other forms occurring in the specimen do not furnish any indication regarding the relationship of the dialect.

I have restored the beginning of the very corrupt specimen as best I could. I have not, however, made any attempt at consistently restoring the semi-consonants.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KŌḌĀ.

(DISTRICT BANKURA.)

Miat(') hâro-r bāriā hâne tahin-kin-ā-kin. Inā-maddhē huṛiṅg hân-te
One man-of two sons were-they-two. Them-among small son
bābā-kē gom-ke, 'bābā, jor ghorkonno-r bhāg nāmi, im-āṅg-me-dâ.'
father-to said, 'father, what property-of share shall-get, give-to-me-thou.'
Unāk-nātik-kē bābā hatiṅg-ki-ā-y-e. Kichhu din bad-rē huṛiṅg hân-te
Them-for father divided. Some days after small son
ghorkonno(-r) bhāg au-ka-te akdara-meṭne(sic). Ani sen-ka-te ku-kāj-kete
property-of share taking went-abroad. He gone-having evil-deeds-with
ghorkonna-te at(')-ketc. Ana dēś sen-ka-te ghorkonna at(')-kete
property lost. That country gone-having property lost-having
akal-kete. Anā-tē aśu kasṭa hui-en-a. Ani hon-tē girastha sab-kete
famine-arose. There much distress became. He then householder joining
āśraya . nām-ketc. Girastha piri-kē śukri gupi kul-ki-ā-ye. Śukri
shelter found. Householder field-to swine to-tend sent-him-he. Swine
gupi-kē amin-rē ani-a(k') man-rē gami-ā-y-e, 'iṅg bābā-reṅg chākar am-te
tending that-in his mind-in said-he, 'my father-of servants gratis
jom-nāme-ā, iṅg jom ka-i(ṅg) nām-ed-ā. Iṅg birit(')-kē bābā-thāṅg
to-eat-get, I to-eat not-I get. I arisen-having father-near
gomi, "bābā, sarge-ri boṅgā thāṅg âr āmā(k') thāṅg āśu pāp-ke-ā-i(ṅg).
will-say, "father, heaven-in God near and thee near much sinned.
Āmā(k') hán-hâpân parichay-em-riā jogya bā-kan-ā. Bābā, āmā(k') chākar
Thy son recognition-giving-of worthy not-am. Father, thy servant
lekhā iṅ-kē-hẫ doh-iṅg-mē."'
like me-also keep-me-thou."'

HŌ OR LARKĀ KOL.

Hō is the dialect spoken by a Muṇḍā tribe in Singbhum and the Tributary States to the south. The number of speakers is about 400,000.

Hō is the name of a tribe, and the language is often called *Hō-kājī*, *i.e.* the language

Name of the Language.

of the Hōs. The word Hō is identical with *hár* and *hárá*, the words for 'man' in Santāli and Muṇḍārī respectively. The Hōs are closely related to the Muṇḍārīs, and they assert that they have come into their present homes from Chota Nagpur. In Singbhum they are usually known as the Larkā Kols, *i.e.* the fighting Kols. Mr. Bradley-Birt rightly remarks that they have fully justified this name. 'As far back as their annals go, they are found fighting, and always crowned with victory, driving back invaders or carrying war and devastation into the enemy's lands.' They have no sub-tribes, and the dialect is the same over the whole area where it is spoken.

The principal home of the Hōs is Singbhum, the neighbouring States of Kharsawan

Area within which spoken.

and Sarai Kala, and the adjoining districts of Morbhanj, Keonjhar, and Gangpur. They are found only in small numbers outside these localities. Their territory lies in the midst of the country inhabited by the Muṇḍārīs, and both dialects are spoken side by side in the frontier tracts. In Singbhum, however, Hō is the predominant language, even if we consider the Aryan forms of speech. This is particularly the case in the south-east, in the Kolhan or Kol territory proper.

It has already been mentioned that Kol or Kālhā has been returned as the dialect of numerous speakers in Hazaribagh, the Sonthal Parganas, and Manbhum, and that it is possible that some of the Kols of those districts speak Hō. The bulk of them, however, use a form of Santāli which has been described above under the name of Kārmāli.

According to local estimates made for the purposes of

Number of speakers.

this Survey, Hō was spoken in the following districts :—

Orissa Tributary States—		
Athmallik	200	
Daspalla	45	
Keonjhar	18,536	
Morbhanj	45,479	
Nīlgiri	2,440	
Pal Lahera	710	
		67,410
Singbhum		205,433
Chota Nagpur Tributary States—		
Sarai Kala	9,975	
Kharsawan	19,702	
Gangpur	65,000	
Korea	3	
Bonai	3,348	
Sarguja	276	
		98,304
Total		371,147

Most of the speakers in the Chota Nagpur Tributary States were returned under the head of Kol, and it is possible that some of them in reality speak Muṇḍārī.

Outside the territory where it is spoken as a vernacular Hō was returned from the following districts :—

Bengal Presidency—

Purnea	3,000
Angul and Khondmals	46
	3,046

Central Provinces—

Kalahandi	575

Assam—

Cachar Plains	4,028
Sylhet	1,750
Kamrup	330
Darrang	500
Lakhimpur	1,750
	8,358

	TOTAL .	11,979

By adding all these figures we arrive at the following grand total for the dialect :—

Hō spoken at home	371,147
Hō spoken abroad	11,979

	TOTAL .	383,126

At the last Census of 1901, 371,860 speakers of Hō were returned. I have only seen the details from the Bengal Presidency. They are as follows :—

Midnapore	334
Balasore	244
Angul and Khondmals	35
Manbhum	85
Singbhum	235,313
Orissa Tributary States	96,249
Chota Nagpur Tributary States	35,353

	TOTAL .	367,613

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Language and Literature. The dialect of the Hōs has no literature. I am not aware of any portion of the Scriptures having been translated into it.

The dialect itself is almost identical with Muṇḍārī. The only difference of importance is the different treatment of the cerebral *r*. It is retained in Muṇḍārī, but dropped in Hō. Compare *hō*, Muṇḍārī *hōŕā*, a man; *koa*, Muṇḍārī *kōŕā*, a boy; *kui*, Muṇḍārī *kūŕī*, a girl; *rua*, Muṇḍārī *rūāŕ*, return; *oak'*, Muṇḍārī *ōŕak'*, house; *moya*, Muṇḍārī *māŕeā*, five; *dăi*, Muṇḍārī *dāŕi*, to be able, and so forth. In a specimen received from Morbhanj, it is true, we find *kola*, a boy, but 'a house' is regularly *oak'*. It has already been remarked that the *r* in *dŭp'*, Santālī *durup'*, sit, is an old infix. The same is perhaps the case in many other instances where an *r* is dropped in Hō.

The short *a* is occasionally written *o* and *e* in the specimens received from the Sonthal Parganas. Thus the copula *tan* is also written *ton* and *ten*.

Note forms such as *hujuk'* instead of *hijuk'*, come; *răs-ate-y-a-ing*, I might feast; *jome-ka-ing*, I may eat; *ho-nang,* to become, etc.

The semi-consonants are treated as in Muṇḍārī. The final *t'* of verbal tenses commonly becomes *d* or *ḍ*, or else it is retained, but very weakly sounded. In the grammar called *Hokaji*, mentioned above under authorities, forms such as *jom-akaḍ-a-ing*, I have eaten, are said to be used when there is no animate object.

The change of *n* to *l* does not appear to occur. Thus we always find *nel*, see.

In other respects Hō is, so far as we can judge from the materials at our disposal, exactly like Muṇḍārī, and it will be sufficient for further details to refer the student to the specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second the deposition of a witness, both received from Singbhum. The third is the statement of two accused persons taken down in the Sonthal Parganas. It is a comparatively good specimen, and I have therefore printed it, though Hō is not a vernacular of the district. The use of the word *muṇḍa*, village headman, shows that the speaker did not belong to the Sonthal Parganas.

[No. 19.]

MŪNḌĀ FAMILY.

KHERWĀRĪ.

Hō or Laṛkā Kol.

SPECIMEN I.

(DISTRICT SINGBHUM.)

Okon ho-ren baria koa hon-kiṅg tai-ken-a. In-kiṅg-te huriṅgich'-do
A-certain man-of two boy children were. Them-two-among small-one

apu-te-ta-re kaji-ked-a-i, 'am-ak', apo-ṅg, biti-te okonak' aiṅg-ak' hitad
father-his-to said-he, 'thy, father-my, property-in whatever mine share

hobao-a ena aiṅg em-aiṅg-me.' En-te ini ach'-ak' biti hatiṅg-ad-kiṅg-a-e.
becomes that me give-to-me-thou.' Then he self-of property divided-(to-)them-two-he.

Pura din ka senok'-yan-a chi huriṅg hon-do saben jaha-jetanak'-ko
Many days not went that small· son all whatever

hunḍi-ked-ete saṅgiṅg disum-te senok'-yan-a-e onḍo en-pa-re etkan
together-having-made far country-in went-he and there evil

paiṭi-re dim-si tain-te biti-ko chaba-ked-a-i. Chimi-taṅ ini sabenak' chaba-reṅga-ked-a
doing-in always living goods finished-he. When he all finished-away

en-te en disum-re isu riṅga-ked-a, onḍo ini reṅgech'-yan-a-e. Onḍo
then· that country-in much famined, and he destitute-became-he. And

ini senok'-yan-te en disum-ren miat' ho-ta-re tai-yan-a-i okoe ni ach'-ak'
he gone-having that country-of one man-with stayed-he who him self-of

ote-re sukuri gupi-te kul-ki(ch')-a-e. Onḍo ini en jokach'-te okonak'-ko
field-in swine keeping-in sent-him-he. And he that time-in which-things

sukuri jome-tan-a ach'-ak' lach' pek'rech' sanaṅg-tan-e tai-ken-a, onḍo okoe-o
swine eating-were self-of belly to-fill wishing-he was, and anyone

ini jahanak'-o ka-ko em-ai-tan tahi-ken-a. En-te· ini aṭkar-ked-a onḍo
him anything not-they giving-to-him were. Then he understood and

ini kaji-ked-a, 'apu-iṅg-ta-re chimin nala-tan-ko jome-taṅ-te-ak'-te-re-y-o
he said, 'father-my-near-in how-many servants · food-with-in-even

isu-ko asul-ok'-tan-a onḍo aiṅg reṅgech'-goch'-tan-a. Aiṅg-do ka-iṅg
much-they subsist and I hunger-die. Me-as-far let-me-go

apu-iṅg-ta-te senok'-a onḍo aiṅg kaji-ai-a, "he apo-ṅg, torpur-reak'
father-my-near-to will-go and I will-say-to-him, "O father-my, heaven-of

chiṛa onḍo am-ta-reak' chiṛa-tad-a-iṅg; onḍo amak' hon men-te kaji aiṅg
wrong and thee-near-of wronged-I; and thee-of son saying to-say I

leka-o baṅg-aiñ-a. Nala-tan-ko-te-re-o mit'-o leka rika-iṅg-me." En-te ini
worthy not-am-I. Servants-in-of-even one-even like keep-me." Then he

uta-ɣan-te ach'-ak' apu-te-ta-te senok'-ɣan-a. Men-do ini sanging-re-ge
arisen-having self-of father-his-near-to   went.   But   he   distance-at-indeed

tai-ken-lok' ach'-ak' apu-te aoh' nel-ki(ch')-te hiɣating-ɣan-a ondo nir-kete
being-with self-of father-his him seen-having   pitied   and   run-having

ach'-ak' hotok'-re hambud-kete chereb-ki(ch')-a-i. Hon-te kaji-ai-tan-a, 'he
self-of neck-on embraced-having kissed-him-he. Son-the says-to-him, ' O

apo-ṅg, torpur-reak' chiṛa ondo am-ta-re-ɣ-o-iṅg chiṛa-tad-a, ondo mit'-sa
father-my, heaven-of wrong and thee-near-in-also-I wronged, and anymore

amak' hon men-te-do ka-ko kaji-a-iñ-a.' Men-do apu-te ach'-ak' dasi-ko
thee-of son saying not-they shall-call-me.' But father-his self-of servants

kaji-ad-ko-a-i, 'saben-ko-ete isu bugin lija ondoṅg-kete pinda-i-pe, ondo
said-to-them-he, ' all-from much good cloth brought-having put-on-him-you, and

ach'-ak' ti-re pola ondo kata-re karpa tusiṅg-tai-pe; ondo abu jome-a-bu
his hand-on ring and feet-on shoes put-his-ye ; and we eat-will-we

ondo rãs-a-bu, chi-kate-chi ne aiñ-ak' hon goch'-len-lok' jid-rua-len-a-i;
and feast-will-we, because this me-of son died-having alive-returned-he ;

ad-ɣan-lok' nam-rua-len-a-i.' En-te ini rãs-atan-a.
lost-having-been found-again-was-he.' Then he feasted.

Ach'-ak' maraṅg hon pipa-re tai-ken-a. Ondo oak' japak'-re hujuk'-len-a-e
His   big   son field-in was. And house near came-he.

en-te ru-atan-te ondo susun-tan-te-ak' saṛi aɣum-ked-a-i, ondo ach'-ak'
then playing-of and dancing-of sound heard-he, and self-of

dasi-ko-ete miat' ho ach'-ta-te kaa-li(ch')-te kuli-ki(ch')-a-i, 'neya-do
servants-from one man self-near-to called-him-having asked-him-he, ' this

chi-kan-a?' Ini kaji-ked-a, 'amak' undi-m hujuk'-len-a-e, ondo
what-is ?' He said, ' thee-of younger-brother-thy come-has-he, and

apu-m-do isu bugin-te jom-ked-a-ko ena mente chi bugi-te-ge nam-
father-thy very well feasted-they that saying that well-indeed got-

rua-ki(ch')-a-i.' Men-do ini kurkure-ɣan-a ondo bitar-te ka-i sen-sanaṅg-ki(ch')-a.
again-him-he.' But he angry-became and inside not-he to-go-wished.

Ena men-te ach'-ak' apu-te parka-te ol-ɣan-a-i ini manati-i-tan-a.
That saying self-of father-his outside came-out-he him entreats-him.

En-te apu-te kaji-rua-a(ch')-a-i chi, 'nel-me, aiṅg nimin sirma
Then father-his said-back-to-him-he that, ' see, I so-many years

hoba-ɣan-a am-iṅg saitiba-tad-me-a, ondo chuila-o am-ak' kaji ka-iṅg
became thee-I served-thee, and ever-even thee-of word not-I

uch'-ked-a. Men-do am chuila-o miat'-leka mindi hon ka-m
transgressed. But thou ever-even one-like goat young not-thou

em-a(ch')-iṅg-a, chi aiṅg aiṅg-ak' joṛi-ko-lok'-iṅg rãs-ate-ɣ-a. Men-do amak'
gavest-to-me, that I me-of friends-with-I feast-might. But thee-of

en hon etkan paili era-ko-lok' juṛi-ɣan-te amak' biti-ko
this son bad behaviour women-with joined-having thee-of goods

jom-chaba-ked-a-i,   chi-leka-i   rua-len-a,   en-leka   am   bugin   jome-te-am
to-eat-finished-he,   *when-he*   *returned,*   *then*   *thou*   *well*   *eating-in-thou*

jom-ked-a.'   Apu-te   ini   kaji-a(ch')-tan-a,   'he   hon,   am   saben   din
atest.'   *Father-his*   *him*   *said-to-him,*   *'O*   *son,*   *thou*   *all*   *days*

aiṅg-lok'   men-am-a,   oṇḍo   okonak'   aiṅgak'   ena   saben   amak'.   Men-do
me-with   *art,*   *and*   *whatever*   *mine*   *that*   *all*   *thine.*   *But*

sukhi-te-ak'   oṇḍo   rās-ate-ak'-ge   honaṅg   bugin-a.   Chi-kan   men-te   chi
happiness   *and*   *merriment-indeed*   *to-become*   *good-is.*   *What*   *saying*   *that*

ne   amak'   uṇḍi-m   goch'-len-a-i,   oṇḍo-i   jid-rua-kan-a;
this   *thee-of*   *younger-brother-thy*   *dead-was-he,*   *and-he*   *alive-returned-has;*

ad-len-a-i,   oṇḍo-i   nam-rua-kan-a.'
lost-has-been-he,   *and-he*   *found-again-has-been.'*

MUṆḌĀ FAMILY.

KHERWĀRĪ.

HŌ or LAṚKĀ KOL.

SPECIMEN II.

(DISTRICT SINGBHUM.)

DEPOSITION OF A WITNESS.

Aiṅgak' nutum Balku. Apu-iṅg nutum Gono. Jāti Ho. Nala
My   name   Balku. Father-my   name Gono. Caste Ho. Daily-wages

jom-tan-a-iṅg. Hatu Karkaṭa.
eat-I.   Village Karkaṭa.

Am chikana-m adan-a?
Thou what-thou knowest?

Aiṅg ol-ken-a-iṅg.   Pal-ko-ko   tuḍ-tan-a.   'Apo   chikanak'
I   came-out-I.   Ploughshares-they pulling-out-are.   'You   what

men-te pal-ko-pe tuḍ-tan-a?' 'Alo-m met-ale-y-a, sobok'-goch'-me-
saying ploughshares-you pull-out?' 'Not-thou say-to-us, stab-kill-thee-

a-le.' En-te muṇḍa-iṅg uṭa-ki(ch')-a. Muṇḍā uṭa-len dipli kumbu-ko
shall-we.' Then Muṇḍā-I raised-him. Muṇḍā awoke time thieves

nire-yan-a. Muṇḍā-lok'-te-liṅg nel-ked-ko-a. Pal-ko-ko tuḍ-ked-a.
ran-away. Muṇḍā-with-in-we-two saw-them. Ploughshares-they pulled-out.

Muṇḍa uṭa-len-te-ko nire-yan-a. Adoṅg-ko-do ka-iṅg nel-urum-tad-ko-a.
Muṇḍā awoke-when-they ran-away. Others not-I recognized-them.

Ni-kiṅg-ge-ṅg nel-ad-(kiṅg)-a. Gopa Ḍuka kaji-ked-a-kiṅg, sobok'-goch' udube-re-do.
These-two-I saw. Gopa Ḍuka said-they-two, stab-kill tell-if.

Setak'-pāṅg nel-ked-a-ie, oak' ka-ko bu-dai-te pal-ko-ko
Morning-in saw-we, house not-they make-hole-able-being ploughshares-they

idi-ked-a. Haṭ betar nida-ko kumbu-ked-a. Haṭ basi-le
took-away. Market day night-they theft-made. Market following-day-we

sab-ked-kiṅg-a.
seized-them-two.

Chimtaṅg-pe sab-ked-kiṅg-a?
What-time-you seized-them-two?

Tara-siṅgi Maṅki hujuk'-len-te sab-ked-kiṅg-a-le. Ḍuka oak'-re baria
Afternoon Maṅki come-having seized-them-two-we. Ḍuka house-in two

pal-le nam-ked-a.
ploughshares-we found.

FREE TRANSLATION OF THE FOREGOING.

My name is Balku, and my father's name is Gono. I am a Hō and subsist on daily wages. Karkaṭā is my village.

What do you know?

When I came out of the house, they were pulling out the ploughshares. I asked them why they did so, and they said that they would stab me if I spoke to them. Then I woke up the headman, and the thieves ran away. The headman and I saw them take off the ploughshares. I did not recognize the rest, but I saw these two. It was Gopa and Duka who said they would stab me if I informed against them. In the morning we saw that they had not been able to break into the house when they carried off the ploughshares. They committed the theft on the night of the market day, and we arrested them the following day.

At what time of the day did you arrest them?

In the afternoon after the arrival of the Maṅki. We found two ploughshares in Duka's house.

MUNDĀ FAMILY.

KHERWĀRĪ.

HŌ OR LARKĀ KOL.

SPECIMEN III.

(SONTHAL PARGANAS.)

Ohi-kan   numu-tem-a?
What   name-thy-is ?

Ramai   Ho,   gomke.
Ramai   Ho,   Sir.

Amak'   ohi-lika   ujur   men-a ?
Thy   what   petition   is ?

Ale   hatu-reyak'   mit'   ho   aiñak'   ote   eser-ked-a.
Our   village-of   one   man   my   land   took-possession-of.

Okoi   eser-ked-a ?
Who   dispossessed ?

Soma   Ho.
Soma   Ho.

Chimin   sirma-y-ete   am   en   ote   si-ten-a-m ?
How-many   years-from   thou   that   land   cultivatest-thou ?

Monu-y-ete   si-ten-a-ing,   gomke.
Manu-from   cultivate-I,   Sir.

Nea   kalom   okoi   si-ked-a ?
This   time   who   cultivated ?

Ale-ge.
We-indeed.

Okoi   en   ote-reyak'   pañcha   em-ten-a-e ?
Who   that   land-of   rent   giving-is ?

Aiṅ-ge.   Moya   ṭaka   ape   sika   ape   ana   em-e-ten-a-iṅ.
I.   Five   rupees   three   sika   three   anna   giving-am-I.

Okoi-ta   em-ten-a-m ?
Whom-to   giving-art ?

Muṇḍa-ta.
Headman-to.

Okoi   her-ked-a ?
Who   sowed ?

Aiṅ-ge   her-ked-a,   oṇḍo   ako-ge   ir-ked-a.
I-indeed   sowed,   and   they   harvested.

Am-ak'   gowa-ko   menak'-ko-a ?
Thy   *witnesses*   *are ?*

Menak'-ko-a.
Are-they.

Soma   hujuk'-akan-a   chi ?
Soma   *come-has*   *what ?*

Nenre-ge   men-a.
Here   *is.*

———————

Am-do   Ramai-ak'   ote   eser-ked-a-m ?
Thou   *Ramai's*   *land*   *dispossessedst-thou ?*

Ka,   Gomke,   ena-do   ale-y-ak'   ote ;   ale-ge   her-ked-a.
No,   *Sir,*   *this*   *our*   *land ;*   *we-indeed*   *sowed.*

Ayer-te   okoi   her-ked-a ?
Formerly   *who*   *sowed ?*

Ayer-te   ale-ge   her-ked-a.   Tayum-te   Ramai   her-ura-ked-a.
Formerly   *we-indeed*   *sowed.*   *Afterwards*   *Ramai*   *sowed-again.*

Mah   okoi   si-ked-a ?
Last-year   *who*   *ploughed ?*

Ramai   si-ked-a-e.
Ramai   *ploughed-he.*

Chi-lika-te   si-ked-a-e ?
How   *ploughed-he ?*

Apu-iṅg   hasu-en-te   Ramai   boṅga-lagit'-te   miat'   ṭaka   miat'   sukri
Father-my   *ill-being*   *Ramai*   *sacrifice-for*   *one*   *rupee*   *one*   *pig*

oṇḍo   sim-kiṅg   baria   em-ked-a-e,   oṇḍo   bar   sirma   lagit'   en   ote
and   *fowl-they-two*   *two*   *gave-he,*   *and*   *two*   *years*   *for*   *that*   *land*

apu-iṅg   bandhar-ked-a.   Tayum-te   ai   sirma   ach'-ge   si-ked-a.
father-my   *mortgaged.*   *Afterwards*   *seven*   *years*   *he-indeed*   *ploughed.*

Bandhar   em-kai-te   mit'   sirma   tayum   apu-iṅg   goch'-en-a-e.   En
Mortgage   *given-to-him-having*   *one*   *year*   *after*   *father-my*   *died-he.*   *That*

dipli   huḍiṅg   tai-ken-a-iṅg.   Men-do   bara-bari   kaji-ked-a-iṅg,   'bar   sirma
time   *small*   *was-I.*   *But*   *still*   *said-I,*   *'two*   *years*

chaba-ked-a.   Na-do   ale-ge   si-a.'   Men-do   ka-i   bage-ked-a.
gone-have.   *Now*   *we-indeed*   *cultivate-shall.'*   *But*   *not-he*   *gave-up.*

Bara-bari   aiṅg-ge   pañcha   em-ten-a-iṅg,   oṇḍo   ni-ge   sama-sama-te
Still   *I-indeed*   *rent*   *giving-am-I,*   *and*   *he*   *free-of-charge*

si-ten-a-e.
cultivating-is.

Amak'   hatu-reyak'   muṇḍa   hujuk'-len-a-i ?
Your   *village-of*   *headman*   *come-is-he ?*

Eyak', gomke, ni-do ale-y-ak' muṇḍa.
Yes,   Sir,   this   our   headman.

Chikan   numu-tem-a,   muṇḍa ?
What   name-thy-is,   headman ?

Goma   Ho,   gomke.
Goma   Ho,   Sir.

En   epser-reyak'   kaji   adan-a-m ?
This   mutual-possessing-of   matter   knowest ?

Adan-a-iṅg,   gomke. Soma-ta-ete   pañcha   nam-tan-a-iṅg.
Know-I,   Sir.   Soma-from   rent   getting-am.

Bandhar-reyak'   kaji   adan-a-m chi ?
Mortgage-of   matter   knowest what ?

Adan-a-iṅg. Ena-do   bar   sirma   lagit'   bandhar   tai-ken-a.
Know-I.   This   two   years   for   mortgage   was.

FREE TRANSLATION OF THE FOREGOING.

What is thy name ?
Ramai, a Hō, Sir.
What is thy petition ?
Somebody of our village has taken possession of my land.
Who ?
Soma.
How many years hast thou cultivated it ?
From the oldest time, Sir.
Who did the ploughing this time ?
We.
Who pays the rent ?
I.   I pay five rupees, 15 annas.
To whom dost thou pay ?
To the headman.
Who did the sowing ?
I, but they did the harvest.
Hast thou any witnesses ?
Yes.
Has Soma come in ?
Here he is.

Hast thou taken possession of Ramai's land ?
No, Sir, it is our land, and we have sowed it.
Who did so from the beginning ?
We, but later on Ramai did.
Who ploughed last year ?
Ramai.
How came that to pass ?

My father had been taken ill, and Ramai lent us one rupee, a pig, and two fowls for the offerings. My father then mortgaged his land for a period of two years, but he went on ploughing for seven years. One year after having mortgaged his land my father died. I was then a boy, but still I said, 'two years have passed, and now we shall take over the cultivation.' But he did not give up the land. Nevertheless, I pay the rent, and he is cultivating free of charge.

Is the headman of your village here?

Yes, Sir, here he is.

————————

What is thy name, headman?

Goma, Sir.

Dost thou know about this quarrel?

Yes. I get the rent from Soma.

Dost thou know about the mortgaging?

Yes. It was for a period of two years.

TŪRĪ.

According to Mr. Risley, the Tūrīs are 'a non-Aryan caste of cultivators, workers in bamboo, and basket-makers in Chota Nagpur. The physical type of the Tūrīs, their language and their religion, place it beyond doubt that they are a Hinduised off-shoot of the Muṇḍās. In Lohardaga, where the caste is most numerous, it is divided into four sub-castes—*Tūrī* or *Kisān-Tūrī, Or, Dom*, and *Domrā*—distinguished by the particular modes of basket and bamboo-work which they practise ... Tūrīs frequently reckon in as a fifth sub-caste the Birhārs, who cut bamboos and make the *sikās* used for carrying loads slung on a shoulder yoke (*bahangi*), and a kind of basket called *phanda*. Doms and Domrās speak Hindi; Tūrīs, Ors, and Birhārs use among themselves a dialect of Muṇḍārī.'

The Birhār dialect is closely related to Muṇḍārī, and the speech of the Tūrīs also agrees with that language in most essential points. In a few characteristics, however, it follows Santālī, as against Muṇḍārī.

According to information collected for the purposes of this Survey, Tūrī is spoken in Ranchi, the Jashpur State, Sambalpur, and Sarangarh. The following are the revised figures returned for the purposes of this Survey:—

Ranchi	455
Jashpur State	2,000
Sambalpur	1,000
Sarangarh	271
Total .	3,727

The corresponding figures at the Census of 1901 were as follows:—

Burdwan	35
24-Parganas	854
Jessore	94
Dinajpur	258
Jalpaiguri	547
Darjeeling	209
Bogra	546
Sonthal Parganas	1
Ranchi	450
Palamau	24
Singbhum	39
Chota Nagpur Tributary States . . .	630
Sambalpur	660
Total .	3,880

In Sambalpur the Tūrī dialect is almost pure Muṇḍārī. 'A man' is, however, *hor*, *i.e.* probably *hār*, and not *hārā*. Compare Santālī. Forms such as *peā*, three; *pūniā*, four, in Tūrī agree with Santālī, as does the phonology of the dialect in most points. Thus we find *ñel*, to see, in Jashpur, but *lel* in Ranchi.

The inflexion of nouns and pronouns is mainly regular. The dative-accusative adds the Aryan *ke*, and the two genders are occasionally confounded. Thus, *ap-tai-ke*, to his father; *sukri-ren jojomak'*, the swine's food. In Sarangarh we find forms such as *apan*, is, and the singular and plural forms of the pronouns are often confounded in the

specimen from that State; thus, *yem-ād-i-y-ā-e,* he gave him, *i.e.* them; *ām,* thou, instead of *āpē,* you, and so forth.

The inflexion of verbs agrees with Santālī, but replaces the *k* of *kan* by *t* in the same way as in Muṇḍārī. The distinction between the various suffixes which are used to denote past time is rather loose. On the whole, however, the conjugation is regular. Compare *senok'-a-iṅg,* I shall go; *katha-i-a-iṅg,* I shall say to him; *bigur-jun-ā-pe,* you will become at variance with yourselves; *goch'-tan-ā-iṅg,* I die; *sap'-ked-ā,* seized; *lāṭēk'-lid-i-ā,* struck him; *hoi-en-ā,* became, and so forth.

In the Sarangarh specimens the verb substantive is *idān-ā,* past *doho-len-ā.* Compare Asurī and Māhlē. There are also several irregular forms. They will, however, be easily understood from the specimen.

Note also forms such as *kān-iñ-ā,* I am not; *kān-ok'-ā,* it is not.

Further details will be easily understood from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son received from Ranchi. The second has been forwarded from the Jashpur State and contains the complaint of a villager over hard times. The third is a version of a well-known story in the Tūrī dialect of Sarangarh.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN I.

(DISTRICT RANCHI.)

Miat'　　nor-ke　　baria　　chhaua　　tahi-ken-a-kin.　　Ini-ate　　huṙiṅgich'
One　　*man-to*　　*two*　　*sons*　　*were-they-two.*　　*Them-from*　　*young-the*

apa-te　　kathad-i-y-a-i,　　'e　　aba,　　iṅg-ko　　khurji-ke　　hatiṅg-aiṅg-me.'
father-the　　*said-to-him-he,*　　'*O*　　*father,*　　*me-to*　　*properly*　　*divide-to-me-thou.*'

Oṙo　ach'-ak'　khurji　　hatiṅg-ad-kin-a-i.　　Thoṙa　din　tayom-te　huṙiṅgich'
And　*his*　*property*　*divided-to-them-two-he.*　　*Few*　*days*　*after*　*small-the*

sohenak'　　samṭao-ked-te　　saṅgiṅ　disum-te　senok'-en-a-i,　oṙo　hon-te　kharab
all　　*collected-having*　*distant*　*country-to*　*went-he,*　*and*　*there*　*evil*

kami-re　　din-din　　ach'-ak'　khurji　dubi-chaba-tad-a-i. Sohenak'　chaba-ked-te
doing-in　*day-by-day*　*his*　*property*　*waste-finished-he.*　*All*　*finished-having*

hana　muluk-re　pure　akal　hei-en-a,　oṙo　reṅgech'-en-a-i.　Oṙo
that　*country-in*　*big*　*famine*　*arose,*　*and*　*destitute-became-he.*　*And*

sen-ked-te　　una　　raj-ren　miat'　　hoṙ-lok'　　tahi-ken-a-i.
gone-having　*that*　　*country-of*　*one*　*man-with*　*stayed-he.*

Uni　ach'-ak'　qāṙ-re　uni-ke　sukri　chara-te-ko　kul-tad-i-a-i. Uni
He　*his*　*field-in*　*him*　*swine*　*feeding-in-them*　*sent-him-he.*　*He*

sukri-ren　jojomak'-e　koi-ken-a-i　ach'-ak'　lach'　biok'　oṙo　okoe-ho　ini-ke
swine-of　*food-te*　*demanded-he*　*his*　*belly*　*to-fill*　*and*　*anyone*　*him-to*

ka-lo　em-ai-ken-a. Oṙo　ini-ak'　ji-re　uṙuṅg-ked-te　katha-la(k')-i,
not-lo　*gave-to-him.*　*And*　*his*　*mind-in*　*sense-getting*　*said-he,*

'apta-iṅg-ren　nankar-ke　bahut　jojom-ak' hena; iṅg　reṅgech'-goch'-tan-a-iṅg.
'*father-my-of*　*servants-to*　*much*　*food*　*is;*　*I*　*hunger-die-I.*

Iṅg　biri-ko-te　apta-iṅg-ta　senok'-a-iṅg　oṙo　ini-ke-ṅg　katha-i-a-iṅg,
I　*arise-having*　*father-my-near*　*go-shall-I*　*and*　*him-to-I*　*say-to-him-shall-I,*

'he aba, sarge-ten　birad　oṙo　amak' birad-iṅg　gunh-akad-a-iṅg. Iṅg-ke
'*O father,* *heaven-of* *against* *and* *thee-of* *against-I* *sin-have-done-I.*　*Me*

chhondak-ta　ala　do-iṅg-me,　iṅg-ke　dhaṅgar-leka　do-iṅg-me.'' Oṙo
child-like *done* *keep-me,* *me* *servant-like* *keep-me.*''　*And*

biri-ked-te　apta-in-ta　senok'-en-ai. Saṅgiṅg-re tahi-ken-a-i, apa-tai
arise-having *father-his-near* *went-he.*　*Distance-at* *was-he,* *father-his*

ini-ked-i　aer　katha　nel-en-a-i　oṙo　harab-ko-te　chol'-lid-i-a-i.
saw-him *and* *ran* *came-he* *and* *embrace-having* *kissed-him-he.*

MUṆḌĀ FAMILY.

KHERWĀRĪ.

TŪRĪ.

SPECIMEN II.

(JASHPUR STATE.)

Dulā, māt' āgu-y-ā. Hēltā bhēṭāw-ā ōnā-kē-hō āgu-y-ā.
Come, bamboo shall-bring. Sprouts are-found them-also shall-bring.

Hēltā-rēn haṇḍuā bānāy-ā-ū, āur ākriñ-ā. Māt'-rēn jhāṭi tēṅgē-y-ā.
Sprouts-of haṇḍua shall-prepare, and shall-sell. Bamboo-of mat shall-weave.

Tihiṅg ōṛāk'-rē chē-kānāk'-hō jōmē-tē kānōk'-ā. Ōnā-kun-rē māt'
To-day house-in anything eating-for not-is. Thereabout bamboo

kānōk'-ā. Ōnā buru jāti saṅgiñ-ā. Nōṇḍē-rēn māt' kānōk'-ā.
is-not. That mountain very distant-is. Here-of bamboo not-is

bēs. Bir nēs lōōk'-kān-ā. Ōnā-sē lōōk'-kētē māt' kharāp-
good. Wood this-year burnt-was. Therefrom burnt-having bamboo bad-

ēn-ā. Iṅg dui ānā-rēn ōt sī-y-ā-iṅg. Hōl-kālōm-rēn huṛu kā
became. I two anna-of field cultivate-I. Last-year-of paddy not

hōi-lēn-ā. Chālis man itā hēr-tābī-lā(k')-iṅg. Sē itā ōnā-hō kā
became. Forty measures seed sowed-I. That seed that-even not

ruāṛ-lēn-ā. Sagrō kēārī-rēn huṛu rōhōṛ-ēn-ā, dāk' kā-ē pūrā-lāk'-a.
returned. All field-of paddy dried-up, water not-he was-sufficient.

Machkam-kē kārā kuchā-tād-ā-ē. Inā-nēgi machkam-hō jāti mahraṅg-ēn-ā.
Machkam hail smashed. Therefore machkam-even much dear-became.

Nēs ūt' jāti hōi-lēn-ā. Iñāk' ūl-siṅg nēs-rēn jō-tāhi-
This-year mushrooms many grew. My mango-tree this-year-of fruitful-

kēn-ā. Magar ōnā ūl-hō kā bili-lēn-ā. Berel-ti-gi gōt'-chābā-tān-ā-kū,
was. But that mango-even not ripened. Unripe-being gather-finish-they.

Jē bāñchā-lēn-ā, tē-kē ōnā-kē chōr idi-tān-ā-kū. Nōā ūl biliōk'-rē
What left-was, that that thieves stole-they. This mango ripens-when

jātis sibil-ēn-ā. Pahil jāti jō-y-ōk'-kēn-ā; nīhāk'-dò kā jō-y-ōk'-ā.
very sweet-became. Formerly much fruitful-was; now not fruitful-is.

FREE TRANSLATION OF THE FOREGOING.

Come, let us bring bamboos and also the young shoots if we find any. We will make *haṇḍua*[1] from them and sell it. And we will weave bamboo mats. We have

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[1] A kind of dried flour prepared from the young shoots of the bamboo.

nothing to eat in the house, and there are no bamboos in the neighbourhood. Yonder mountain is very far off, and the bamboos here are not good. The woods were burnt this year, and the bamboos have become bad from the burning. I cultivate a field at a rent of two annas. Last year there was no rice. I had sowed forty maunds, but it did not come up. The rice of my whole plot dried up because the rain was not sufficient. The machkam[1] was smashed by hail, and so even machkam has become dear. There were many mushrooms this year. My mango tree was full of fruit, but they did not ripen. They were gathered up and eaten unripe, and what was left was stolen by thieves. The fruit of that mango tree is very sweet when it is ripe. It used to be loaded with fruit, but now there is none.

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[1] Machkam is Santali mahtlán, Bassia latifolia. The flowers are an article of food with most of the Mundá tribes.

MUNDĀ FAMILY.

KHERWĀRI.

KOL.

SPECIMEN III.

(State Sāraṅgarh.)

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. He often remonstrated with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him, and asked each of them to break it. They tried with all their force, but in vain, because the sticks had been tightly tied together, and one man could not manage to break them. Then the father asked them to untie the bundle and gave each boy one stick to break. They easily did so, and the father said, 'behold the force of unity. If you will live in friendship, nobody can do you any harm; but if you quarrel and separate, you will be a prey to your enemies.'

ASURĪ.

Asurī is the dialect spoken by, the Asurs, a non-Aryan tribe of Chota Nagpur. So far as can be judged, from their language, the Asurs are closely related to the Korwās.

Colonel Dalton connects the Asurs with the Asuras who, according to Muṇḍā tradition, were destroyed by Siṅboṅga, and Mr. Risley is inclined to think that they are the remnant of a race of earlier settlers who were driven out by the Muṇḍās. The Rev. F. Hahn mentions that the Asurī dialect contains some·Dravidian words which have possibly been borrowed from Kurukh, and also some words which he cannot identify in connected languages. This latter fact would point to the same conclusion as that arrived at by Messrs. Dalton and Risley. It will, however, be shown later on that at least some of the words which Mr. Hahn thinks are neither Kurukh nor Muṇḍā are used in other connected forms of speech. Moreover, Asurī grammar so closely agrees with Santālī and Muṇḍārī that there is no philological reason for separating the Asurs from other Muṇḍā tribes. They believe in a god whom they apparently identify with Siṅboṅga, the sun, and their religion is, so far as we know, of the common Muṇḍā character. We are not, however, in this place concerned with their origin. So far as philology is concerned, they are a Muṇḍā tribe pure and simple.

According to Mr. Hahn 'the tribe is divided into several sections, viz.,— the Agōriā, the Brijiā or Binjhiā, the Lōharā, the Kōl, and the Pahāriā-Asurs. These sub-tribes are again divided into totemistic sections, which are similar in name to those found among other Aborigines in Chota Nagpur. The chief occupation of the Asurs is smelting iron, and, in the case of the Lōharā Asurs, the making of rude iron utensils and agricultural implements; they also till the jungle in a most primitive manner.'

Number of speakers. According to information collected for the purposes of this Survey, Asurī was spoken in the following districts:—

Ranchi·	8,025
Jashpur State	1,000
TOTAL	9,025

The so-called Agōriā or Agariā has only been returned from Ranchi. No information has been available as to the number of speakers. The Census figures for the tribe are 1,616.

The so-called Brijiā, which is also called Kōrāntī, has been returned as the dialect of 3,000 individuals in Palamau. The Brijiās in Ranchi were included under the head of Agariā.

By adding these figures we arrive at the following total for Asurī :—

Asurī proper	9,025
Agōriā	1,616
Brijiā	3,000
TOTAL	13,641

To this total should be added 6,000 speakers in the Raigarh State, 4,000 of whom were reported to speak Māñjhī, while 2,000 were entered under the head of Muṇḍārī. At the last Census of 1901, Māñjhī and Brijiā were returned instead. Māñjhī is a common title among the Asurs, and the specimens forwarded from Raigarh·in the so-called Muṇḍārī

and in the so-called Māñjhi both represent a form of speech which is apparently most closely related to Asuri.   See below.   The following are then the revised figures :—

Asuri and sub-dialects	13,641
So-called Māñjhi	4,000
So-called Mundāri	2,000
Total	**19,641**

This total is considerably above the mark.   The corresponding figures at the last Census of 1901 were as follows :—

Asuri:—

Jalpaiguri	553
Ranchi	2,482
Palaman	44
Chota Nagpur Tributary States	47
	3,126

So-called Māñjhi of Raigarh	22

Agariā:—

Jalpaiguri	1
Ranchi	119
Palaman	161
Chota Nagpur Tributary States	42
	323

Birjiā:—

Darjeeling	8
Ranchi	13
Palaman	1,052
Chota Nagpur Tributary States	304
Raigarh	20
Wardha	1
Sambalpur	25
	1,423
Total	**4,894**

It will be seen that these forms of speech are rapidly dying out, and their total disappearance can only be a question of time.

AUTHORITIES:—

DALTON, W. H.—Notes on some Kolarian Tribes. Journal of the Asiatic Society of Bengal, Vol. lvii, Part i, 1888, pp. 7 and ff.

HAHN, Rev. Ferd. and Primer of the Asur dialect, a dialect of the Kolarian language. Communicated by Sir G. A. Grierson, C.I.E. Journal of the Asiatic Society of Bengal, Vol. lxix, Part i, 1900, p. 11 and ff.

Several specimens of Asuri have been received from Ranchi and from the Jashpur State. Most of them are more or less mixed with Mundāri. One specimen, however, a version of the Parable of the Prodigal Son, has been kindly prepared by the Rev. Ferd. Hahn who has made a special study

of the dialect. It will be reproduced, together with one of the Jashpur specimens, in the ensuing pages. No specimens have been forwarded of the so-called Agōriā. The dialect is, however, stated to be the same as ordinary Asurī. The same is also the case with the so-called Brijiā. A list of Standard Words and Phrases in that dialect has been received from Palamau. It will be referred to in what follows. It represents the same form of speech as ordinary Asurī.

In addition to the list of words two specimens purporting to be written in Brijiā have been forwarded from Palamau. They are very corrupt and represent a mixed form of speech. A short account of it will be given below on pp. 143 and ff. In this place we shall deal with Brijiā as represented by the list of words, *i.e.* as identical with Asurī.

· Like Tūrī, Asurī is a dialect of the language which we have called Kherwārī, the two principal forms of which are Santālī and Muṇḍārī. Asurī is more closely related to the latter than to the former, though it, in many respects, agrees with Santālī.

Pronunciation.—The pronunciation mainly agrees with Muṇḍārī. The palatal *ñ*, however, does not become *n*, but is retained or else changed to *y*; thus, *ñel*, see; *yam*, get.

An *h* is sometimes changed to *v* in the specimens prepared by Mr. Hahn; thus, *vātū*, village; *vej-u(k')*, come. This must be due to Dravidian influence. An initial *v* or *w* is, *e.g.*, unknown in Santālī. An *r* is, in the same specimens, occasionally changed to *r*, as is also the case in Kārmālī; thus *rūar*, to return; but *hor*, a man.

Mr. Hahn does not mention the semi-consonants. He speaks of 'the check which often occurs after a vowel and especially when two vowels stand together.' This remark can only refer to the semi-consonants, and I have, therefore, added them in the specimen within parenthesis. The Jashpur specimens mark the semi-consonants, though in a very inconsistent way. As in Muṇḍārī and Hō, the corresponding soft consonants are often substituted for them.

Mr. Hahn usually writes a long vowel instead of a final semi-consonant. In other cases he uses the corresponding soft consonant. Spellings such as *goj* and *god*, die; *ved-kan-ā*, has come; but *vej-u(k')-mē*, come, however, point to the conclusion that the phonetical system of Asurī in this respect agrees with Santālī and Muṇḍārī, and I have therefore added the sign of the semi-consonants. Thus I write *dukumā-lak'-ā*, said, instead of Mr. Hahn's *dukumā-la'-a*; *neā-rak'-a-tē*, for this reason, instead of his *neā-ra'-a-tē*, *lit.* from that of this; *miat'*, one, instead of his *miad*; *ranget'*, *i.e.* probably, *rangech'*, famine, instead of his *ranget* and so forth.

Soft consonants are apparently sometimes substituted for hard ones; thus, *doho-ken-ā*, was, compare Dhangâr *dāhāk'-ken-ā*; *gatad-i-ā*, he said to him, and so forth. Note also *ov-ai-me*, Santālī *em-ae-me* and *ew-ae-me*, give him, and so forth.

Vocabulary.—Mr. Hahn mentions several instances where Asurī differs slightly from ordinary Muṇḍārī. Thus, *hopon*, Muṇḍārī *hon*, child; *kūl*, Muṇḍārī *kulā*, tiger; *durup'*, Muṇḍārī *dup'*, sit; *tihiñ*, Muṇḍārī *tisiñ*, to-day; *ōt*, Muṇḍārī *otē*, field; *hāṭiñ*, Muṇḍārī *hanāṭiñ*, share; *pēā*, Muṇḍārī *apī-ā*, three, and so forth. In all the cases mentioned, and in several similar ones, Asurī agrees with Santālī. It should, however, be borne in mind that such slight divergencies do not represent different words but different forms of the same word. Thus Santālī, and also Muṇḍārī, possesses both the simple *hān*, child, and the collective *hápăn*. Similarly *sodor*, to arrive, to approach, which Mr. Hahn

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considers as a genuine Asurī word, is the same word as Santālī *sor*, and so forth. It is very unsafe to base any conclusions on such facts so long as we do not know more of Asurī, and of the formation of words in the Muṇḍā languages in general.

According to Mr. Hahn there are many words in Asur which he cannot identify in connected languages. It would be rash to infer anything from this fact. Some of the words mentioned by him are good Muṇḍā words. Thus, *hēṛē*, husk (Santālī *hāṛā*); *hurū*, i.e. *huṛū*, unhusked rice (Santālī *hoṛō*); *javar*, gather (Santālī *jaora*); *usul*, high (Santālī *usūl*); *numun*, thus (Santālī *nūmīn*, so much); *nes*, this year (Santālī *nes̄*); *usad*, angry (Santālī *usaf*), and so on. Some of these words are, of course, originally loan-words, but they are not peculiar to Asurī. The case with the other words mentioned by Mr. Hahn is probably similar, and all words in Asurī which are not true Muṇḍā words are probably borrowed from some Aryan or Dravidian form of speech.

Nouns.—The inflexion of nouns is quite regular.

The suffixes of the dual and the plural are *kiṅ*, *kū* (or *kō*), respectively.

The dative-accusative is sometimes formed by adding the Aryan suffix *kē*. Usually, however, the dative and the accusative are indicated in the verb.

The suffixes of the genitive are *ā* (i.e. probably *ak'*), *rā* (i.e. *rak'*), *ren*, *reni* (i.e. *renich'*).

Numerals.—The first numerals are 1, *mīat'*; 2, *bariā*; 3, *pēā*; 4, *upuniā*; 5, *moyā*; 6, *turiā*; 7, *aiyā*; 8, *irliyā*; 9, *areā*; 10, *geleā*. For five, etc., however, the Hindī numerals are commonly used. Note *banar*, both, as in Santālī.

Pronouns.—The personal pronouns are regular. 'I' is *iṅ*; and 'you two,' *aban*. There is some confusion in the use of the suffixed pronouns in the specimens. Thus we find *āpun-iṅ*, my father, instead of ' his father.'

The demonstrative pronouns are *hinī*, this; dual, *hi-kiṅ*, plur. *hi-kū*; *hunī*, and *hūi*, that. Besides we also find *minī* and *munī*. *Nīhī*, this very, is probably written for *nik'ī*. The same forms are said to be used for inanimate nouns as well. We also find, however, regular forms such as *neā*, *minā*, *honā*. The Brijiā list from Palamau has forms such as *mininā*, his; *mu-kūnā*, their.

' What?' is *chitanā*, i.e. probably *chitanak'*. In other respects the pronouns are apparently quite regular.

Verbs.—There is a verb *īdan-ā*, (he) is, which is often used as an impersonal verb; thus, *īdan-me-ā*, thou art. In the Brijiā list from Palamau we also find the ordinary *men-ā*, is. The base *doho*, to remain, is used like Santālī *tahāṅ*; compare Dhaṅgâr. We also find forms such as *tehi-ken-ā* or *tahi-ken-ā* (Jashpur) and *tai-ken-ā* (Brijiā of Palamau), was. In Jashpur we also find the Aryan *hēkē*, is. Compare Khariā.

The passive is formed by adding *o* or *vā*, i.e. *ok'*. Thus, *sen-o(k')-ā*, I shall go; *rug-o(k')-ā*, reduplicated future of *ru*, beat, and so on.

The tenses are, so far as we can judge from the materials, formed as in Muṇḍārī. Note the prefixing of *ov* (i.e. *w*) before suffixes beginning with a vowel; thus, *hāṭiṅ-ovat'-kiṅ-ā*, divided to them two.

The future does not take any suffix. Thus, *sen-o(k')-ā*, I shall go; *rū-e-y-ā*, I shall strike.

The suffix of the present is *tan*: thus, *ñel-tan-ā-e*, he sees.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Asʊrī.

Specimen I.

(*Rev. F. Hahn.*)   (District Ranchi.)

Mīat' hoṛ-rēni(ch') bariā hopon-kiṅ doho-len-ā.   A-kiṅ-etē huṛiṅ huni-ā
One   man-of   two   sons-they-two were.   Them-two-from   small   his

āpun dukumā-la(k'), 'oe bābā, iṅ-ā hāṭiṅ īdan-ā, hunī ov-āiṅ-mē.'   Niho
father   said,   'O father, my share   is,   that give-to-me.'   Then

hinī banar hāṭiṅ-ovat'-kiṅ-ā.   Nimin diplē tayom-rē huṛiṅ hopon soben
he both share-gave-to-them-two.   Some days after small son   all

javar-ked-tē saniṅ disum-tē sen-yan-ā oṛo honā aḍē-rē kā-pārilā kāmī-tē
collected-having distant country-to   went   and that place-in not-good work-with

soben ḍubāu-ked-ā. Soben chaba-ked-tē honā disum-rō bekār raṅet'-yan-ā,
all   wasted.   All finished-having that country-in much famine-became,

hed hinī raṅet'-yan-ā-e.   Niho hinī sen-kan-tē honā disum-rā mīat' hoṛ
and he famished-he.   Then   he gone-having that country-of one   man

aḍē doho-len-ā.   Hunī mini ōt-rō sukrī-kū ñel-taā bidā-lid-i-ā.   Niho
near stayed.   He him field-in swine see-to sent-him.   Then

hinī sukrī hēṛē jom-doho-la(k')-ā-e huni-tē iṅ-ā(sic.) poṭā pērēj-o(k')-yan-ā,
he pig husk eating-was-he that-with his belly filling-was,

hed huni okoe kā ovāld-i-ā.   Niho hinī īriyan-tē dukumā-lā(k'), 'iṅ-ā
and him anyone not gave-him.   Then he conscious-having-become said,   'my

āpun-ren-kū kudahā kāmī-kū īdan-ā.   Hu-kū aḍē kudahā jojom īdan-ā,
father-of-they many servants are.   Them near much food   is,

hed iṅ raṅet'-tē goj-og-o(k')-yan-ā. Iṅ birid-o(k')-iṅ oṛo āpun-iṅ aḍē
and I hunger-with dying-am.   I shall-arise-I and father-my near

seno(k')-iṅ hed dukumā-e-ṅ, "oe āpun-iṅ, iṅ sirmā-rē hed am-ā
shall-go-I and shall-say-to-him-I, "O father-my, I heaven-in and thee-of

maraṅ-rē pāp-ked-ā.   Hed-tē maraṅ-rē am-rēni hopon-iṅ dukumā-y-ā
before sinned.   Hence in-future thy son-I   shall-say

lekā kun-iṅ-ā. Iṅ am-rā mīat' kāmī-ā lekā ēdel-iṅ-mē."'   Niho birid-kan-tē
fit not-am. Me thy one servant-of like appoint-me-thou."'   Then arisen-having

huni āpun aḍē sene-yan-ā. Oṛo saniṅ-rē doho-len-ā, himī-kan-tē hinī-ā
he father near went.   And distance-at was,   this-in his

āpun huni ñel-lid-i-ā, hed aṅāu-ked-tē ñir-ked-tē rōd-e-ā oṛo chobnā-lid-i-ā.
father him saw-him, and pitied-having run-having embraced-him and kissed-him.

Niho hopon dukumā-lā(k'), 'oe āpun-iṅ, sirmā-rē hed am-ā maṟaṅ-rē
Then son said, 'O father-my, heaven-in and thee-of before

pāp-ked-ā-iṅ, oṟo maṟaṅ-tē am-ā hopon-iṅ dukumāy-ā lekā kun-iṅ-ā.' Paẽ
sinned-I, and future-in thy son-I shall-say fit not-am.' But

āpun hinī-ā kāmī-kū dukumā-lā(k'), 'sanam-etē bēs gendṟā(k') uṟuṅ-ē-pē
father his servants said, ' all-from good robe bring-you

oṟo munī jadaur-i-ē-pē, hen-tē muni-ā tī-rē mudam oṟo kāṭā-rē jutā
and him clothe-him-you, also his hand-on ring and foot-on shoe

jutā-y-ē-pē. Oṟo jil-vanā bachrū ged-ē-pē, hed abū jom-ked-tē sārī-o(k')-ā-bū,
shoe-him-you. And fatted calf kill-it-you, and we eaten-having feast-will-we,

nik'ī-ra(k')-a-tē, iṅ-ā hopon-iṅ goj-doho-len-ā, nahā jīvid-len-ā; munī
this-of-from, my son-my dead-had-been, now revived; he

ad-doho-len-ā, oṟo rūar-yam-len-ā.' Hen-tē hu-kū sārī-yan-ā.
lost-had-been, and again-found-was.' So they feasted.

Paẽ hinī-ā baḍe-ac otē-rē doho-len-ā. Oṟo vej-vej-tē oṟa(k') aḍē sodor-ked-
But his elder-one field-in was. And coming-in house towards approached-

tē sārī-kū susun-kū ayum-la(k')-ā. Hen-tē hinī muni-ā kāmī-kū-tē miat'
having musicians dancers heard. Therefore he his servants-from one

hoṟ rāk'-ked-tē sudhau-lid-i-ā, 'nihī chi-tan-ā?' Hinī dukumā-lā(k'), 'am-ā
man called-having asked-him, 'this what-is?' He said, 'thy

boko-ē vej-len-ā. Hen-tē am-ā āpun jil-vanā bachrū ged-lid-i-ā, nik'ī-
younger-brother-he come-has. Therefore thy father fatted calf killed-it, this-

ra(k')-a-tē, hunī napae-kan-tē vej-yam-lā(k').' Paẽ hinī usad-yan-ā oṟo oṟa(k')
reason-for, he safely came-found.' But he angry-became and house

bitar-re kā-e bolo-yam-len-ā. Hen-tē muni-ā āpun uduṅ-ked-tē
inside-in not-he to-enter-wished. Therefore his father outside-having-come

hunī bhuriyau-lid-i-ā. Paẽ hunī āpun-iṅ(sic.) rūar-dukumā-lā(k'), 'ñel-mē, nimin
him entreated-him. But he father-his replied, 'see, so-many

bagī-tē am-rā kāmī-lā(k'), ortē-rē amā dukmā kā-iṅ birid-la(k')-ā. Numen-rē
years-from thy service-doing, once thy word not-I lifted. That-much-in

am huṟiṅ merom hŏ kā-m ovāld-i-ā, niā men-tē, iṅā gati-kū tūlē sārī-o(k').
thou small goat even not-thou gavest, this saying, my friends with might-feast.

Paẽ am-rā nik'ī hopon lamī-kū tūlē am-ā jonom jom-ked-ā, hunī enan vej-len-ā,
But thy this-very son women with thy living devoured, he when came,

mi-an muni-tē jil-vanā bachrū ovāld-i-ā-m.' Paẽ hunī dukumā-lā(k'), 'an hopon-iṅ,
then him-for fatted calf gavest.' But he said, 'O son-my,

am sadāiṅ iṅ-ā aḍē doho-tan-am. Hed chitana(k') iṅ-ra(k'), sanam am-ra(k') īdan-ā.
thou always me-of with art. And what mine, all thine is.

Paẽ abū sārī-nelenāṅ hed siriṅ-nelenāṅ, nia-ra(k')-a-tē, ni(k')ī am-ā boko-
But we should-feast and should-be-happy, this-reason-for, this-very thy younger-

e goj-doho-len-ā, oṟo rūar-jīvid-len-ā; ad-doho-len-ā, oṟo rūar-yam-len-ā.'
brother-he dead-had-been, and again-alive-became; lost-had-been, and again-found-was.'

MUNDĀ FAMILY.

KHERWĀRĪ.

ASURĪ.

SPECIMEN II.

I.

Mēṛhēt' ñam-la sen-nen-ā tihiñ ninduā bērā. Buruk' pakhā
Iron seek-to wen! to-day morning time. Mountain direction

sen-tehin-en-ā-iñ. Mēṛhēt' kā-lē ṛām-la(k') oṛak' rūaṛ-nen-ā-lē.
gone-had-I. Iron not-we found house returned-we.

Boko-iñ giti(ch')-ken-ā-e. U-kē biñ hab-lid-i-ṛ-ā-e. Rān-mubgāḍ
Younger-brother-my sleeping-was-he. Him snake bit-had-him-it. Drugs-roots

lagāo-legā-lak' itan-ō kāi itan-nen-ā. Āṛub-berā-e goch'-nen-ā-e. Ḍihi-rē
applied-tried anything not took-place. Evening-time-he died-he. Village-in

ḍhēr hoṛ-kū tehin-en-ā. Sagro-kono ñel-lid-i-ā. Thānā-rē
many men were. All saw-him. Police-station-in

nālis sen-nen-ā-lē. Ḍārogā hich'-nen-ā-e āru goch' hoṛ-kē
to-give-information went-we. Dāroga came-he and dead man

ñel-lid-i-ā-e.
saw-him-he.

II.

Holāte iñ huṛu ir-iñ sen-tehin-en-āiñ. Hūi-ho hich'-tehin-en-ā-e.
Yesterday I paddy to-cut-I gone-had-I. He-also come-had-he.

Hūi tīk'-rē hāpā tāhin-en-ā. Ul-dubā āṛē duṛup'-tehin-en-ā-iñ. Ñel-lid-iñ-ā-e
His hand-in stick was. Mango-tree side sitting-was. Saw-me-he

hech'-gathā-lak', 'itanā iñ huṛu-kē ik'r-id-ā-m?' Iñ kabāḍē-la(k'), 'iñ huṛu
came-said, 'why my rice cuttest?' I answered, 'my rice

bēkē.' Theṅgā-tē humak'-lid-iñ-ā-e. Sāmāñ-rē choṭ-lāgāo-len-ā. Bidig maēm
is.' Stick-with struck-me-he. Forehead-on struck. Much blood

ñur-nen-ā. Nēā gendṛak'-kē tol-le-iñ. Jē ghaṛi gogoch'-rē bār-hoṛ
came-out. This cloth tied-I. What time struck-when two-men

tehin-en-ā-kū(sic.). Mit'-hoṛ tehin-en-ā-e goñjhu, mit'-hoṛ koṭwār tehin-en-ā-e.
were-present-they. One-man was-he head-man, one-man kotwal was-he.

Iñ gitich'-tehin-en-ā. Iñ-kē koṭwār dak' em-lā(k')-e. Kaṭi saltassē-rē oṛak'
I lying-was. Me-to kotwal water gave. A-little composed-when house

hich'-nen-ā-iñ.
came-I.

FREE TRANSLATION OF THE FOREGOING.

Statement of two witnesses.

I.

To-day I went out in the morning to find iron. I went towards the mountain but did not find any, and so we came home. My brother was then sleeping. A snake had bitten him. I applied many drugs and roots, but in vain, and in the evening he died. There were many men in the village, and they all went and saw him. We went to the police station and gave information, and the Sub-Inspector came and saw the corpse.

II.

Yesterday I went to cut rice, and he came there likewise, with a stick in his hand. I was sitting under a mango tree. He saw me and said, 'why are you cutting my rice?' I said that it was my rice, and then he struck me with his stick on the forehead. Much blood came out, and I tied my cloth round my head. At the time he struck me, two persons were present, the Goñjhu and the Koṭwāl. I fell down, and the Koṭwāl gave me water. After having become somewhat restored I went home.

It has already been remarked that some corrupt specimens of the so-called Brijiā dialect have been forwarded from Palamau. I am not able to make anything out of them, and I therefore simply reproduce the beginning of the first of them, a version of the Parable of the Prodigal Son.

Very little can be said regarding the inflexion of nouns and pronouns. There is apparently a locative suffix *en;* thus, *dīhīriā-en(sic.)*, in the country; *luchā-en*, in riotousness.

Iāṅ is translated 'my', 'thy', and 'his'. For 'his' we also find *āj*. *Iāṅ* therefore probably means sometimes *iṅā*, my, and sometimes *ach'-ā*, his.

The conjugation of verbs is, if we can trust the specimens, very confused. We find *sen-ā,* I will go, and, he went; *kathā-lā-e,* he said, and, I shall say. There are regular forms such as *uddau-ket-ā,* i.e. *uḍau-keṭ'-ā,* squandered; *hāṭi-wad-i-ā,* i.e. *hāṭiṅ-wad-i-ā,* he divided to him, side by side with forms such as *jawār-ō,* he collected; *jived-ō-ā,* he revived; *hār-ō-ā,* I broke. Conjunctive participles end in *ōmī;* thus, *biridōmī,* having arisen, and so forth.

It would, however, only be waste of time and paper to try to reconstruct the grammar of the specimens. If they really represent the dialect of anyone, it must be that of such Brijiās as have forgotten their own language.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

Asūrī (Brijiā) Dialect.   (District Palamau.)

Okoe hoŗ bāriā seṅgoch' ĩdan-ā.   Hunĩ-ēdānī   hundie   āpu-iṅ
One   man   two   sons   were.   Them-from-among   younger   father-his

kathā-lā-ē,' ' oe baba, huŗū-ōt   jē   īthān hinibāṇt hoeā-ō betē īā dān.'
said-he, 'O father, rice-field which   my   share   may-le that me give.'

Tabē huni huni-ēṅ ĩ-aṅ huŗū   hāṭi-wad-i-ā.   Purē   din   rekānā hoew-ā
Then he him-to his property divided-to-him. Many days not (sic.) passed

hundiē seṅgoch' chitānā jawar-ō purē saṅgiā senō-an-ā, iwējōā hundēā
younger son   all   collected very distant went,   and   there

luchhāen din bītā-lek ĩ-āṅ huŗū   uddāō. Senōēn hundēā ēk-dūē̃ uddāō-keṭ-ā
riotously days spent his property wasted. When there   all   wasted-had

tabē hunā dīhīriā-en hāpoŗ hōtā-et-ā, iwējōā huni raṅge-thān-ā, iwējōā
then that country-in heavy famine-arose and   he   poor-became,   and

huni senō-en-ā hunā dīhin ĩdān-i-ā̃ miānāe hoe-an-ā, sēraṅg huni ĩ-āṅ
he   went   that country inhabitants one-to lived,   who him his

khāṭāṅ sūkari kul-tad-i-ā bidā.
field   swine   sent-him   sent.

Speakers of Kherwārī have also been returned from the Raigarh State. According to local estimates there were 2,000 speakers of Muṇḍārī, and 4,000 whose dialect was returned as Māñjhī, in the State. At the last Census 20 speakers of Brijiā and 22 speakers of Māñjhī were returned instead. It is therefore probable that the Muṇḍārī originally reported is in reality Brijiā, and that that dialect as well as the so-called Māñjhī are now practically extinct. The specimens forwarded for the purposes of this. Survey point to the same conclusion. They are extremely corrupt and mixed with. Aryan forms and words.

The so-called Māñjhī has hitherto been classed as Santālī. Māñjhī is, however, not a dialect at all, but a title which the Santāls as well as the Asurs, Korwās, and other tribes are fond of applying to themselves. One specimen of the so-called Māñjhī, a version of the Parable of the Prodigal Son, has been forwarded from Raigarh. It is not written in Santālī, but in a form of speech which is much more closely related to Muṇḍārī. It represents the same dialect as a list of Standard Words and Phrases. in the so-called Kol or Muṇḍārī, forwarded from the same place. We are therefore justified in considering both as the same form of speech.

It is extremely difficult to classify the dialect in question. It is not pure Muṇḍārī, but more closely related to dialects such as Tūrī, Asurī, and Korwā. Forms such as. *huṇḍi-ker-si*, having collected; *del-ker-ā*, left, show the same change of the *t'* in the suffix *ket'* as Korwā. The negative particle, on the other hand, is *kā* as in Asurī. Who? is *koi*, which corresponds to Asurī *okoe*, and so forth. It seems therefore to be most correct to class the dialect as a form of speech between Asurī and Korwā. The figures have been shown under Asurī.

It would be waste of time and paper to go further into detail. It will be sufficient to print the first few lines of the Parable of the Prodigal Son in order to give an idea of this very corrupt and mixed form of a dying language. I give the text almost as I have received it, with only a very few corrections.

[No. 27.]

MUNḌÀ FAMILY.

KHERWÂRÎ.

Min   ēr-ā   barayā   lĭhin-kĭng   tac-ken-a-kĭng.   Kŏr̤ā   lĭhin   tātā-go
One   man-of   two   sons-they-two   were-they-two.   Small (sic.)   son   father-to

kāji-ki-ā-ē,   'ē   būā,   dē   kaur̤i-kū   paisā-kū   hāṭiṅ-talaṅg.'   Ēnā   tātā
said-he,   'O   father,   give   cowries   pice   divide-our-two.'   Then   father

kaur̤i-kū   paisā-kū   hāṭiṅ-anjā.   Tayom-tē   huḍiṅg   tĭkin   kŏr̤ā   lĭhin   jammā
cowries   pice   divided.   Afterwards   few   days   small   son   all

huṇḍi-kēr-si   āru   sāĭng   ātū   tōr̤āĭng.   Ēnā   phuhar   kām-rē   kaur̤i-paisā-kū
collected-having   again   distant   village   went.   Then   evil   doing-in   cowry-pice-them

at'-kē.   Jēb   ach'ā   hāth-rē   paisā   aṅker-ā,   ēnā   rāj-rē   khūb   dukāl
lost.   When   his   hand-in   money   not-remained,   that   country-in   big   famine

parā-yan-ā.   Ini   mit'-gi-mit'-gi   kisān   ghar-rē   kamiā   thai-yan.   Ini   kisān
fell.   He   one-one   farmer's   house-in   labourer   stayed.   That   farmer

ūwāya(sic.)   barahā   charāya-kē   toryā-kūl-tā-i-yā.   Hēr̤ē   jēprā(sic.)   barahā.
him   pigs   feeding-for   away-sent-him.   Husks   ate   swine.

Barahā   joĭnē-dēl-ker-ā,   lĭhin   jojom-nān   man   hoēl.   Ini   jahã̄-kahã̄   kā
Swine   eating-left,   child   eat-to   mind   was.   He   in-any-way   not

yam-ji-ā-ē.
gets-he.

KORWĀ.

The Korwā dialect is closely related to Asurī, and is spoken by about 20,000 individuals.

Name of the language. The word for 'man' is *hor*, i.e., *hār*, as in Santālī. The name Korwā does not therefore appear to have anything to do with that word, which in the west has the form *kōr*. It is perhaps connected with names such as *Kherwār*. We do not, however, know anything about the original meaning of either of those words.

The Korwās use the same honorific title to denote themselves as the Santāls, *viz.*, *Mānjhi*.

The Korwās are sometimes also called *kōṛā-kū*, young men, from *kōṛā*, a boy. The use of this denomination has given rise to much confusion. In the first place the Korwās have been confounded with the Kūrkūs, the most important Muṇḍā tribe of the Central Provinces. Moreover, *kōṛā-kū* is also the plural of *kōṛā*, another form of *kōḍā*, a digger. Now the Kōḍās are a different tribe, but Korwās and Kōḍās are constantly confounded, and it is not always possible to say if the speakers returned from the districts in reality speak Korwā or are Kōḍās. The Kōḍās have been separately dealt with above. See pp. 107 and ff.

Area within which spoken. The Korwās are found in various parts of Chota Nagpur, especially in Palamau, Jashpur, and Sarguja. They also occupy a tract of country in Mirzapur, to the south of the river Son, and along the Sarguja frontier. The Mirzapur Korwās assert that they have come from Sarguja within the last two or three generations. Some Korwās are also found in Hazaribagh. The number of speakers in that district was originally estimated at 2,950. The local authorities have, however, since then reported that there are no speakers of Korwā in Hazaribagh.

Korwā was also returned from Burdwan and Manbhum. At the last Census, of 1901, the corresponding figures have been shown under Kōḍā. In the case of Manbhum this agrees with information kindly supplied by the Rev. A. Campbell, who further remarks that the Kōḍās of Manbhum speak Muṇḍārī. I have therefore given the figures for both districts under Kōḍā. It is probable that the 395 speakers of Korwā who were returned from the Sonthal Parganas at the last Census, of 1901, in reality speak Santālī. The principal home of the Korwā tribe is, accordingly, Palamau and the tributary States of Jashpur and Sarguja. In Palamau, they are almost exclusively found in the south, on the Sarguja frontier, and in Jashpur most of them reside in the table land of Khuria.

The hill Korwās of Sarguja believe that they are descended from a scare-crow set up to frighten wild animals by the first men who raised crops in the State. The same tradition is also current among the Asurs. The Korwās claim to be the original inhabitants of the country they occupy.[1] Mr. Risley remarks that this their claim 'is in some measure borne out by the fact that the priests who propitiate the local spirits are always selected from this tribe.' Mr. Driver, on the other hand, states that they have traditions about the Mahadeo Hills.

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[1] The hereditary Diwān of the State of Jashpur is a Korwā.

. According to the latter authority, 'they are in various states of civilisation, from the Birhor-Koroa of the jungles to the cultivator on the plains who prefers to call himself a "Kisān."

'In Palamau they call themselves Korea-Muṇḍas rather than Koroas, and in Sirguja and Jashpur they like to be called Paharias, the name Korea being looked upon as a term of reproach . . . The Koroas are divided into several sub-tribes, the Pahariā or Bor-koroas, the Birinjia-koroas, the Birhor-koroas, the Koraku-koroas, and the Korea-Muṇḍas. All live amongst the hills and jungles and speak dialects of the Kolarian language. The Dand-koroas or Dih-koroas and the Agaria-koroas live on the low lands, and speak only a dialect of Hindi.'

The so-called Kŏṛā-kū Korwās are sometimes also called Kŏṛ-kūs. Two hundred and seventy-five speakers of Kŏṛ-kū have been returned from Sarguja. They will be included in the Korwā figures from the State.

According to Mr. Crooke, the various sub-tribes of the Korwās do not appear to exist in Mirzapur. The Korwās of that district state that there are only two sub-tribes, viz., Korwā and Kŏṛā-kū.

The language of the Korwās is not the same in all places. Many Korwās now use
Dialects. a form of speech which is very closely related to Muṇḍārī and Santālī. They are apparently gradually abandoning their old speech. Specimens of that more refined form of the language will be given below on pp. 158 and ff.

The most idiomatic Korwā is spoken in Jashpur and Sarguja, in the south of Palamau, and in Mirzapur. In the latter district the dialect is known under the name of Korwārī. The Erṅgā sub-tribe of the Jashpur State use a slightly different dialect which is known as Erṅgā or Singlī.

According to local estimates and the returns of the Census of 1891, Korwā was
Number of speakers. spoken as a home tongue in the following districts :—

Bengal Presidency—
Ranchi	5,016
Palamau	2,000
Jashpur	5,000
Sarguja	6,536
Udaipur	358
Total Bengal Presidency	18,910

United Provinces—
Mirzapur	33
GRAND TOTAL	18,943

At the Census of 1891 Korwā was further returned from Jalpaiguri and from Assam, where it was spoken by non-resident immigrants from Chota Nagpur. The details were as follows :—

Jalpaiguri	603
Assam	181
TOTAL	784

run. A *v* sometimes corresponds to an *h* in Santālī and Muṇḍārī; thus, *vich'-ken-ā*, he came; *vātu*, village. The semi-consonants have only been marked in the Jashpur specimens, and even there in a very inconsistent manner. I have written them in the usual way when there were indications to show their existence. I have not, however, ventured to aim at consistency with regard to the marking of them or to the spelling generally.

'Give him' is *ow-ai-me*, as in Asurī. Compare also *idān-ā*, is, etc.

Note also the insertion of a *w* in forms such as *katā-waḍ-i-ā*, he said to him; the use of the infix *n* in words such as *anamak'*, thy; *kanalom*, last year, etc.; and the common tendency to change the semi-consonant *t'* in verbal forms to *ḍ*, *ṛ* and *r*. Compare *kasūr-teḍ-ā-ing*, I sinned (Jashpur); *yam-keṛ-ā*, got (Palamau); *katā-ter-ā*, said (Palamau). Compare the remarks under the head of Hō, on p. 118 above.

Verbal tenses in the Jashpur specimens frequently end in *ō*; thus, *āyum-aḍ-ō*, he heard; but *katā-waḍ-ā*, he said; *katā-ter-ā-yō*, he said. It is impossible to decide whether this *ō* is a suffixed particle or represents a change of *ā* or *e* to *ō*.

There are several other peculiarities and inconsistencies in the spelling. They cannot, however, be classed according to definite rules, and I shall therefore only draw attention to the fact. The details will be ascertained from the specimens,

Nouns.—The inflexion of nouns is, mainly speaking, regular. Forms such as *lesan din-ō*, in few days, in the Jashpur specimen, apparently contain the same *ō* as the verbal forms just mentioned. Postpositions such as *kā* (Jashpur), *kiã* (Palamau), to; *sudhā*, to (Mirzapur and Palamau), are borrowed, and the dialect is, on the whole, no more pure. Note also the *tō* or *tū* in words such as *apā-tō*, the father; *hopon-tū*, the son. Compare Santālī *tāt'*.

Numerals.—The numerals 'four' and following are borrowed. Instead of *pē*, three, we also find the Aryan *tin* in Jashpur.

Pronouns.—The personal pronouns are apparently regular. Thus, *āiṅg* and *iṅg*, I; *alē*, we (exclusive); *abū*, we (inclusive). Note forms such as *iniṅg*, my; *anamak'*, thine, and so on.

In the case of demonstrative pronouns we find the same forms beginning with *m* as in Asurī. Compare *hãe*, *mãe* and *wāe*, he; *man*, that, and so forth.

In the Mirzapur list we find *ya-wa-nē*, who? *ya-r-nē*, whose? *yā-tha-rē*, from whom? They look like Dravidian loan-words. An initial *y* does not appear to belong to the Muṇḍā languages. What? is *chili* or *chila*, compare Santālī *chele*.

Verbs.—The verb substantive is *idān*, past *doho-tan*, as in Asurī. In Palamau we find forms such as *idān-mi-ā*, thou art.

The indefinite future tense is regularly formed. Thus, *jom-ā*, he is eating; *duṛup'-kok'-ā*, he is sitting; *charā-kok'-ā*, he is standing; *chalao-ā*, I shall go.

The usual present tense is formed as in Muṇḍārī. Thus, *rijh-raṅg-jom-tan*, they feast and eat. In Jashpur *tā* is commonly used instead of *tan*, and such forms often have the meaning of a future. Thus, *gujuk'-tā*, I am dying; *katae-tā*, I shall say to him. Compare Khaṛiā. The suffix *tā* in Jashpur sometimes also has the meaning of past time; thus, *doho-tā*, was; *bol-tā*, entered.

The various stages of past time are denoted by means of the same suffixes as in Santālī and Muṇḍārī, though we cannot, of course, expect to find instances of all the various forms in use in those languages.

In the first place we have the simple past formed by adding the suffixes *eḍ, aḍ, en (yān), an*. Thus, *sen-eḍ-ā*, went; *ow-ad-i-ā*, gave to him; *mesa-en-ā*, joined; *goch'-yān-ā*, I am beaten; *kud-ān-e*, he has come.

Such forms frequently have the meaning of a present; thus, *goj-yan-ā*, I die; *im-yad-ā*, he gives; *chalāo-en-ā*, goes.

The Muṇḍārī suffix *tet'* occurs as *ted, teḍ, teṛ*, and *ter*. Thus, *sab-ted-ā*, I have seized; *raṅgech'-tiḍ-i-ā*, it hungered him, he was hungry; *sen-teṛ-ā*, I have walked; *rak'-ter-ā*, he called. In Palamau we find forms such as *yal-yam-te-ā*, he caught sight of him. Compare the forms ending in *tā* in Jashpur mentioned above. Note also forms such as *ṭhurāo-tar-ā*, collected (Jashpur). In Palamau we also find *sen-ten-ā*, he went, and so on.

The suffix *ket', ken*, etc., occurs in forms such as *byāh-ked-e-ā*, he has married her; *īdān-ki-ā*, said; *yam-keṛ-ā*, got; *surtā-ker-ā*, he came to his senses; *goch'-ken-ā*, he died; *vich'-ken-ā*, he has come, and so forth.

Forms such as *tilā-gad-ā*, I have taken; *ñam-gaḍ-ō*, he got, and so forth, apparently contain the suffix *kat'*.

The remoter past is formed by adding the suffixes *let', len*, etc. Thus, *ñil-li-ā*, i.e. *ñil-lich'-ā*, he saw him; *chalāo-len-ā*, he went; *goj-len-ā*, he had died, and so forth.

Note finally forms such as *ñam-nen-ā*, he was found; *tōrā-yō*, he went; *mamak'-yō*, he was cutting, and so forth.

The imperative is regular. Thus, *ow-ai-mī*, give him; *hāṭiṅg-wā-iṅg-mē*, divide to me, etc. In Palamau and Mirzapur we find forms such as *asuli-āṛā*, keep me; *jomi-āṛa*, eat.

The noun of agency is formed as in Asurī. Thus, *huḍiṅg-āi*, the younger.

The negative particle is *mē* in Jashpur, *minē* in Mirzapur, and *menē* or *nē* in Palamau. Compare Khaṛiā. We also find *alo* in forms such as *alo-i bol*, he did not enter.

It will be seen that Korwā is closely related to Asurī, and there can be no doubt regarding its classification as a form of Kherwārī. For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son received from Jashpur; the second is a popular tale from Palamau; and the third is the statement of an accused person in the Korwā or Korwārī of Mirzapur. All the specimens are rather corrupt. They are, however, quite sufficient to allow us to judge as to the general character of the dialect. A list of Standard Words and Phrases from Mirzapur will be found below on pp. 241. and ff.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN I.

(JASHPUR STATE.)

Mi(t') hoṛ-rikinak' bar hoṛ-kin doho-tā. Huḍiṅg-āi beṭā-t apā-t
One man-of two men-they-two were. Small-the son-his father-his
saṅgē katā-ter-ā, 'e bābā, dẽī, itāḍō hāṭiṅg-wā-iṅg-mē.' Lãich'-ku
near said, 'O father, please, this-all divide-to-me-thou.' To-the-sons (sic.)
hāṭiṅg-aḍ-ō apā-tō. Lesan din-ō huḍiṅgāi-yō jamak' ṭhurāo-tar-ā aur
divided-to-them father-the. Few days-in small-the-also all gathered and
jabar laṅkā-e sen-eḍ-ā aur jamak' hāṭiṅg-chābā-go(t')-teḍ-ā. Jamak'
great distance-he went and all to-distribute-finished-quickly. All
chābā-o(k')-te hānā rāij-ō baṛā akāl-en-ō, raṅgech'-tiḍ-i-y-ā. Hãe hānā
finished-being-on that country-in heavy famine-arose, it-hungered-him. He that
rāij-ra(k') mi(t')-hoṛ hoṛ saṅge mesā-en-ā. Tab hãe hãe-yā katā-ter-ā-yō,
country-of one-man man with joined-was. Then he him-to said-he,
'da-mē, sukrī-kū sarāo-kū-mē loyoṅg-hoṛ.' Tab sukrī-kū jom-kē-ā hānā hẽrē
'go, swine feed-them-thou field-ward.' Then swine ate those husks
ñām-kū-rē-do hãe jom-kē-ā. Man mē-i ñām-gaḍ-ō. Nihū hãe surtā-kēr-ā,
getting-them-if he eaten-would-have. That not-he got. Then he sense-became,
nak'ak' uṛī-kā-e katā-yā, 'āiṅg bābā-ra(k')-ku jom-tā haṛwāhā-kū nak'ak' lakan;
this wise-he said, 'my father-of-they ate servants this much;
iṅg-do raṅgā-iṅg guju(k')-tā. Iṅg rim-u(k')-tā-iṅg, bābā-kā-iṅg
I-on-the-other-hand hungering-I die. I shall-arise-I, father-to-I
sen-tā, āru hãe-kā-iṅg katā-e-tā, "Bhagwān aikē-rē kasūr-teḍ-ā-iṅg, am-kā
go-shall, and him-to-I say-to-him-shall, "God near sinned-I, thee-to
hõ. Am beṭā ab-iṅg nō-hoe. Iṅg-do-hõ kowā haṛwāhā rakhāo-iṅg."' Hãe
also. Thy son now-I not-am. Me-also some servant keep-me."' He
rim-len-khan apā-tākā torā-yō. Hãe apāt jabar laṅkā-te hãe ñil-li-ā, āru
arisen-having father-near went. His father very far him saw-him, and
katā-ter-ā-e, 'iṅg beṭā wai(ch')-ki-ā, mahre-ma.' Ñir-tem-to hãe-rā hoṭo-re sābārā
said-he, 'my son has-come, lo.' Running his neck-on embraced
hõen-ō āru taem-te-do ãiyok'-eḍ-i-ā. Aru apā-tō beṭā-tāe katā-wāḍ-ā, 'iṅg
became and afterwards kissed-him. And father-the son-his said-to, 'I

Bhagwān oṛa(k')-rē-iṅg kasūr-len-ā-iṅg, āru am met'-tō.   Āru ab-do am beṭā-iṅg
God's   house-in-I   sinner-was-I,   and thy sight-in.   And now thy   son-I

nō-hōe.'   Tab haṛwāhā-kū   apā-t   katā-ter-ā, 'nāpāe nāpāe sonhēpē uḍuṅg-god-ō
not-am.'   Then servants   father-his   said,   'good good clothes   take-out

māĩ tik'-rē mudam tusiṅg-god-ō āru   kaṭ-re-m   jutā tusiṅg-god-ō.   Dē abū
his hand-on ring   put-on   and foot-on-thou shoe   put.   Come we

jom-ā-bū,   āru nāpāe   karī-bū.   Dohonā-do-iṅg beṭā goch'-ān-āi, khān-ō
eat-shall-we, and   well   shall-make-we.   Because-my   son   died-had-he, now

jiāo-yān; āru keṛe-yān-ō, khān-ō ñām-nen-ā.'   Ma-kuā man-kū rījh-raṅg-jom-tan.
revived ; and   lost-was,   now   found-is.'   Then   they   feasting-eating-are.

Hān-melā hãe-ra(k') maraṅg beṭā loyoṅg-rō dohon-ā.   Hān-melā ãĩ oṛa(k')-rē
That-time   his   big   son   field-in   was.   That-time he   house-to

wai(ch')-eḍ-ā, khān-ō   mãdāṛ-wīrī āyum-aḍ-ō.   Āru haṛwāhā-kū mit'   hoṛ-e
came,   then   drum-dancing   heard.   And servants(-of)   one   man-he

rak'-ter-ā āru homor-teḍ-i-y-ā, 'nai   kareyā-tāi-yō?'   Hãe katā-ter-ā, 'am
called   and   asked-him,   'this what-is-being-done?'   He   said,   'thy

wāg   wai(ch')-ki-ā, āru nāpāe nāpāe kud-ān-e, hānā-oṛī am   apā-t
younger-brother   come-has,   and   well   well   is-come,   therefore thy father-his

jom-ā.'   Tab hãe ukik'-ān-ō   āru oṛa(k')-rē mō   bol-tā.   Tab   hãe-y-a(k')
eats.'   Then he angry-became and   house-in not   entered.   Then   his

apā-t   uḍuñ-en-ā āru tayom-te suḍhāri-āi-y-ō.   Beṭā-tō   apā-tē   katā-waḍ-ā,
father-his   out-came   and afterwards entreated-him.   Son-the   father-to   said,

'nāmin basar-iṅg am-rā-iṅg kām-ter-ā; kōnō din dēkhā am hukum mē-iṅg taṛāo-
'so-many years-I   thy-I   service-did; any day see   thy order   not-I broken-

agaḍ-ā. Hānā-rē-hō̃ mi(t')-gōṭ paṭhrū hon   mē-m hāṭiṅg-aḍ-i(ñ)-yā, nē   iyār
have.   That-in-even one-piece   goat   young not-thou gavest-to-me,   that friends

saṅgē ko-āndo-iṅg jom-ki-y-ā. Nak'i beṭā-am wai(ch')-eḍ kī   am   bhōj-ñop-eḍ-ā;
with feasting-I   eat-might.   This   son-thy   came   that thou feasted-drank;

am   beṭā dēkhā kasbin-kū   am   jīnā   jom-chāb-eḍ-ā.'   Tab hãe hãeyā
thy   son   see   harlots   thy   living   feed-finished.'   Then he   him

katā-waḍ-ā, 'e beṭā, am-gā sab-din iniṅg saṅgē dohon-tā, āru iṅg-ra(k')-do ān
said,   'O son, thou all-days me   with   art,   and   mine   that

am-ra(k').   Alē   holē man-teḍ-ā, dohonā-dō am   wāg   goch'-ān-ā-i,
thine.   We so   entertained, because thy   younger-brother   died-he,

khān-ō jiyāo-yān; āru keṛe-yān-ō, khān-ō ñām-nen-ā.'
and   lived; and   lost-was,   and   found-was.'

x

[No. 29.]

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN II.

(DISTRICT PALAMAU.)

A POPULAR TALE.

O bhāi, chīli-ṅ kahne-ā. Tisiṅ iyã ādījā bora(k') iṅ bor-ā kē
O brother, what-I shall-say. To-day such false fear I fear that

jekrō bāyā mēnī ṭebhō-ā. Chīli-ken-ā, kē hōlā tikin-iṅ
what-of description not can. What-happened, that yesterday noon-I

buru dubich'-dubich' bāzār sen-ter-ā. Buru-tiṅg kūl hedi-gati
mountain towards bazar went. Mountain-on tiger very-loudly

ādūmi-ān-ā. Iṅ bōnum hōṛ-kū doho-tan-ā, mẽnē bora(k') hāp'-(a)d-i(ñ)-ā. Paraṅ
roared. We many men were, not fear caught-me. But

tisiṅ hen hōṛ-te iṅ gēḍēj māmā-iṅ gão tikin mit'-hōṛ sen-ten-ā. Jakhan
to-day that way-in I own (?) uncle-my village noon one-man went. When

buru dubich' nāī āḍī sen-ten-ā chanak bōnum khar-barāo-tiṛā birū sa-rē
mountain towards river bank went suddenly very loud-noise forest side-on

sōtī sa-rē ājōm-ter-ā. Iṅ-do nayaṅ samjhāo-gad-ā kē kūl vech'-ten-ā, aur
river side-on heard. I thus thought that tiger come-has, and

iṅ hap'-ter-ā. Tīj-iṅ tarvār doho-tan-ā, mīnẽ ausar doho-jan-ā kē
me caught. Hand-my sword was, not opportunity was-for-me that

bōkhār-re uṛuṅ-gad-ā. Jīṅg chhaṭpaṭāo-en-ā, boro(k')-ken-ā; kāṭh niar iṅ
scabbard-from took-out. Heart-my throbbed, feared; wood like I

oharā-kin, kūl bēgâr yal-tir-ā boke-keṛī-yan. Jakhan chōkōi dērī-ā iṅ
stood, tiger without seeing bewildered-became. When little time-passed I

henā soṇḍa yāl-wād-ē-yā, takhan iṅ yāl-tir-ā, mit'-ṭāṅ haṛam Sonthal hākū-kū
that side looked, then I saw, one old Santāl fishes

yārī-yānā sōtī da(k') tanayā doho-tan, wahī buru-teṅg bārilō-jōra-yān-ā.
to-kill river water damming was, which hill-top-from falling-was.

Ti-kiyarā jē dirī ōta-rē adādīj-eṛ-ā, sē-tī dirī bīs hãth bārī
Therefrom which stones below was-throwing, those stones twenty cubits from

harharāo ōt-rē agrū-len-ā. Jakhan inā yal-ter-ā, takhan khātir-ten-ā;
sounding ground-on falling-had-been. When this saw, then was-comforted;

doyā phūr-sāt-lén-ā, iṅ iniṅg neyā ṭebhok' dahayārayā iniṅg sāhas kaī landā-yān-ā.
again became-active, I myself this matter remembering my courage at laughed.

FREE TRANSLATION OF THE FOREGOING.

What shall I say, brother? To-day I have had such a shock from false fear that I cannot describe it. What happened is this.

Yesterday I went to the bazaar in the direction of the mountain, and heard the roar of a tiger from the mountain. We were many men together, and so I did not fear. But to-day at noon, I went alone by the same road to my uncle's village. When I approached the river near the mountain, I heard a very loud noise from the same direction. I thought that the tiger had come to catch me. I had a sword in my hand, but had no time to draw it from the scabbard. My heart began to beat violently, and I was so terrified that I stood like a stock and became quite senseless, though I did not see the tiger. After some time I looked in that direction, and I saw an old Santāl who was damming up the water of the river that came from the top of the mountain, to catch fish. He was therefore throwing stones down, and they were falling with a loud sound at a distance of twenty cubits. I was then comforted and came to myself, and laughed at my own courage.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN III.

(DISTRICT MIRZAPUR.)

STATEMENT OF AN ACCUSED PERSON.

Rupiya Udbegi minē tilā-gad-ā. Chili-laga tila-tila ? Naa mamla polis
Rupees Udbegi not took. What-for should-take ? This matter police

jachao-kid-a. Ne hor adit kahne-re. Iṅ mari nokar-yan kam
judged. These men false tale-in. I old servant-being work

nees-do achchha banao-kin-a. Pe-khe rupiya pao-en-a. Iṅ
this-year (i.e. always) well did. Three-times money got. I

bidik chor-ko sab-ted-a. Iṅ-on-do iṭa-g-i-do aloi rakhwar. Kanalom
many thieves · seized. Me-like other not watchman. Last-year

·dewan bari-ṭāṅ rupiya ow-ad-i-a. Nees-do heni sudha rupiya assi-y-a.
Dewan two rupees gave-to-him. This-year him to rupees asked.

Hen hor rupiya-tiṅ minē im-yad-a, nena khatir nalis-kid-a. Na-an
This man rupees-my not will-give, this sake-for complained. This

ori-te kini hor mini nalis-gad-i-ya. En dih-ren-ku hor homor-
·*way-in any man not complaint-made. This place-of-they men may-*

ku-an. En dih-ren-ku hor· pe-ṭāṅ hor na-an vi(ch')-kin-a, or
be-asked. This place-of-they men three men here come-have, and

mīyat' ghaṛi-re mīyat' hor vech'-a. Ne hor am sudha chikan
one moment-in one man will-come. This man thee to the-fact

ṭibu-a.
·*tell-can.*

FREE TRANSLATION OF THE FOREGOING.

I have not taken Udbegi's money. The matter has been tried by the police, and these men bear false witness. I am an old servant and always did my work well. I have got rewarded three times. I have seized many thieves, and there is no village watchman like me. Last year I lent the Dewan two rupees, and this year I asked him for them. He, however, would not pay, and therefore he filed this complaint. Such a complaint has never before been made. My fellow-villagers may be asked. Three of them are present here, and one more will be here in a moment. He will be able to tell you the truth.

It has already been mentioned that some Korwās speak a dialect which is much more closely related to Muṇḍārī and Santālī than is the case with the specimens printed above. Two versions of the Parable of the Prodigal Son in this more refined Korwā will be printed below. The first has been prepared by the Rev. J. DeSmet, and represents the dialect as spoken in Sarguja and Jashpur; the second was taken down in Hazaribagh by Messrs. Shaw and Bajray, and is stated to have been written in the so-called *Korākū ṭebok'*, *i.e.*, the language of the Köṛākū. The word *ṭebok'* is commonly used in the dialect of the so-called Tisiās, a sub-tribe of the ·Erṅgā Korwās. See below. There are now no speakers of Korwā in Hazaribagh. I have, however, printed the specimen ·because it is a very good one. The semi-consonants are marked with much more consistency than in the specimen prepared by Mr. DeSmet where. I have restored them from Muṇḍārī and Santālī. Thus I have written *tuluch'* instead of his *tulu'*; *amak'ak'* instead of his *amaa'*, thine, and so on.

Though the two specimens in question do not partake of ·all the peculiarities of the other Korwā specimens there can be no doubt that they represent a closely connected form of speech. Thus we find *anamak'*, thine; *hopon-tō*, the son; *idan-a*, is; *haṭiṅ-wad-kin-a-e*, ·he divided to them; *bana-en-a*, they do; *huḍiñ-aei(ch')*, the younger, and so on. Mr. DeSmet states that ' you two ' is *aban* as in Asurī. In his specimen we find forms such ·as *mak'-awa-kad-ko-a*, he caused them to kill. We have no instances of a causative· verb in the other specimens.

According to Mr. DeSmet the negative particles are *baṅ* and *ka*. The Hazaribagh ·specimen, on the other hand, has *menei, men*, as in the other Korwā specimens.

For further details the specimens themselves should be consulted.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

Specimen IV.

(Rev. J. M. DeSmet, S.J., 1898.)   (State Sarguja.)

Mit' hoṛ-ren bar hopon-kiṅ idan-kin-ā.   Huṛiṅ-i(ch') hopon-te   apa-t-e
One man-of two sons were-they-two.   Small-the son-the father-his-he

met-ad-e-a, 'aba, iṅ ñam-e-a khurji hatiṅ-aiñ-me.' Apa-t-do hatiṅ-
said-to-him, 'father, I shall-get property divide-to-me.' Father-his divided-

wad-kin-a-e.   Huṛiṅ din-re huṛiṅ-i(ch') hopon-te sanama(k') jawar-ked-te
to-them-two-he.   Few days-in small-the son-the all · collected-having

sañiṅ desom-e sen-yen-a. Han-re ach'-a(k') khurji eṭkan kami-re chaba-parchi-
distant country-he went. There his property bad deeds-in finished-com-

ked-a-e.   Ar sanama(k')-e chaba-ke-ate hana disum maraṅ   raṅga-kan-a,
pletely-he. And all finished-having that country much famine-stricken-was,

ar raṅge(ch')-ed-e-a.   Ar-e chalao-en-a ar hana disum-ren mit' hoṛ thao-re-e
and it-hungered-him.   And-he went and that country-of one man place-in-he

doho-ken-a. Huni-do ach'-a(k') ot-re sukri gupi-e kul-ked-e-a. Ar sukri-ko
stayed.   He his field-in swine to-feed-he sent-him. And swine

jom-ad-e-a(k') lupu-te lach' bi-o(k')-a-e ñam-la(k')-e, ar okoe-ho baṅ-ko
eating husks-with belly shall-be-filled-he wished, and anyone not-they

em-ad-e-a.   Ar-e uṛu-keate-e men-ked-a, 'apu-iñ-a(k') oṛa(k')-re timin
gave-to-him.   And-he reflected-having-he said, 'father-my-of house-in how-many

dasi-ko-a(k') pura lad men-a, iñ-do nē-re raṅge(ch')-tiñ goch'-tan-a. Birid-ko(k')-
servants-of much bread is, I here hunger-with-I dying-am.   Arise-shall-

a-iñ apu-iñ thao-iñ sen-o(k')-a ar, "e baba," met-ai-a-iñ, "sirima-
I father-my place-I go-shall and, "O father," say-to-him-shall-I, "heaven-

rea(k') ar am thao-re eṭka-ked-a-iñ; taiom-te-do am-reni(ch') hopon leka
of and thy presence-in sinned-I; henceforth thee-of son like

iñ-do na-lage.   Am-reni(ch') dasi lekan-te doho-ka-iñ-me."'   Ar-e
I-indeed not-at-all.   Thee-of servant like keep-me-thou."'   And-he

birid-yan-a ar apa-t-e sen-ñam-ked-e-a-e. Oṛo pura sañiṅ-re apa-te-e
arose and father-his-he went-found-him-he.   And great distance-at father-the-he

ñel-ñam-ked-e-a, oṛo daia-wad-e-a, oṛo ñir-daram-ked-e-a-e oṛo hambud-ked-e-a-e, oṛo
see-got-him, and pitied-him, and ran-met-him-he and embraced-him-he, and

cho(k')-cho(k')-ked-e-a-e. Hopon-te koṛa-do, 'e baba,' met-ad-e-a-e, 'sirima-rea(k')
repeatedly-kissed-him-he.   Child-the boy, 'O father,' said-to-him-he, 'heaven-of

ar am thao-re eṭka-ked-a-iñ ; taiom-te-do am-roni(ch') hopon leka iñ-do na-lage.'
and thy presence-in sinned-I ; henceforth thee-of son like I not-at-all.'

Apa-te-do ach'-ren dasi-ko-e met-ad-ako-a, 'sob-ate bugi lija(k') agu-tab-pe,
Father-the his servants-he said-to-them, ' all-from good cloth bring-quickly-ye,

oṛo lija(k')-e-pe ; oṛo ti-re mũdam, oṛo kaṭa-re juta tusiñ-ai-pe, oṛo
and clothe-him-ye ; and hand-on ring, and foot-on shoe put-on-him-ye, and

hoṛmo-akad-e bachru agu-e-pe, ma(k)'-goj-e-pe ; jom-ñu-ka-te-bun susun-a.
fattened calf bring-it-ye, cut-dead-it-ye ; eaten-drunk-having-we dance-shall.

Ni hopon-iñ koṛa goch'-len-a-e, oṛo jivid-ruaṛ-kan-a-e ; ad-len-a-e, oṛo
This child-my boy died-had-he, and alive-returned-has-he ; lost-was-he, and

ñam-ruaṛ-kan-a-e.' Ar-ko jom-ñu-susun-ked-a.
found-again-has-been-he.' And-they ate-drank-danced.

Maraṅ-ni(ch') koṛa hopon-do ot-re-e dohon-kan-a. Oṛo-e ruaṛ-kan-a oṛa(k)'
Great-the boy child field-in-he was. And-he returned house

japā(k')-re hiju(k')-len-a-e, oṛo seroñ-kan susun-kan-ko-a(k') saṛi-e añum-ked-a.
near came-he, and singing dancing-men-of sound-he heard.

Huni-do mit' dasi-e ra(k)'-ked-e-a oṛo, 'chet'-ko bana-en-a ? ' men-te
He one servant-he called-him and, 'what-they do ? ' saying

kuli-ked-e-a-e. Dasi-do, 'boko-m . koṛa huch'-kan-a-e,' met-ad-e-a-e,
asked-him-he. Servant, 'younger-brother-thy boy come-has-he,' said-to-him-he,

'apu-m-do asul-akan bachra-e mak'-aka-wad-e-a ; boko-m bugi-bugi
father-thy fatted calf-he killed-has-for-him ; younger-brother-thy well-well

ñam-ruaṛ-kan-a-e, men-te.' Maraṅ-ni(ch') hopon-do kise-yen-a-e oṛo oṛa(k')
found-again-is-he, saying.' Big-the son angry-became-he and house

bolo(k')-te ka-e ñam-la(k'). Apa-t-do uṛuṅ-khon-te ini-e binti-ad-e-a.
enter-to not-he wished. Father-his come-out-having him-he remonstrated-to-him.

Huni-do apa-te-e met-ad-e-a, 'ñele-me, iñ pura sirima-re ama(k')-iñ kami-
He father-the-he said-to-him, 'see, I many years-in thy-I work-

agu-ad-a, oṛo ama(k') miat' kaji-hõ ka-iñ taṛam-ked-a. En-re-o iñ
carried-on, and thy one word-even not-I transgressed. That-in-even I

gati-ko tuluch' iñ khusina men-te mit' merom hopon ka-m em-ad-iñ-a.
friends with I might-feast saying one goat young not-thou gavest-to-me.

Ne hopon-me-do eṭkan kuṛi-ko tuluch' ach'-a(k') khurji jom-chaba-keate
This son-thy bad women with own property eat-finished-having

huch'-kan-re, miat' moṭao-ked-i bachru ini men-te-m ma(k)'-awa-kad-ko-a.'
come-having-in, one fatted calf him saying-thou to-kill-causedst-them.'

Apa-t-do, ' e hopon,'-e met-ad-e-a, 'am-do sab dine iñ thao-re-m dohon-a,
Father-the, 'O son,'-he said-to-him, 'thou all days my place-in-thou art,

oṛo sab iña(k')-a(k') sab ama(k')a(k'). Maraṅ jojoma(k') banao oṛo
and all mine all thine. Big feast to-prepare and

khusi-o(k')-do huch'-len-a. Ni boko-m goch'-len-a-e, oṛo ji-
to-feast came. This younger-brother-thy died-had-he, and alive-

vid-ruaṛ-kan-a-e ; ad-len-a-e, oṛo ñam-ruaṛ-kan-a-e, men-te.'
returned-has-he ; lost-was-he, and found-again-is-he, saying.'

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN V.

(Messrs. S. P. Shaw and S. Bajray, 1898.)　　　(DISTRICT HAZARIBAGH.)

Mia(t')-hor hor bare-goṭa koṛa choṇḍich' hopon-wan-a.　　Ho-kin-te
One-person man two boy children sons-were-to-him.　These-two-in

hudiñich' hopon-to apat-teť-e kahṛi-wad-e-a, 'apa ho, amak' dhan-
small-the son father-his-the-he said-to-him, 'father O, thy property-

me-se iñ-ak' hisa haṭiñ-wañ-me.' Ena-wari-do anech-rak' dhan-e
in-from my share divide-to-me-thou.' Then self-of property-he

haṭiñ-waṭ'-kin-a. Bonum din-do menei doho-gan-a, hudiñ-acich' hopon-tu
divided-to-them-two. Many days not passed-for-him, small-the son

tamani jama-keṭ'-te sañgiñ des-e chalao-yen-a, aur hante-re luchpan-
all collected-having distant country-he went, and there riotousness-

te dhan-tae-do-e uṛao-ted-a. Taman dhan-e uṛao-hani-ked-a, hena-
with property-his-he spent. All property-he spent-wasted, that-

wari-do hina des-re akal-ted-a-e, aur meni garib-yen-a. Aur men
after that country-in famined-he, and he destitute-became. And he

mia(t') hor thao sen-ka-te doho-tan-a-e. Meni hor-do anech'-ra(k') khet-re
one man place gone-having stayed-he. That man self-of field-in

sukri charawu kol-ted-e-a. Aur meni hor-do sukri jomeyat'-ware busu(p')-tu
swine to-feed sent-him. And that man swine eating-from husks-the

jom-gi sane-ad-e-a. Aur kanac horo men-ko ow-ae-tan-a. Hena-
to-eat wish-seized-him. And any man not-they giving-to-him-were. That-

wari hani hor-do cheť'-do pakṛao-en-a aur meni hor-do kãhṛi-ted-a-e, 'iñak'
after that man mind caught and that man said-he, 'my

apu-ñ-ren-ko timin nokar-ko jome-a(k') wari-do adik-te-ko ñame-yaṭ'-a,
father-my-of-they how-many servants food from more-they get,

aur iñ-do reṅgech'-te-ñ gujuk'-tan-a. Iñ rim-kok'-te apu-ñ-thao iñ sonuk'-a.
and I hunger-in-I dying-am. I arisen-having father-my-place I go-shall

aur iñ ṭebog-e-a, "apa ho, iñ-do Bhagwan maraṅ-re aur am maraṅ-re-ñ
and I say-to-him-shall, "father O, I God before and thee before-I

pap-keṭ'-a, aur iñ-do am hopon ghaite-do mene-ñ bujhaok'-tan-a. Aur iñ-hŏ
sinned, and I thy son worthy not-I feel-myself. And me-also

nokar-ko hai-te rakhao-tad-iñ-me."' Hena-wari rim-ken-te apa-t tha-ro
serrants like keep-me-thou."' That-after arisen-having father-his place-he

sen-en-a-e. Aur sangiñ-wari ñel-ñam-ked-i-te apa-t-do-o aoh'
went-he. And distance-at to-see-got-having-him-on father-his-he himself

mah-wae-ian-a. aur ñir-sen-ken-te hoṭok'-tu-re khaori-ked-i-te aoh'
pitied-him, and run-gone-having neck-on embraced-having-him-on himself

chok'-yad-e-a-e. Aur hopon apa-t-tu kãhṛi-wad-e-a, 'apa ho, iñ-do Bhagwan
kissed-him-he. And son father-his said-to-him, 'father O, I God

maṟañ-re aur am maṟañ-re-iñ pạp-ket'-a, aur iñ-do am hopon ghaite-do mone-ñ
before and thee before-I sinned, and I thy son worthy not-I

bujhaok'-tan-a.' Hena-wari-do apa-t-do nokar-ko-tae kãhṛi-wat'-(ko-)a-e, 'sagro ohirak'
feel-myself.' That-after father-his servants-his said-to(them)-he, 'all clothes

wari chikana ohirak' niwar-ka-te ak-ke-te dhuti-y-e-pe; aur meni ti-re
from good cloth taking-out bringing put-on-him-ye; and his hand-on

sãgthi aur kata-t-re panahi tusiñ-wae-pe; aur abo-do-ho jomok'-a, ar-bo
ring and foot-his-on shoe put-on-him-ye; and we-we shall-eat, and-we

kusik'-a. chele-lagit', iñ hopon-do goeh'-yan-a, phin-e jiwaok'-
shall-make-merry, what-for, my son died-for-me, again-he alive-

kan-a; aṭ'-len-a, phin-e ñam-keyen-a.' Hena-wari-do sagro-ko kusi-yen-a.
became; lost-was, again-he found-has-been.' That-after all-they merry-made.

Bade-ai(ch') hopon-tu-do khet-re-e doho-tan-a. Ena-wari-e hijuk'-tan-a
Elder-the son field-in-he was. That-after-he came

oṛak'-i teyak'-bañchao-ket'-a, hena-wari-do baja-e añjom-ket'-a, ar-ko eneeh'-
house-he near-came. that-after music-he heard, and-they dancing-

tan-a. hira gul-i añjom-ket'-a. Aur aneeh'-renieh' mia(t') hoṛ nokaru-do-e
were, that sound heard. And self-of one man servant-he

rak'-ked-i-te aoh' homori-yad-e-a-e, 'noa-do-ko chele-yen-a?' Hini
called-him-having him asked-him-he, 'these-things what-are?' He

kãhṛi-tet'-a-e, 'amak'-ai(ch') bhae-do-e me(ch)'-ken-a, aur amak'-ai(ch') apu-m-do
said-he, 'thy brother-he come-has, and thy father-thy

jakar jakar khaena-e isin-ket'-a, on-te meni-do besmi pao-ket'-a-e.' Hana-
good good food-he cooked-his, this-for him well received-he.' That-

wari-do-e khis-en-a. aur bhitar-do mene-i bolo-gan-a. Hena-wari-do
on-he angry-became, and inside not-he entered. That-on

apa-t-do baher-re uduñ-ken-te manao-ted-e-a-e. Meni apa-t-tet'-o kãhṛi-
father-his outside come-out-having entreated-him-he. He father-his-he said-

wad-e-a, 'ñel-eñ-mo apa, namin baris-do-iñ sowa-yet'-me-a, aur kabhi
to-him, 'look-at-me-thou father, so-many years-I serve-thee, and ever

amak' kãhṛi-do mene-ñ tarao-gat'-a. Aur am-do kabhi mia(t')-ṭan morom
thy word not-I broken-have. And thou ever one goat

hopon-hõ mene-m em-gad-iñ-a je gate-ko sudha-ñ kusien menu(k').
young-even not-thou given-hast-to-me that friends with-I merry might-be..

ʏ

Nei   hopon-me-do, chinaṛi-ko   sudha   amak'   dhan-do-e   jom-ket'-a,   hãi
This   son-thy,   harlots   with   thy   property-he   devoured,   he

mejuk'-mejuk'-te   chikan-chikanak'   khaena-em   taiyar-ket'-a.'   Apa-t   meni
coming-coming-on   good-good   food-thou   preparedst.'   Father-his   him

kãhṛi-wat'-a,   'o beṭa,   namen   dinu   iñ   huda-m   dohon-tan-a.   Aur   je
said-to-him,   'O son,   so-many   days   me   with-thou   art.   And   what

iñ-ak' idana-do anam-ak'-a.   Hena-wari-do   jaruṛ-me   kusi-kok'-te-m   dohon-a,
mine   is   thine-is.   That-on   proper-thou   merry-making-thou   should-be,

chele-lagit',   am-ak' bhae-do-e   goch'-len-a,   phin-e   jiwao-ken-a;   ach' at'-
what-for,   thy   brother-he   died-had,   again-he   alive-became;   he   lost-

len-a-e,   phin-e   ñam-ken-a.'
had-been-he,   again-he   found-was.'

ERṄGĀ OR SIṄGLĪ.

The Erṅgās are a sub-tribe of the Korwās. In Sarguja they are stated to be divided into two sub-castes, the Biranjhias and the Tisias.

Erṅgā has only been returned as a separate dialect from the Jashpur State. Local estimates give 500 as the number of speakers. At the last Census of 1901, 173 speakers were returned, viz., 18 in Ranchi and 155 in the Chota Nagpur Tributary States.

The specimens forwarded from the Jashpur State are not good enough to allow us to arrive at certainty about all details. This much, however, is certain that the Erṅgā of Jashpur is essentially identical with the so-called Korwā of that State. We find the same use of ō instead of ā or ē in verbal tenses, and the same change of t' to d, ḍ, ṛ, and r. Thus, misā-en-ā-yō, he joined ; emek'-wad-i-ā-yō, he has given a feast for him ; kasūr-teḍ-ā, I sinned ; tātăṅ-kiṛ-iñ-ā, Santāli tetaṅ-ked-iñ-ā, I became thirsty ; maṛāo-tir-i-yā, he placed him. Compare further waich', come ; wātu, village ; ñir, run ; ñām, get, etc.

The inflexion of nouns and pronouns is the same as in Korwā. Compare mit' hōṛ-rekenā, one man-of ; rāij-ō, in the country ; am-rak' and anam-rak', thy ; apā-t, his father ; apa-tam, thy father ; boho-lukū, their sister ; apā-tō, the father, and so forth.

With regard to demonstrative pronouns we may note hāe, māe, that ; manā, this thing ; hānā, that, etc. 'Who?' is iyek', and 'what?' chilak.

The conjugation of verbs is the same as in Korwā. Thus we find the same dropping of the final n of verbal tenses. Compare idān-ā and idā, is ; dōhō-tā, was. Īdā is further abbreviated to dā, when used as a copula. Thus, Kaśmīr tumin laukak'-dā, how far is Kaśmīr ? am babā oṛak'-rē tumin bēṭā-kū-dā, how many sons are there in your father's house ?

The suffix tan, tā, is commonly used to form a present or future. Thus, sen-tā, I go, I shall go ; jōm-tan-ā-iṅg, I shall eat. A form such as katāwā-ki-y-ā, I shall be called, seems to contain the conjunctive suffix ke. Wā, āwā is the well-known Aryan causative suffix.

The various suffixes denoting past time are used as in Korwā. The set et', at', en, an, occurs in forms such as sen-eḍ-ā, he went ; duduk'-aṛ-i-yā, he suckled him ; hātiṅg-ōḍ-ō, i.e., hātiṅg-wad-ā, he divided ; mesā-en-ā-yō, he joined ; ukik'-yan-ā-yō, he got angry ; bajhāo-yen-ā, he was ensnared ; goch'-nen-ā, he died.

The k-suffix is likewise in common use. Compare waich'-ki-yā-yō, he came ; tātăṅ-kiṛ-iñ-ā, I am thirsty ; duṛup'-kiy-ā, he is sitting ; ·ñām-gaḍ-ō, he got ; bōlō-gan-ā, he entered. The initial g of such suffixes is, however, perhaps often miswritten for y.

The following are instances of the t suffix, kasūr-teḍ-ā, I have sinned ; katā-teḍ-ā, katā-ter-ā, he said ; ṭurāo-tar-ā, he collected, and so forth.

Compare further forms such as sōdōr-len-ā, he arrived ; tōrāyō and tōrāyā, he went ; tōrā-kū, they went, etc.

The imperative is regular, but no suffix is added in order to indicate the subject ; thus, rakhāw-iṅg, keep me ; ñaw-āiṅg, seek for me. Note forms such as jōm-bū, let us eat ; tusiṅ-gōḍō, put on him.

Different verbal bases are apparently formed as in Santāli and Muṇḍārī. Compare jōjōm, eat ; tik'l and til, cover, etc.

The negative particle is mē as in Korwā.

For further details the student is referred to the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son. The second is a popular tale. I have corrected obvious mistakes and tried to introduce consistency in the spelling. In other respects I have left the specimens as I got them.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN I.

ERṄGĀ OR SIṄGLI DIALEOT.   (STATE JASHPŪR.)

Mit' hoṛ-rekenā bar hoṛ-kiṅg dōhō-tā. Huṛiṅg bēṭa-t apat-tē
One man-of two sons (sic.) were. Small son-his father-his-to

kat-ter-ā-yō ki, 'ē abā, dē itāḍō hahāṭiṅg hāṭiṅg-wā-iṅg-mē.'
said that, 'O father, please this-all share divide-to-me-thou.'

Lãich'-kū apā-tō hāṭiṅg-ōḍ-ō. Lēsan dinō huṛiṅg bēṭa-t jhāṛī ṭuṛao-tar-ā
Sons father-the divided. Few days-in small son-his all collected

tahã jabar laṅka-e sen-eḍ-ā-e, ār jhāṛī jōm-ku hāṭiṅg-sābā-gō-ṭeḍ-ā. Jhāṛī
and very far-he went-he, and all eatables distribute-finished. All

sābāō-tē hanā rāij-ō jabar akāl-en-ā. Raṅgech'-ā, guju(k')-tā. Nihu-do
spent-in that country-in heavy famined. Starved, died. Then

hãe hanā rāij-rī mit'-hoṛ hoṛ saṅge mesā-en-ā-yō. Tab hãe hãe-ya(k')
he that country-in one-man man with joined-was-he. Then he his

sukrī sarāwā lōyōṅg-rē wārwōn-ed-ī-ō. Tab sukrī-kū jōm-kē-ā, hanā hēṛē
swine to-tend field-in sent-him. Then swine ate, those husks

ñam-rē-dō jōm-kē-ā. Mē ñām-gaḍ-ō. Taem-tē-dō ōṅgōl-ṭeḍ-ā-yō aoh'-mē man-
getting-in ate. Not got. Afterwards came-to-senses his mind-

rē katā-ṭeḍ-ā, 'āiṅg bābā-ra(k')-kū haṛwāhā-kū jabar-kō pāwā-tā-kū jōm-tā.
in said, 'my father-of-they servants much-they get-they eat.

Iṅg-dō raṅgā-iṅg gujuk'-tā. Iṅg rīm-u(k')-tā-iṅg ār āpā-ṅg-kã-iṅg sen-
I hunger-I die. I arise-shall-I and father-my-near-I go-

-tā ār hãe-kā-iṅg katā-e-tā, "Bhagwān-kā-iṅg kasūr-ṭeḍ-ā-iṅg ār
shall and him-to-I say-to-him-shall, "God-to-I sin-did-I and

ām met'-tē. Ām bēṭā chēlēmā-ṅg katā-wā-ki-y-ā? Iṅg ām am-a(k') haṛwāhā
thy eye-in. Thy son how-I can-be-called? Me thou thy servants

madhē-rē mit'-hoṛ rakhāw-iṅg."' Hãe rēm-non-ā-yō apā-tākā tōrāyō.
among one-man keep-me."' He arose father-near went.

Hãe-ya(k') āpa-t jabar laṅkā-te ñil-li-yā-yō. Ñil-li-yā, khān-ō sōgā-wad-
His father very far saw-him. Saw-him, then pity-came-

i-yā, ñir-sen-eḍ-ā-yō tēmtō hōṭō-tē sab-tar-ā-yō mãik'-yōk'-ãiyok'-aḍ-i-yō.
to-him, ran-went then neck-on seized him-kissed.

MUṆḌĀ FAMILY.

KHERWĀRĪ.

KORWĀ.

SPECIMEN II.

ERÑGĀ OR SIÑGLĪ DIALECT.   (STATE JASHPUR.)

A POPULAR TALE.

Bārah bahin-kū dohon-en-ā.   Tō   bārh-ō bahin akū salah-nen-ā,   'dō-bū
Twelve   *sisters*   *were.*   *Then twelve-the sisters they*   *agreed,*   *'well-we*

pahār,   bās-pahār-bū   sen.   Hēlēt-bū   dech'-ā-bū   jōm.'
mountain,   *bamboo-mountain-we*   *shall-go.*   *Sprouts-we*   *gather-shall-we*   *to-eat.'*

Dech'-dech'-tē jamā-kū ōlōk' pērēch'-ān.   Tō   bārah bahin-rē mit'-hōṛ   ōdō-
Gathering-in   *all*   *baskets were-filled.*   *Then twelve sisters-in one-person*   *child-*

rē dohon-ā.   'Dō-bū   nihu-dō   oṛa(k')-bu   dēwēr.   Tahā̃-dō nihu ōlōk'-bū rēm.'
with was.   '*Well-we*   *now*   *home-we shall-go.*   *Then now baskets-we raise.'*

Chhēdōlā   boho-tuku-ērā   jāwā-janamē-ān.   Akū   sen-ā.   'Iṅg   ōlōk'-pē
Youngest   *sister-their-female*   *was-delivered.*   *They*   *go.*   ' *My*   *basket-you*

rēm-got',   dāī.   Rēm rēm.'   'Nā-rē rēm ānā-dō   ērō,'   katā-teḍ-ā.   'Tō
raise-quickly, sister.   *Raise raise.'*   '*Now raise that yourself,'*   *said.*   ' *Then*

hēlēt-iṅg   go(k')-lē-kan-rē-dō   iṅg   jōm-tan-ā-iṅg.   Nak'yō   bālak   ḍembā-iṅg
sprouts-I   *carry-if*   *I*   *eat-shall.*   *This*   *young*   *baby-I*

go(k')-lē-kan-rē-dō raṅgā-iṅg gujuk'-tā.   Hēlēt-sōklā-rē-dō   tik'l-āṭu-iṅg.'
carry-if   *hunger-I*   *die-shall.*   *Sprouts-husks-in*   *shall-cover-outright-I.'*

Til-tiṛ-i-kān   tōrā-kū.   Boi-rē   sāil   dōhon-ā.   Tō   sāil   katā-teḍ-ā,
Covering-it-when went-they.   *Wood-in*   *bison*   *was.*   *Then*   *bison*   *said,*

'rahā   rē pāwan rājā, mātak'-ā chilā sabad?'   Sarā-najikāo-nen-ā,   tō
'*hold-hard O wind king,*   *hear*   *what*   *sound?'*   *Graze-approach-did,*   *then*

āyum-ñām-teḍ-ā, 'manwā hōn uṛi āi-rē. Lutur-tē-iṅg gok'-gi-iṅg.   Nā-iṅg
to-hear-got,   '*man*   *child like Oh.*   *Ear-with-I*   *carry-shall-I.*   *Now-I*

asul-ī.'   Bathān-rē maṛāo-tir-i-yā-dō, sāil sarā-tōrā-yā. 'Tuwā tatan-kiṛ-iñ-ā
will-keep-it.'   *Cattle-pen-in*   *put-it,*   *bison graze-went.*   ' *Milk thirsty-made-me*

tirrī āyā.'   Sōnkēmā bāswū.   Khūr khūdē sīṅgh jhā̃tē ḍaṛ ṭōṭāyā   ōt
O mother.'   *Golden*   *flute.*   *Hoofs trampled horns shook branches broke earth*

ḍōlāon-e bārah   gōṭ   pahār ghās ac sarāo-len-ā, bārah pukrī dak' ñū-teḍ-ā,
shook twelve piece mountains' grass he grazed, twelve ponds' water drank,

sōdōr-len-ā, ḍembā-kā duduk'-āṛ-i-yā. Ae hārā-len-ā. Aiiṅg ghōk-tiḍ-i-yā, 'ē   āyā,
came,   *child*   *suckled.*   *He grew-up.*   *Mother*   *said,*   ' *O mother,*

pairī ñaw-ā-iṅg, tusiṅgē-tā; sōnhē kijā-wā-iṅg, sōhē-tā-iṅg.' Sāil
pairī seek-for-me, shall-put-on; clothes buy-for-me, shall-wear-I.' *Bison*
sarā-tōrāyā. Hānā tāyam-tē sāil dē-hōr-tē hōr sōdōr-len-ā. Bairī
graze-went. That after bison following man came. Enemy
hōr lōhā surī tulā-teḍ-ā-ē. Chār khũṭ kuntī rōpā-teḍ-ā-ē. Rak'-tiḍ-i,
man iron nails made-he. Four corners nails fastened-he. Called-him,
'tirrī āyā.' Sōn-kēr murlī āyum-teḍ-ā-ē. Sāil sōdōr-len-ā. Sagrō pākhī
'O mother.' Golden flute heard-he. Bison came. All sides
kindrā, kārā pākhī durā-tō. Sāri-ō khũṭ ret'-yan-ā. 'Iṅg-dō, āyā,
went-round, which side entrance. Four corners shut-were. 'Me, mother,
sōr hōr ret'-kid-iñ-ā, harāo-kid-iñ-ā sāṇḍāl hērēl ghumāo-kid-iñ-ā.' Hinmin-rē
thief man shut-in-me, stole-me base man hemmed-in-me.' That-time-in
eṅga-t sāil dak'-yan-āik (sic.) lōhā-sūrī-rē bajhāo-yen-ā. Tāyam-tē-dō
mother-his bison entangled-being iron-nails-in ensnared-was. Afterwards
lebdā-yen-ā. Hānak'-rā ērā lāñī katāy-ā, 'bolok'-waich'-mē sāṇḍāl
fell-down. This-on female child says-to-him, 'enter-come base
hērēl. Eṅgā-iṅg-dō ñet'-kid-i-yā. Ab-dō asul-iṅg-mē, nā-lāgā, eṅgā-iṅg-rā
man. Mother-my killedst-her. Now keep-me-thou, this-for, mother-my-of
jiu harāo-go(ch')-teḍ-ā.'
life took-killedst.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time twelve sisters agreed to go to the mountain and gather bamboo
shoots to eat. So they did so, and their baskets were all filled. One of the twelve
sisters was with child. When they were going to take their baskets and return home,
the youngest sister was delivered, and asked them to take her basket, but they told her
to do so herself. She reflected, 'if I take the basket with me, I shall have some-
thing to eat; if I take the child, I shall die from hunger. I will cover it with shoots
and husks.' After having covered the child they went off.

Now there was a bison in the forest. He said, 'O wind-god, what is the sound
I hear?' He came nearer grazing, and he heard, 'it is like a child; I shall take and
carry it on my ears, and tend it.' He placed it in an enclosure and went to graze.
The child cried, 'I am thirsty, O mother, and want some milk.' He gave him a golden
flute.[1] With trampling hoofs, shaking its horns, breaking the branches of the trees, and
shaking the earth, the bison grazed up the grass of twelve mountains and drank up the
water of twelve ponds, and then came and suckled the child. It grew up and said
to the mother, 'O mother, go and look out for a Pairī for me, I will put it on; go and
buy clothes for me, I will wear them.' The bison went to graze, and a man came
after it. The wicked man made iron spikes and fixed them at all the four corners of the
enclosure. The child called, 'O mother.' The bison heard the sound of the golden
flute. He came and went to all corners to look for the entrance, but they were all shut.
Said the child, 'a wicked man has shut me up and hemmed me in.' Then the bison was
entangled in the spikes and fell down. Said the child, 'enter, O wicked man; you have
killed my mother, and now you must keep me, because you have taken my mother's life.'

[1] The text is wrong. The sense seems to be that the bison gave the child a golden flute which it blew when it wanted
to call the bison.

KŪRKŪ.

The Kūrkūs are the westernmost Muṇḍā tribe. Their dialect is spoken by about 100,000 individuals.

The word *Kūrkū* is the plural of *kōrō*, a man, which word is identical with Muṇḍārī

Name of the dialect. *hắṛắ*, Santālī *hắṛ*, a man. The dialect is occasionally called *Kōrō pārsī*, the Persian (*i.e.* non-Indo-Aryan language) of the *Kōrōs*.

The home of the Kūrkūs are the Satpura and Mahadeo Hills. Proceeding from the

Area within which spoken. west we find them in the south of Nimar and in the Kalibhit and Rajaborari forests in the south-west of Hoshangabad, and further in the district of Betul, where they are most numerous in the western portion on the Tapti. Farther east they are found in the Mahadeo Hills in the north of Chhindwara. From the south-eastern corner of Betul the frontier line crosses into Berar, where Kūrkūs are thinly scattered in the Morsi taluka of Amraoti, while they are found in considerable numbers in the Melghat Taluka of Elliohpur and the adjoining parts of Akola. There are only very few speakers found outside this area. Some Kūrkūs were originally returned from the Sarguja State in Chota Nagpur under the name of Kōṛkū. It has already been mentioned that Kōṛkū is, in this case, a miswriting for Kōṛā-kū, one of the names used to denote the Korwās.

There is only one sub-dialect of Kūrkū, the so-called Muwāsī, spoken in Chhindwara.

Dialects. It does not differ much from ordinary Kūrkū. The Nahālī dialect of Nimar is now a mixed form of speech. There are, however, some indications which point to the conclusion that the original base of the dialect was related to Kūrkū, and Nahālī will therefore be dealt with in connexion with this language. It is different from Nāharī, a broken form of Hal'bī spoken in the Kanker State, and from Nahari, a Bhīl dialect spoken in Nasīk and Sargana.

The number of speakers of Kūrkū has been estimated for the purposes of this

Number of speakers. Survey as follows :—

Central Provinces—

Hoshangabad and Makrai	.	.	.	.	.	.		25,300	
Nimar	.	.	.	.	.	.	.	.	5,700	
Betul	.	.	.	.	.	.	.	.	31,400	
Chhindwara .	.	.	.	.	.	.	.	8,360	
				TOTAL CENTRAL PROVINCES	.		70,760

Berar—

Amraoti	.	.	.	.	.	.	.	.	480	
Akola	.	.	.	.	.	.	.	.	1,434	
Elliohpur	.	.	.	.	.	.	.	.	35,010	
				TOTAL BERAR	.		36,924
				GRAND TOTAL	.		107,684

The Nimar figures include the speakers of Nahālī.

The Muwāsī sub-dialect was returned from Chhindwara. The number of speakers has been estimated at 4,000. By adding that figure to those given above for Kūrkū we arrive at the following total :—

Kūrkū proper	107,684
Muwāsī	4,000
TOTAL	**111,684**

The corresponding figures at the last Census of 1901 were as follows :—

Central Provinces—		
Mandla	14	
Hoshangabad	10,039	
Nimar	17,220	
Betul	21,973	
Chhindwara	1,766	
Nagpur	12	
Makrai	1,646	
TOTAL CENTRAL PROVINCES		52,670
Berar—		
Amraoti	668	
Akola	594	
Ellichpur	27,080	
Basim	1	
TOTAL BERAR		28,343
Central India—		
Bhopal Agency	41	
Bhopawar Agency	1	
TOTAL CENTRAL INDIA		42
Assam		203
Muwāsī of Chhindwara		6,412
TOTAL		**87,675**

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,   „   *Kṓrŏ shiring do Dharṓmpustakṓ mándí. Kúrkú Hymns and Bible Words.* 1897.

„   „   *A Grammar of the Kúrkú Language.* Calcutta, 1903.

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Kūrkū has no written literature, but many old songs have been preserved. The
Language and Literature. Gospel of St. Mark has been translated into the dialect by the Rev. John Drake.

Kūrkū is a dialect of the same kind as Khaṛiā and Juāṅg. It has not, however, been influenced by Aryan dialects to the same extent as those forms of speech, and is more closely related to Kherwārī than they are.

Since the appearance of Mr. Drake's grammar Kūrkū is a comparatively well-known dialect, and I shall therefore only draw attention to some few characteristic points. For further details Mr. Drake's book should be consulted.

Pronunciation.—The phonetical system is, broadly, the same as in Santālī. *E* and *o* have two sounds each, as is also the case in Santālī. Thus, *hej-āg-āten*, coming from, after he had come; *kōrō*, a man; *mī-kár*, someone. In these examples *ä* denotes the open sound of *ai* in 'pair,' and *e* the sound of *a* in 'table'; *á* is the *a* in 'all,' and *ō* the *o* in 'bone.' There is also a deep guttural *a* which apparently corresponds to the neutral *a̤* of Santālī. It is represented by the sign *a̤*; thus, *a̤-a̤*, yes.

Short and long vowels are often interchanged, and, it is said to be frequently difficult or impossible to decide which should be considered correct.

There does not appear to be anything like the law of harmonic sequence observed in Santālī. There are, however, some traces which seem to show that Kūrkū has once, in this respect, agreed with Kherwārī. Compare *gāch'* and *gujuk'*, die; *kūr-kū*, men, from *kōrō*, a man. The form *kōrō* closely corresponds to Muṇḍārī *hā̤ṛā̤*, man. Instead of *ō* we find *á* in *mī-kár*, one man, someone.

The class consonants are the same as in Santālī. In addition to the palatals the dialect possesses the sounds *t͟s* and *d͟z*; thus, *chōtō*, how much? *t͟sō*, to prick. This state of affairs is probably due to the influence of Marāṭhī.

Kūrkū further possesses a *zh*, an *r̤*, an *r̤h*, and the same set of semi-consonants as Santālī. The semi-consonants have the tendency to be replaced by the corresponding soft consonants that has been observed in connected dialects. Thus, *chōch'*, what? genitive *chōj-a*; *bibit'*, rising, genitive *bibid-a*; *kākap'*, to bite, present *kākab-bā*, and so forth. In many cases, however, the semi-consonant is no more heard and is only observable before vowels and consonants when it has been changed to the corresponding soft consonant. Thus, *ūrā*, house; *ūrāg-ā*, of the house.

A *k* often corresponds to an *h* in Kherwārī. Thus, *kōrō*, Muṇḍārī *hā̤ṛā̤*, man; *kōn*, Muṇḍārī *hŏn*, son; *kāṭiṅ*, Muṇḍārī *hāṭiṅ*, share; *kōrā*, Muṇḍārī *hōrā*, way, and so forth. It will be noticed that the Kūrkū form is more closely related to Muṇḍārī than to Santālī.

Dental and cerebral sounds are very commonly interchanged. Thus *s* and *sh* are very difficult to distinguish. Other specimens commonly write *ṭ* and *ḍ* instead of Mr. Drake's *t* and *d*, and so forth.

Ṅg often becomes *m* before *b*; thus, *baṅg*, not; *bam-bā*, is not.

Nouns.—There are two genders, one denoting animate beings, and the other denoting inanimate objects. The two genders are, however, often confounded.

z

The natural gender is indicated in the usual way, by means of different words, or by adding words meaning 'male' and 'female' respectively. In *kōn-jē*, daughter; *bōkō-jē*, younger sister; and so forth, we have apparently a female suffix *jē*. Compare Santāli *aji-t*, his younger sister.

There are three numbers, the singular, the dual, and the plural. Number is only marked in the case of animate nouns. The suffix of the dual is *kiṅg*, and that of the plural *kū*. In Akola we find *kī* instead of *kiṅg*, and in most specimens there is a tendency to replace the dual by the plural. This state of affairs is due to Aryan influence.

Case.—The cases of the direct and indirect object are often left unmarked. Usually, however, the postposition *ken* is added; thus, *kōn-ken*, to the son. Instead of *ken* we also find other forms such as *kē*, *khēn*, *khē*, *khin*, *kan*, and, in Hoshangabad also, *ko*. There can be little doubt that the use of this postposition is due to Aryan influence.

The suffix of the genitive is *a*; thus, *raṅgech'*, hunger; *raṅgej-a*, of hunger. According to Mr. Drake *ā* is used instead in such cases where a final *k'*, which is no more sounded, becomes *g* before the genitive suffix. Thus, *dāg-ā*, of water, from *dā*, Muṇḍāri *dūk'*, water.

The suffix *kā* (in *tūpō-kā*, of ghee; *popā-kā*, of the hole, etc.) is probably Aryan.

The genitive suffix is commonly dropped after vowels. Thus, *abā*, of the father.

The suffix of the ablative is *ten*, which is usually added to the genitive; thus, *kōn-a-ten*, from the son. Instead of *ten* we also find *tan* and *te*.

A locative is formed by adding *en*, or after vowels, *n*; thus, *gāw-en*, in the village; *khiti-n*, in the field.

The suffix *tē*, which probably corresponds to Santāli *tāt'*, is apparently used as a definite article. Thus, *bā-tē-ken*, to the father.

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is effected by putting the compared noun in the ablative. Thus, *inī kōrā dī kōrā-ten sārkā kā*, this road that road-from straight is, this road is straighter than that road.

Numerals.—The numerals are given in the list of words. Higher numbers are counted in twenties; thus, *upūn īsā*, eighty; *mono īsā*, five twenties, hundred. Aryan forms are, however, commonly used instead.

Pronouns.—The following are the personal pronouns :—

	Singular.	Dual. Exclusive.	Dual. Inclusive.	Plural. Exclusive.	Plural. Inclusive.
1st person, nom.	*iṅg.*	*ā-liṅg.*	*ā-laṅg.*	*ā-lē.*	*ā-buṅg.*
„ gen.	*iṅgya.*	*ā-liṅg-a.*	*ā-laṅg-a.*	*ā-lē(-ya).*	*ā-buṅg-a.*
„ suffix	*iṅg.*	*liṅg.*	*laṅg.*	*lē.*	*buṅg.*
2nd person, nom.	*am.*		*ā-piṅg.*		*ā-pē.*
„ gen.	*am-a.*		*ā-piṅg-a.*		*ā-pē (-ya).*
„ suffix	*mī, am.*		*piṅg.*		*pē.*
3rd person, nom.	*dīch'.*	*dī-kiṅg.*		*dī-kū.*	
„ gen.	*dīj-a.*	*dī-kiṅg-a.*		*dī-kū.*	
„ suffix	*ech'.*	*kiṅg.*		*kū.*	

The suffix forms of the personal pronouns are used in order to denote the direct and indirect object with verbs. See below.

The suffix *kā* can be added to the personal pronouns in order to emphasize; thus, *iṅg-kā*, I myself.

Demonstrative pronouns are *inī*, this; *in-kiṅg*, these two; *in-kū*, these: *dīch'*, that (animate being); *dī*, that (inanimate object); *nijā*, this very; *hujā*, that very. Other forms are *inhī*, this; *minī*, that, both recorded from Akola. *Minī*, dual *min-kiṅg*, plural *min-kū*, is commonly used as a suffix in order to form relative participles and nouns of agency; thus, *ād-jen-minī*, the lost one; *urāg-en-min-kū kūr-kū*, house-in men, the men in the house. Instead of *minī* we often find *ītaich'* or *ech'*; thus, *bī'-ken-ītaich'*, one who has risen; *dīch' enen-ech' dān*, he here-man was, he was here.

Interrogative pronouns are *yē*, who? *chōch'*, what? *tōnēch'* (animate), and *tōnē* (inanimate), which? *chōtō*, how much? how many? and so forth. *Āmāe*, who? and *antūne*, who? have been recorded from Betul. Indefinite pronouns are formed by adding *kā* to the interrogative ones; thus, *tōnēch'-kā*, someone; *yē-kā*, anybody.

There are no relative pronouns. The various tenses and the nouns of agency are used instead.

Verbs.—The conjugation of verbs is simpler than in Kherwārī. Thus there are no traces of the categorical *a*; the direct and the indirect objects are not distinguished, and, in a similar way, the same form is used to denote the passive and middle voices; the number of inflexional bases is more restricted; and the subject of the verb is not indicated by means of pronominal suffixes. On the whole, however, the conjugational system is the same as in Kherwārī, and even the common suffixes are easily recognizable.

The subject of the verb is not usually indicated in the verb, but in *iṅg tich'-kān-iṅg* and *iṅg tā-kān-iṅg*, I am, *iṅg* is commonly added as in Kherwārī. Similarly the number of the subject is indicated by adding the usual dual and plural suffixes in the case of the verb *tich'-kā* or *tā-kā*, to be; thus, *dī-kū tich'-kā-kū*, they are. According to Mr. Drake such forms are only used in the third person. Other sources also give forms such as *ābuṅg tā-kā-kū*, we are.

The direct and indirect objects are usually, but not always, indicated by adding the suffix forms of the personal pronouns. No suffix is added if the object is an inanimate thing. The suffixes are usually dropped in the reduplicated form of the base, and there is apparently a strong tendency to discard them altogether.

In such forms as end in a vowel a consonant is inserted before suffixes beginning with a vowel. Thus the suffix of the first person singular in such cases becomes *niṅg*, and that of the third person *nech'* or *dīch'*. *Dīch'* is identical with the full form of the pronoun. The initial *d* is, however, probably due to the existence of an old final *t'* in such tenses, which has been preserved under the influence of the pronoun. The *n* which is inserted before *iṅg* and *ech'* is perhaps also derived from an old *t'*. Compare the tendency stated to exist in Muṇḍārī to pronounce the semi-consonants through the nose. It is, however, also possible that the use of *n* in such cases is due to a confusion between the transitive and intransitive forms of the verb.

A few examples will be sufficient to show how the pronominal suffixes are used in Kūrkū. Compare *dīch' tōl-mī-bā*, he binds thee; *iṅg tōl-ē-dīch'-bā*, I bind him; *dīch' iṅg-*

ken tōl-kā-n-iṅg, he bound me; *sāhibō iṅg-ken īnām īw-ā-n-iṅg dān*, the sahib gave me a present; *am-a kaurē dich'-ken ghāl-ech'*, show him thy shoes, and so forth.

Conjugational bases.—The active and passive voices are distinguished as in Kherwārī. The suffix of the passive base is *ū* or *yū* ; thus, *guj-ū*, to die ; *mū-yū*, to enter; *kūl-yū*, to be sent; *tol-yū*, to be bound. Forms such as *dug-ūg-en*, into appearing; *tōl-yūg-a*, of the binding, and so forth, show that the final *ū* has originally been followed by a guttural semi-consonant *k'*. Compare Kherwārī *ok'*, *uk'*, *og-ok'*.

Reduplicated bases are of frequent occurrence. Thus, *bī* and *bī-bī*, to fill ; *jōm* and *ju-jum*, to eat ; *kūl* and *ku-kul*, to send ; *bīt'* and *bi-bit'*, to rise.

The use of the infix *p* in order to form reciprocal bases is less common than in Kherwārī ; thus, *āraṅg*, to abuse ; *ā-pa-raṅg*, to quarrel.

Causative bases are formed by prefixing *ā* or by suffixing *kī*. Thus, *nū*, to drink ; *ānnū*, to give to drink ; *bīt'*, to rise ; *bit'-kī*, to raise.

A transitive force is usually also attached to the *ē* which is often added to the original base ; thus, *ōl* and *ōlē*, to write. Compare, however, *bīt'* and *bīd-ē*, to rise ; *hē* and *hejä*, to come, and so forth.

Inflexional bases.—The various inflexional bases can be used as nouns, as adjectives, and as verbs. No such thing as a categorical *a* exists to show that such forms are used in the function of a verb.

Future and indefinite present.—The simple base is used as a kind of subjunctive. Thus, *dich' bīt'*, he may, or should, rise ; *dich' shene*, he may go. A suffix *bā* is usually added in order to form a present or future base. Thus, *dich' bīd-bā, dich' bīd-ē-bā, dich' bi-bid-bā*, he rises, he will rise. In Hoshangabad we find *wā, ō*, or *wō* instead. Thus, *bhanē-wō*, I shall say ; *kumā-ō*, I shall strike ; *ḍōḍ-ō*, he sees, and so forth.

Past time.—As in Kherwārī, there are three different sets of suffixes denoting past time, one beginning with a vowel, another beginning with *k*, and the third beginning with *l*. The *l*-suffix only occurs in forms such as *ō-len, ō-lā*, went; *sā-lā*, brought, and so forth. It can therefore be left out of consideration.

According to Mr. Drake the *k*-suffix has the same significance as the suffix beginning with a vowel. The latter suffix begins with *e* or *ye*, instead of which some specimens have *ya*. *Jen* is sometimes substituted for *yen*, especially after consonants. Thus, *sod-yen* and *soḍ-jen*, fallen.

The past suffixes have one form ending in *en*, which is used with an intransitive or passive sense, and another form ending in *ā*, which corresponds to Kherwārī *et'*, and is used with an active or transitive meaning. It has already been remarked that an *n* is added to *ā* before suffixes beginning with vowels. Compare *dich' gō-en*, he died; *di awal-yen*, it was good; *dich' tōl-yen*, he was bound; *dich' bid-jen*, he rose; *iṅg gō-ā-kū*, I killed them; *dich' bī-ā-n-iṅg*, he forsook me; *dich' bīt'-ken*, he rose; *dich' tōl-kā-piṅg*, he bound you two, and so forth.

The specimens printed below are very inconsistent in the spelling of these suffixes. Thus we find *kin, kan, khen, khan* instead of *ken*, and so forth. Compare also *dij-ā ti ṭōl-ē-khō*, his hands we bound, in the third specimen.

Compound tenses are formed by combining the inflexional bases with auxiliaries. The most common auxiliary is *tich'-kā* or *tā-kā*, is. It has already been noted that suffixes denoting the subject are sometimes added to this form. The simplest form of

the copula is *kā*, past *dān* ; compare Santālī *kan*, is, Asurī *ī-dān*, is, and so forth. Other auxiliaries are *sen*, which is used like *kā*, and *lap-ken* or *lap-jen*, began. Thus, *dīch' bīt'-ken kā*, he has risen; *dīch' bibit'-dān*, he was rising; *dīch' ·dān-sen*, he has been; *dīch' bīt'-lap-ken*, he is rising. Instead of *dān* we sometimes find *jā* ; thus, *gō-yan-jā*, had died.

The various bases are also used as imperatives; thus, *bīt'*, *bīd-ē*, *bibit'*, rise; *tolyū*, be bound; *tōl-kī*, bind; *ī-lē*, give, and so forth. The suffix *ē* is very common in the imperative, not, however, in the middle and passive voices. In the case of transitive verbs, *kī* is preferred.

The negative imperative is formed by prefixing *bakī* to the base; thus, *bakī totol*, do not bind.

The **negative** particle is *baṅg* or *hē-baṅg*, which sometimes precedes and sometimes follows the principal verb. Thus, *dīch' baṅg tōl*, he does not bind; *dīch' baṅg tōl-dān*, he was not binding. *Baṅg* can, of course, be inflected as a verb ; thus, *dī awal baṅg-ū*, that is not good; *baṅg-en*, was not; *awal-yen baṅg* or *awal baṅg-yen*, it was not good, and so forth. In the past tense, however, it is more common to add *dun* to the base; thus, *dīch' baṅg bīt'-ken* or *dīch' bīt'-dun*, he did not rise.

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For further details the student is referred to Mr. Drake's grammar and to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Ellichpur for which I am indebted to the Rev. J. Drake. The second is a short tale in the Kūrkū dialect of Nimar; the third is the deposition of a witness, forwarded from Akola, and the fourth is a short tale from Hoshangabad. The fourth specimen is rather corrupt. A list of Standard Words and Phrases from Amraoti will be found below on pp. 242 and ff. It did not originally contain all the forms printed below. The missing ones have been supplied from other lists, and they have been printed within parentheses.

[No. 35.]

MUṆḌĀ FAMILY.

KŪRKŪ.

Specimen I.

(Rev. John Drake, 1897.) (District Ellichpur).

Mīā̃ kŏrŏ-ken bāriā kŏn-kiṅg dān. Dŏ shanī-ītaich' hej-a bā-tē-ken
One man-to two sons were. And younger-the own father-his-to
māndī-wā-n-ech', 'abā, māl-a ātā iṅg-ya dāū-bā, dī iṅg-ken īlē.'
said-to-him, 'father, property-of share my shall-be, that me-to give.'
Dīch' hej-a māl kāṭiṅg-kā. Ghŏnŏch' dīn dā-dun tē shanī kŏn
He own property divided. Many days became-not then young son
shabŏ-kā gŏlā-kā, dŏ kālaṅg-kā dēsh-ŏn ŏ-len. Dŏ dēn hej-a māl
all-whatever gathered, and distant country-in went. And there own property-
būrā chāl-ten bid-kā. Dŏ dīch' shabŏ shīā-kāgāten, dī dēsh-ŏn
evil behaviour-in squandered. And he all spent-from, that country-in
kāḍ kāl bŏchŏ-en, dŏ dīj-en kamtiyū endā-en. Dŏ dī dēsh-ŏ
heavy famine befell, and him-in to-starve began. And that country-of
mīā̃ ṭhār-ītaij-a mēran dīch' milātiṅg-yū ŏ-len; dŏ dīch' hej-a khiti-n
one dweller-of near he to-be-joined went; and he own field-in
sukarī-kū-ken gugupī antin dīch'-ken kūl-kā-n-ech'. Dŏ sukarī-kū jujum
swine tending for him sent. And swine eating
dān, dī sālī-ten dīch' lājŏ bībī takū dān; dŏ dīch'-ken yē-kā
were, those husks-from he belly to-fill wishing was; and him-to anyone
īw-ech' baṅg dān. Dīch' usār-en, ma-khan dīch' mhen-en, 'iṅgya
giving-him not was. He became-sensible, then he said, 'my
abā mērā chŏtŏ bhagiya-kū-ken kē āṭā ghatā-ū-bā, dŏ sarāē-yū ētŏ
father near how-many servants-to enough bread is-got, and to-be-saved so-much
ghatā-ū-bā, dŏ iṅg raṅgej-a mār gujū lap-ken. Iṅg bid-bā, dŏ
is-got, and I hunger-of on-account dying am. I shall-arise, and
abā mēran shene-bā, dŏ dīch'-ken māndī-wech'-bā, "abā, agāsŏ samman
father-of near shall-go, and him-to shall-say-to-him, "father, heaven before
dŏ am-a samman iṅg pāpŏ dā-kā. Dŏ sutū-ken am-a kŏn māndiyū
and thee-of before I sin did. And hereafter thy son to-be-called
lēkān iṅg baṅg-ū. Iṅg-ken am̃-a mīā̃ bhagiya lēkān dŏk-iṅg."' Dŏ dīch'
worthy I not-am. Me thy one servant like keep-me."' And he
bid-jen, dŏ bā-tē mēran kē-en. Mĕtin dīch' kādilin dān, dī khendŏn
arose, and father-his near went. But he far was, that time

dīj-a bā-tē dīch'-ken dō-kä-n-ech'; dō līrābārā-en, dō sarub-jen, dō dīj-a
his father him saw-him ; and pitied, and ran, and his

kōirīn gāti-en, dō ṭōṭō ī-lä. Dō kōn-tē dīch'-ken mändī-wä-n-ech', 'abā,
neck-on fell, and kiss gave. And son-the him-to said-to-him, 'father,

iṅg agāsō samman dō am-en dug-ūg-en pāpō dā-kä, dō am-a kōn-tē
I heaven before and thee-with presence-in sin did, and thy son

mändi-yū lēkän iṅg sutūken baṅg-ū.' Mētin bā-tē hej-a bhagiya-kū-ken
to-be-called worthy I henceforth not-am.' But father-the own servants-to

mändī-wä-kū, 'awal-ten awal lījä sāli, dō dīch'-ken ugūr-kī, dō dīj-a
said-to-them, 'good-from good cloth bring, and him-on put, and his

tīn mūndī uri-kī, dō dīj-a näṅgän kaurē uri-kī. Dō ābuṅg jujum
hand-on ring put, and his feet-on shoes put. And we shall-eat

dō aiya-kū; inī iṅgya kōn gō-en dän, dō ētä jītä-en; dīch' äd-jen
and make-merry ; this my son dead was, and again became-alive; he lost

dän, dō ghatä-en.' Dō dī-kū aiyä-ū lap-ken.
was, and was-found.' And they merry-making were.

Mētin dīj-a käḍ kōn khitin-ech' dän. Dō dīch' hejä lap-ken, dō ūrä
But his big son field-in-man was. And he coming was, and house

mēran hādīr-ū lap-ken, dī khendōn dīch' bājä-sādī dō chusun äñjum-kä.
near arriving was, that time he music and dancing heard.

Dō bhagiya-kū mī-kâr-ken dīch' kon-yän-ech' dō kōkōmarä-en, 'inī mändī
And servants-of one-man he called-him and asked, 'this matter

chōch'?' Dō dīch' dīch'-ken mändī-wä-n-ech', 'am-a bōkō-tē hē-en;
what?' And he him-to said-to-him, 'thy younger-brother-the came;

dō dīch' awal-sajä-ten ghatä-en, inī lagin am-a bā-tē bhänä ī-kä.' Dō
and he good-well was-found, this for thy father-the feast gave.' And

dīch' khijū-en, dō tälän shenē tak-ū dun dän. Inī bärä dīj-a bā-tē
he got-angry, and inside go wishing not-being was. This for his father-the

dārūm-en hē-en, dō dīch'-ken bintī-kä-n-ech'. Dō dīch' mändī-irä-dōnē
outside came, and him entreated-him. And he said-back-having

bā-tē-ken mändī-wä-n-ech', 'dōgē, ētō ōrōsō-ten am-a kämō iṅg dāē-lap-ken,
father-the-to said-to-him, 'see, so-many years-from thy work I doing-was,

dō am-a hukūm iṅg tōnē-kä khendōn dēj-dun. Mētin iṅgya kibilī-kū
and thy order I any time transgressed-not. But my friends

gelen iṅg aiyä-ū lagin am iṅg-ken mīä shirī kōn-ken-tai ī-dun.
with I merry-making for thou me-to one goat young-up-to gavest-not.

Mētin butani-kū gelen am-a māl jōf-en, inī am-a kōn hē-en, dī-kä
But harlots with thy property wasted, this thy son came, that

khendōn am dīj-a antin bhänä ī-kä.' Dō dīch' dīch'-ken mändī-wä-n-ech',
time thou his for-sake feast gavest.' And he him-to said-to-him,

'kōn,   am   shabō-kā   din   iṅg   gelen   peṛiā-kū   lap-ken,   dō   iṅg-ya   shabō-kā
'son,   *thou*   *all*   *days*   *me*   *with*   *staying*   *art,*   *and*   *my*   *all*

am-a   kā.   Aiyā-ū   dō   ārī-yū   awal   dān.   Am-a   bōkō-tē   gō-en
thine   *is.*   *To-make-merry*   *and*   *to-be-glad*   *good*   *was.*   *Thy*   *younger-brother*   *dead*

dān,   dō   ētā   jītā-en;   dō   ād-jen   dān,   dō   ghatā-en.'
was,   *and*   *again*   *became-alive;*   *and*   *lost*   *was,*   *and*   *was-found.'*

bakhēṛān   ḍāu,   ĭ-yã sab-kō-ṭen sānī bōkō-jāi-ken kōrō-jujum kula miyã din
mourning-in were, my   all-from small younger-sister man-eating   tiger   one   day
ṭulliyenē-ḍo   sāynē.   Ḍī-ghalyā ḍī   gãw   kharābō   men-ḍo   ālē   phōrau   babāy
carrying-away was.   Therefore that village   bad   saying   we at-once to-leave
ṭakkō-ken.   Mēṭen ālē inhĩ gãw-en   hai-en, ḍē-ṭen āyē ṭhāṛwā.
decided.   Then   we this village-in came, where now   live.

FREE TRANSLATION OF THE FOREGOING.

My name is Ran-ji, and I was born in Junapani in Berar.   I do not know my age,
but I remember my father telling me that I was born five years after the great mutiny.
My father died when I was ten years old, leaving me, two younger brothers, three younger
sisters, and my mother.   We had inherited a small plot of land, but this had been
mortgaged by my father to a Bohrā in order to raise money for my eldest brother's
marriage.   He died of cholera two years before my father.   The Bohrā demanded imme-
diate payment of the debt after my father's death.   My mother was neither able to pay
nor to carry on the cultivation, and therefore she allowed him to take the land.   We
were now left without any means of subsistence, and we had to leave the village in
search of employment and food.   We at first settled in a village called Kekra, where I
and my mother got employment under a Gowli, and were thus able to support ourselves.
My master had seventy buffaloes, and it was my duty to tend them.   Two years after
our arrival there a great misfortune befell us.   My two younger brothers died within
the interval of a month, and while we were still mourning for their loss, a man-eating
tiger one day carried off my youngest sister.   We therefore thought that the place was
unlucky and decided to leave it at once.   We next went to the village where we are at
present residing.

MUṆḌĀ FAMILY.

KŪRKŪ.

SPECIMEN III.

(DISTRICT AKOLA.)

DEPOSITION OF A WITNESS.

Imān-ten iṅg māṇḍī-bā kĩ andājon pandharā din dā-yen, Śukar-wārā rātō,
Oath-on I say that about fifteen days became, Friday night,

iṅg japāy bārī jāpini-kī giṭī-ken. Bārī pār rātō andājon ĩ-yā japāy iṅg-khē
I wife two children slept. Two watches night about my wife me

jyāṭṭā-yan māṇḍī-āndā-ken kī, 'urāgā ṭālā-n thāḍā-bhoganā sādi-ken. Mēten
awaked saying-was that, 'house-of middle-in vessels sounded. And

kōrō chālā āñjimū-bā; ḍikān-ṭīn biḍ-ē.' Inkā-ānti iṅg biḍ-jen; ḍhipī āṅgān
man-(of) sound is-heard; therefore get-up.' Thereupon I arose; wall towards

iṅg dō-khē, ma-khan iṅ-khē popā dō-khen. Inkā-ānti ĩ-yen iphin kĩ
I saw, then me-to hole appeared. Then me-in was-thought that

urā phaḍī-kē, urāg-ā ṭālā-n ṭōnē-kēgarē hē-en. Urāg-ā ṭālā-n
house broke, house-of middle-in someone came. House-of middle-in

diwā bāṅg-dā. Ĩ-yā biṇḍilā īṭān āṅgār-pēṭī ṭākhā-dān. Dēṭokā ōkhaṭ-ōn āṅgār-pēṭī
lamp not-was. My bed under match-box placed-was. That time-at match-box

waṭ-khē nō lāp-khē. Inī chōr ḍhipī popā-khē mērā sēnē-āndā-ken, ĩ-yā najar dij-en
took-out and lighted. This thief wall hole-to near to-go-began, my sight that-in

ōlen, dō iṅg di-khē uṭhā-yene di-yā ṭī uṭhāe; iṅg māṇḍī-on-ē(ch'), 'chōr
went, and I him cought-having his hand caught; I said-to-him, 'thief

ām tōgãm sene-bā?' Di-gon ĩ-yā khūp ṭāpān dā-yen. Iṅg urāg-āṭēn hākwā
thou where goest?' Him-with my heavy wrestling became. I house-from shouts

dā-yen. Sītārām dō Viṭhōbā ḍikkū hē-en. Dēṭog-eṅ ĩ-yā jāpāy diwā
made. Sītārām and Viṭhōbā those came. Then my wife lamp

lāp-khē urāg-ā ṭālā-n sakaḍī kōlā-khē; ĩni kōrō urāg-ā ṭālā-n
lighted house-of middle-in chain unfastened; these men house-of middle-in

hē-en. Mē-ten ĩyen jōr hē-en, ini chōr-ā mērā-n dō-khē; manoya
came. Then me-in strength came, this thief-of near saw; five

khando waṭ-ken. Dī khaṇḍo aphē rupyā molā ṭākhā-dān. Dī ĩ-yā
pieces came-out. Those pieces three rupees worth were. Those mine

ṭākhā-dān; jāpāy-ā gāṭhī-n-kē ṭākhā. Dī gāṭhī jātī mērā khubḍī mērā
were; wife-of bundle-in is. That bundle mill near pots near

dō-ken. Inē-ten jādā māl sen-dun. Ālē āph-kōr dij-ā ṭī
was-put. This-from more property went-not. We three-men his hand

2 A 2

ṭōlē-kho. Dēṭogen pēṭēl-ā mērā-n sā-ya-n-e(ch'). Mēten di māṇḍi l'ēṭēl-khē
bound.   Then Paṭēl-of near brought-him.   Then that tale Paṭēl-to

ghāl-len-ē. Mēten pēṭēl chaukīdār-ā ṭi-n chōr-khē i-khin-ē(ch'). Biḍi-phajer
told.   Then Paṭēl Chaukidār-of hand-in thief   gave-him.   Morning-time

polīs sṭēśan-en Bārśi-Ṭākali idi-khēn-ē(ch'). Chōr ṭonē-kā gāw-ā dij-ā
police station-in Barsi-Takli   sent-him.   Thief which village-of his

jumu iṅg bāṅg dhādē. Di ālē gāw-ā bāṅg. Diwā lā-lāb-ā āntin āṅgār-kāḍi
name I   not know. He our village-of not.   Lamp lighting for   match

woṭ-khen. Di-khento popā-kā mērā-n chōr dō-ken. Di-āntin diwā iṅg lāb-du-kā.
rubbed.   That-time hole-of near thief saw.   Therefore lamp I lighted-not.

Dhīp-ten popā-ten kōrō baḍā muskul-ten ōṭ-bā. Kachērī-n sā-lē
Wall-from hole-from man great difficulty-from comes-out.   Court-in brought

khilā di khilā-ten dhīpī-khē popā-khē. Di īyen popā-kā mērā-n andhulī
spike that spike-with wall-to hole-made. That me-to hole-of near   bath

jagā-n ghaṭā-ken.
room-in found-was.

FREE TRANSLATION OF THE FOREGOING.

I declare upon my oath, that on a Friday night, about a fortnight ago, I was sleeping with my wife and my two children. About midnight my wife roused me and said that she heard a sound of jars in the house, and that she also heard a man moving about. She therefore asked me to get up. I did so and looked at the wall. I saw a hole and concluded that some one had broken into the house. There was no lamp burning, and I therefore took a match-box from under my bed and lighted a match. I saw this thief close to the hole and I seized his hand and asked what he was about. He began to struggle with me and I raised a cry. Then Sītārām and Viṭhōbā came. My wife had now lighted the lamp and unfastened the chain of the door, and the men entered. I got courage and examined the thief. I found five pieces of cloth, worth three rupees. They belong to me, and had been kept in a bundle belonging to my wife, in a pot near the flour mill. I did not find anything more. We three bound his hands and brought him to the Paṭēl, and informed him of the matter. He handed the thief over to the Chaukidār, and the following morning he was sent to the police station at Barsi Takli. I do not know the thief's name and village. He is not of our village. I rubbed a match in order to light the lamp; and then I saw the thief. I did not, therefore, light the lamp. The hole in the wall had been made with the iron spike which has been produced in court. I found it in the bath-room near the hole.

MUNDĀ FAMILY.

KŪRKŪ.

SPECIMEN IV.

(DISTRICT HOSHANGABAD.)

THE KING AND THE FOUR PRISONERS.

Miyā din rājā jahal-khānā ḍōḍō ō-lan. Uphon kōr-kū kāmā ō-lan.
One day king prison seeing went. Four men work-on went.

Rājā ēṭā sāmhnē ṭigan-kanē an kumorā-baj-jā, 'kēwdā chōj-ā ō-lan?'
King them before-himself placed and asking-is, 'prison what-for went?'

Miyā kaidī māṇḍī, 'mahārāj, khōṭ kām ḍai-ḍun. Kūr-kū lawaṛ gawāī
One prisoner said, 'Sir, evil deed did-not. Men false witness

bharṭigā an iṅg-khē pasāṭiṅg-nī.' Bār-pā kaidī māṇḍī-wā, 'adāwa-tan
bore and me entangled.' Second prisoner says, 'enmity-from

kaidō wachō-khanē.' Aphyā kaidī māṇḍī-wā, 'iṅg dusaryā badlyā uṭhā-in.'
prison came.' Third prisoner says, 'I other-of instead was-caught.'

Aph kōr-kū chhuṭṭī arā-kē-kū. Rājā aph kōr-kū jawāb i-ḍun, an uphon
Three men leave wanted-they. King three men answer gave-not, and fourth

kumorā-achhur-en, 'am chōya ō-lan kaidam?' Kaidī māṇḍī-kan, 'apnā
to-ask-turned, 'thou why wentest prison?' Prisoner said, 'your

chādyā rupyā ṭhēlā churuw-en.' Rājā jahal-darogā hukm wāynē, inī-chā vēṛī
new money purse stole.' King jailor order gave, his handcuffs

mākī-arā-kē̃. Jhūṭhā māṇḍī-ḍun-ē ēṭā pāp badāṭiṅg-nū.'
leave-set-free. False said-not then fault increased-not.'

FREE TRANSLATION OF THE FOREGOING.

One day a king went to see the prison, and he saw four men going to work. He had them put before him and asked them why they had come into prison. The first said, 'I have not committed any fault, I was sentenced on false evidence.' The second said 'I came into prison through the intrigues of my enemies.' The third said, 'I was caught for another.' All the three wanted to be set free. The king did not return any answer, but asked the fourth why he had come into prison. He said that he had stolen his purse of money. The king then ordered the jailor to release him, because he had not increased his fault by telling lies.

MUWĀSĪ DIALECT.

A considerable number of the Kūrkūs of Chhindwara have been returned under the head of Muwāsī. There are also Muwāsīs in Hoshangabad, where they live in the Nerbudda valley about Bairi and Punghat. The Hoshangabad Muwāsīs have given up their native tongue and claim to be Rajputs. In Chhindwara, on the other hand, they speak Kūrkū. The number of speakers as estimated for this Survey was 4,000. At the last Census, of 1901, 6,412 speakers were returned.

The Muwāsī dialect is almost identical with ordinary Kūrkū. The vocabulary sometimes differs, and the Aryan element is stronger than in the purest Kūrkū. In most other respects, however, the dialect is the same.

The tendency to cerebralise dental sounds does not appear to exist. Compare *dĭ,* he; *dā-khe,* did.

An *a* is commonly used in suffixes where most Kūrkū dialects have *e*. Thus, *māltan,* from the property; *din-an,* in a day; *ḍo-wan,* saw. The same is also the case in the Kūrkū of Hoshangabad. There are no traces of the semi-consonants in the specimen. Compare however writings such as *chōi,* i.e. *chōch',* what ? *ḡoi* and *gōjō,* to die; etc.

The inflexion of nouns and pronouns is mainly regular. The plural is, however, very commonly used instead of the dual, and we even find *bār-kū,* two. Forms such as *bā-san,* to the father, are due to Aryan influence. *Abu-ā,* his, is perhaps derived from *āpnā.* *Āpē,* you, is also used in the meaning of 'thou' and 'thou and he.'

The conjugation of verbs is almost the same as in the Kūrkū of Hoshangabad. The suffix of the present and future is *wā.* It is apparently also used in the past tense; thus, *māndi-wā,* said. This form is, however, identical with *māndi-wan,* said.

The verb substantive is *kā,* past *dan.* The form *takhāne,* is, should be compared with Santālī *tahā̃-kan-a,* was.

The only point in which Muwāsī really differs from Kūrkū is in the formation of the negative verb. Forms such as *baṅ-khāne,* I am not, are also found in ordinary Kūrkū. In most cases, however, the negative verb is formed by adding *len-kā* or *lan-kā* to the base. Thus, *i-len-kā,* gavest not ; *se-lan-kā,* did not go. It seems probable that the *len* of *len-kā* is the Dravidian negative *illa,* to which the verb substantive *kā* is added. If this explanation is the right one, we can perhaps infer that Kūrkū *dun* is also a Dravidian loan. Compare Kōlāmī *tōlen,* and *lodī* in the Dravidian Bhīlī of Berar.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

MUṆḌĀ FAMILY.

KŪRKŪ.

MUWĀSĪ DIALECT.

(DISTRICT CHHINDWĀRĀ.)

Miyã ḍhokc bārī gaṇḍā dā-ken. Nānd-tan dī sānī gaṇḍā abu-ā
One man-of two sons were. Them-from that small son his

bā-san māndi-wā, 'he bā, māl-tan ĭ-yā āṭā ta-khāne, iṅ-khan illī.'
father-to said, 'O father, property-from my share is, me-to give.'

Mē-tan dī körö dī-k̆hū-kan abu-ā māl kāṭhiṅ-khē. Thōrēkā din-an sānī
Then that man them-to his property divided. Few days-in small

gaṇḍā abu-ā sab māl juḍā-yan no dusrā des-khen lā-yan, no dēn dī
son his all property collected and other country-to went, and there he

abu-ā māl kharāb chāl-tan barbād dā-khe. Mē-tan dī sab kuchh
his property evil behaviour-with wasted made. Then he all whatever

barbād dā-khe mē-tan dī dēsun barā kāl bachō-kan, no dī kaṅgāli-yan
wasted made then that country-in big famine fell, and he wretched-became

no dī dī dēsun kōr-kū mērān dumā-aṭaiy-yan, no dī körö dī-khan abu-ā
and he that country-in men near to-stay-began, and that man him his

kheti-n sukarī chā-chārā kul-khe. Dī körö khūb raṅgai-yan kī sukrī chārā
field-in swine to-feed sent. That man much hungered that swine food

jojumuā-nāyane tiyūr huā. Mē-tan dī körö-kan iyē-kā jojum-ā-nāyane ī-len-kā.
eating-for ready was. And that man-to anyone eating-for gave-not.

Mē-tan dī abu-ā hōsan haiy-yan no māndi-wā, 'ĭ-yā bā-tē mērān iddā körö
And he his sense-in came and said, 'my father near how-many men

ta-khāne ki dī-kū-khan achhā-tarahāsc āṭā ghatā-wā, no iṅg raṅgai-tan
are that them-to enough bread is-got, and I hunger-from

gōjō-uṭaiyan.' Nō dī abu-ā manan māndi-wā ki, 'iṅg ĭ-yā bā-tē mērān sene-wā
dying-am.' And he his mind-in said that, 'I my father near shall-go

no māndi-wā ki, "hē bā, ām-ā samman no Parmesur samman āpē bār-kū-kā
and shall-say that, "O father, thee-of before and God before you both

tālān iṅg pāp dā-khe, no iṅg ām-ā gaṇḍā māndi lāykhū baṅ-khāne. Iṅ-khan
between I sin did, and I thy son to-say worthy not-am. Me

miyã majurōn hisāb-an dumā-dhā-wā."' Nō dī iddā māndi-wā abu-ā bā mērān
one servants-of like to-stay-make."' And he so said his father near

lā-yan. Mē-tan dī galle atā dan, mē-tan diyā bā-tē ḍŏ-wan no sarūb-an no dī mulākāt
went. And he very far was, and his father saw and ran and he meeting

dā-wan, no dī gaṇḍā bŭ-san māndi-wā ki, 'iṅg ām-ā samman no Parmesur
made, and that son father-to said that, 'I thee-of before and God

samman pāp dā-khe, nō ām-ā gaṇḍā māndi lāykhū baṅ-khāne.' Mē-tan bā abu-ā.
before sin did, and thy son to-say worthy not-am.' *And father his*

naukarōn-tan māndi-wā ki, 'achhā aṅgā sā-lī nō di-khan uri-kē. Chhallā diyā
servants-to said that, 'good robe bring and him-to put. Ring his

ti-yan uri-kē nō diyā jaṅgan penhaī uri-kē. An-then achhī-tarah-sē jojumuā nō
hand-on put and his foot-on shoe put. And good-way-in shall-eat and

achchī-sukhī-wan. Ĭ-yā gaṇḍā goi-an dan, mētan dī bileri-yan; dī ad-jan dan,
well-happy-shall-be. My son dead was, and he alive-became; he lost was,

nō mē-tan dī ghatā-yan.' Nō dī-khā bahot khusī-wan.
and then he was-found.' And they much happy-were.

Inhī bakhat diyā baṛe kōn-tē khēti-n dan. Mē-tan dī urā mērān hai-wan,.
This time his big son field-in was. And he house near came,

mē-tan di-khan siriṅgā āwāj diyā lutūr-an hai-wan. Diyā miyā naukar-khan
and him-to music-of sound his ear-in came. His one servant-to

hākoi nō māndi-wā, 'inī chōi bāt ōy?' Dī naukar māndi-wan ki, 'ām-ā
called and said, 'this what matter is?' That servant said that, 'thy

sānī dādā hai-wan, nō ām-ā bā mējwānī dā-khe, mē-tan dī di-khan
small brother came, and thy father feast made, and he him

chaṅgāpan ghatā-wan.' Mē-tan di-khan gussā ā-yin nō dī bhītrā se-lan-kā.
safe found.' And him-to anger came and he inside went-not.

Diyā bā-tē bākran haikkan nō di-khan āyal-tan māndi-wā. Mē-tan dī
His father outside came and him-to entreaty-with spoke. And he

abu-ā bā-san māndi-wā, 'hē bā, āpē sēwā itnā din dā-yē, nō ām-ā
his father-to said, 'O father, thy service so-many days did, and thy

hukūm uṭāl-lan-kā. Mē-tan āpē miyā̃ sērī pillā iṅ-khan ĭ-yā dōstō soṅgan
order broke-not. And you one goat young me-to my friends with

huñjū-nāyane i-lan-kā. Mē-tan āpē dī gaṇḍā hajewā, mē-tan āpē āyal
playing-for gavest-not. And your that son comes, then you great

mējwānī dā-khe, ki mē-tan āpē sab dhan japāy-kū soṅgan udāo-ke.'
feast made, that then your all wealth women with squandered.'

Diyā bā māndiwan ki, 'jo-kuchh ĭ-yā mērān ta-khāne, so ām-ā-kā
His father said that, 'whatever my near is, that thine

wē. Ămbū-khan inhī bakhat khusī-manāti-an, mē-tin ām-ā dī sānī
is. Us-to this time merry-should-make, that-for thy that small

dādā goi-an dan, so ghatā-yan; dī ad-jan-dan, so ghatā-yan.'
brother dead was, he was-found; he lost-was, he found-was.'

NAHĀLĪ.

The Nahāls are mentioned in old documents as hill robbers. According to the Nimār Settlement Report, ' "Nahal, Bheel, Kolee" is the phrase generally used in old documents for hill plunderers, who are also all included in the term "Mowassee." The Raja of Jeetgurh and Mohkote has a long account in his genealogy of a treacherous massacre by his ancestor, in the time of Akbar, of a whole tribe of these Nahals, in reward for which he got Jeetgurh in Jageer. Indeed they seem to have been inveterate caterans, whom nothing but extermination could put down. They do not now exist as a tribe, but only in scattered families, who are mostly in the position of hereditary village watchmen.'

According to the same authority the Nahāls then, in 1870, spoke Kūrkū. It is probable that this is still the case with many Nahāls. Others, however, use a mixed form of speech, which will be dealt with in what follows. This latter dialect is the so-called Nahālī, *i.e.*, the language of the Nahāls. It is spoken by the Nahāls of Nimar, but no information is available as to the number of speakers, the Nahāls having been included under the head of Kūrkū in the local estimates and in the last Census reports.

Nahālī is different from the Nāhari dialect of Kanker, which is a broken Halᵇbī, and also from Nahari, a Bhīl dialect of Nasik and Sargana. Like both, however, it is strongly Aryanised, and probably on its way towards becoming an Aryan form of speech. The base of the dialect is probably a Muṇḍā language of the same kind as Kūrkū. Then there is an admixture of Dravidian, and finally an Aryan superstructure. It is of interest to note that Nahālī is spoken in a part of the country in which remnants of Muṇḍā and Aryan tribes still meet each other. To the north and west we find a continuous chain of dialects, *viz.*, the various Bhīl dialects, which are now Aryan but are spoken by tribes who must have been of the same stock as the Nahāls.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases in Nahālī have been received from Nimar and will be reproduced below. They are the basis for the remarks which follow, and which do not make any pretension to completeness.

Nouns.—There is apparently no grammatical gender and no dual. The usual plural suffix is *ṭā ;* thus, *ābā-ṭā,* fathers.

There is apparently great confusion in the use of the various case suffixes. *Kē* or *kī* apparently corresponds to *ken* in Kūrkū and denotes the dative and the locative. Thus, *ābā-kē,* to the father ; *khēt-kē,* in the field.

The suffix *kun* corresponds to Hindī *sē,* from, to ; thus, *māl-kun,* from the property ; *hāl-kun,* to the servants (he said).

The genitive is formed by adding one of the suffixes *kē, kū, n, nē,* and *kā.* Thus, *mānchu-kē,* of a man ; *ābā-n* and *ābā-kū,* of the father ; *ḍhol-kā,* of drums.

· The case of the agent is apparently formed by adding *n* or *nē ;* thus, *bāchuran,* by the younger ; *ābā-nē,* by the father. The use of the case of the agent, and the suffixes by means of which it is formed, are distinctly Aryan.

Numerals.—The numerals are given in the list of words. It will be seen that *irā,* two ; *moṭho,* three ; *nālo,* four, are Dravidian. *Bidī,* one, perhaps corresponds to

Kherwārī *miť*, one. Compare Khassi *wei, wi*, one. Sir George Campbell gives *bi*, one, from the Lakadong Khassi dialect. The remaining numerals are Aryan.

Pronouns.—The pronoun *jo*, I, is peculiar to the dialect. *Iṅgē*, and *iṅ*, my, seem to be Mundā forms. *Nē*, thou, on the other hand, is Dravidian. The final *mā* in *hundar-kā-mā*, preparedst, on the other hand, looks like the suffixed form of the Mundā pronoun of the second person. Other pronouns are *ho, hoytarē, ētarē*, he; *iṭi, hoiṭi*, that; *ibnijī*, own; *nānī* and *nēnī*, who? *nānko*, what?

Verbs.—The verb substantive is *kā* as in Kūrkū. In the third person *tankē* is recorded. It is perhaps the same word as Santālī *tahā-kan*. The past is given as *o*, third person *ēthē*. In the specimen, however, we find *tā*, was, were. The distinction between the first and second persons on the one side and the third on the other is probably artificial.

The **present tense** of finite verbs is formed by adding *gā*; thus, *ughāiṅ-gā*, lives; *koṭṭe-gā* and *koṭṭo-gā*, strikes. Instead of *gā* we also find *kā*; thus, *jērē-kā*, it is got. Compare also *tan-kē*, he is. Compare Kūrkū *kā*, is.

A **present definite** is formed by adding *kādinī* or *kēdinī*; thus, *koṭṭo-kādinī*, I am beating; *charāw-kēdinī*, he is grazing. This form is, however, also used as a past; thus, *chain-kēdinī*, they made merry.

The **future** seems to be identical with the present. The suffix *gā* or *kā* also occurs as *gēn* or *kēn*. Thus, *ēr-gā*, I shall go; *koṭṭo-kēn-kā* and *kuhaṭu-kēn*, will strike; *ṭē-ēkēn*, we shall eat; *ugāiṅ-gēn*, we shall become. Note also *kāynēkē*, I shall say.

The **past time** is expressed by means of several suffixes. In the case of transitive verbs there is a tendency to introduce the passive or impersonal construction usual in Aryan languages. Thus, *hoytarē-n dhan-māl aṭāyā*, him-by property was divided. The suffix *yā* in *kamāyā*, was done; *aṭāyā*, was divided, is perhaps also Aryan.

The most common suffixes of past time are as follows:—

Ē or *ī* is used in forms such as *ṭē-ē*, ate; *pāṭ-ī*, came; *māṇḍī*, said. It is apparently identical with Kūrkū *ā, en*. If this suffix originally ended in *n*, it is perhaps identical with *nu* or *nī* in *kāi-nu, kāi-nī*, said. Compare the common *n* suffix in Bhīlī and Khāndēśī.

A suffix *jan* or *jā* occurs in *naṅ-gāy-jan*, he became destitute; *khijī-jā*, he got angry, and so forth. It seems to have a passive or intransitive force. Compare Kūrkū *en, jen* and *jan*, Mundārī *jan* and *yan*.

A *k* suffix is used in forms such as *ugātiṅ-kā*, spent; *char-kē*, came; *ṭok-kī*, kissed. Similar forms are common in Kūrkū and other Mundā dialects.

Other forms with the meaning of a past tense are *ṭē-gadā*, they were eating; *harpī-dā*, he was lost; *ṭākogā-ṭā*, he was filling; *beṭṭirī*, he had died; *ādirī*, he reached; *ghāṭājērā*, he was found; *koṭṭojērē*, I had beaten, and so forth. Note also *hundār-kā-mā*, preparedst.

The **imperative** is formed by adding the suffixes *ē* or *kē*; thus, *ēr-ē*, go; *bē-kē*, give. *Pēhēnātiṅ-kā*, put on, looks like a future. Note the reduplicated form *bē-bē*, give.

The various tenses are apparently also used as participles. Compare *gōlāya*, having collected; *hērē*, spending; *cheṛ-gē*, running; *pāt-kēdinī*, while coming; *beī-kē*, having arisen (Santālī *beret'-ka-tā*); *ugātiṅ-kā-mā*, when he had spent, and so forth.

Verbal nouns are *chain-kā*, to make merry; *chādāk-kē*, in order to tend; *māṇḍi-aṅg*, to say.

The negative particles are *bē*, *bēṭā*, *bēṭē*, and *hōṭē* ; thus, *bēko*, no ; *bēṭā-bē*, did not give ; *bēṭē-hēlē*, I am not ; *hōṭē-jīrē*, did not pass. In *nānkatarhōtbē*, didst not give, the negative particle is probably *hōt*, and *nānkatar* perhaps means 'any even.'

The preceding remarks will have shown the peculiar character of the dialect. It gives the impression of a mechanical mixture of Muṇḍā, Dravidian, and Aryan elements. The same impression is left by the vocabulary which contains words belonging to all three families, and also some which cannot with certainty be identified.

For further details the student is referred to the specimen which follows and to the list of Standard Words and Phrases on pp. 242 and ff. Both have been printed as I have got them.

MUṆḌĀ FAMILY.

NAHĀLĪ DIALECT. (DISTRICT NIMAR.)

Bidī mānchu-kī īr lānā tā. Hoytarē-ṭā-kun bāchura-n ābā-kē
One man-to two sons were. Them-from the-younger-by father-to

kāynū, 'yē ābā, awal māl-kun iṅgē hichchā indē mā.' Bhāṭē
it-was-said, 'O father, good property-from my share me-to give.' Then

hoytarēn hoytarē hiṅgē dhan-māl aṭāyā. Ghanē din hoṭē-jīrē
him-by them his wealth was-divided. Many days became-not

bāchē-gītā sab dhan-māl-na golāya bhāgā dēch-kī yēdē, hāṭikoyērī
young-son all property having-collected distant country-to went, there

hoytarēn āndphand-kī din hērē ibnijē dhan uḍātiṅkā. Bhāṭē
him-by riotously days spending his-own property was-spent. Then

hoytarēn sab uḍātiṅkā-mā iṭī dēch-kē kāl charkē, hoytarē naṅgāy-
him-by all spent-in that country-in famine came, he destitute-

jān. Bhāṭē ho hoitī dēch-kē māntāmīnār-kē bidī mānchu-kē awār-kē
became. Then he that country-in inhabitants-in one man-of house-in

ugāyaṅgā. Hoytarē khēt-kī chogumṭā chāḍāk-kē pūrī. Itān jogɔmṭa
lived. He field-in swine grazing-for sent. Which swine

tēgadā ētlān chhēṅgā-kē ēṅgē pōpō āgan-kā ṭākogāṭā. Ētarēn
eating-were those husks-with his belly fire to-satisfy-wanted. Him-to

nānikā nānkā bēṭābē. Bhāṭē ētarē-kē akal pātī do ētarē kāinī, 'ēṅgē
anyone anything not-gave. Then him-to sense came and he said, 'my

ābā-kū ghanē hāl-kun popo-chēn ghanē chhokḍān jērē-kā, jo chāṭ-kū
father-of many servants-to belly-from much food got-is, I hunger-of

bēṭo-gā. Jo bēī-kē ēṅgē ābā-ṭhā-kē er-gā ētarē-kē kāynēkē, "ē ābā,
die. I arisen-having my father-near shall-go him-to shall-say, "O father,

joo Bhagwān-bīhoṭ-chhāgo nē ābā sāmnē pāp-karm kamāyā. Jo nē
me-by God-against and father before sin was-done. I thy

pālisoroṅgā māṇḍī-raṅg jāgā bēṭē hēlē. Jo nē bhāgyāraṅgo-kī bidī okībē."'
son say-to worthy not am. Me thy servants-among one consider."'

Bhāṭē bī ētarē ēṅgā ābā-ṭhākē ērkēdinē. Hoytarē ḍhāwā-kīdā ētarē
Then arising he his father-near went. He far-was his

ābā-nē arāyē-ku kīwu pāddī, chērgē ērīdkā ṭuī do ṭokkī.
father-by having-been pity was-felt, having-run went embraced and kissed.

Lānā hoytarēn māṇḍī, 'ē ābā, jo Bhagwān-bīhoṭ-chhāgo do ābā sāmnē
Son him-to said, 'O father, I God-against and father before

pāp-karm kamāyā. Bhāṭē jo nē pālisoroṅgā māṇḍī-raṅg jāgā bēṭē-hēlē.'
sin did. Then I thy son to-say worthy not-am.'

Do āba apnā naukar-huṅgo kāinī, 'sabī-kun awalkā kuprā phĕr-kē
And father his servants-to said, 'all-from good cloth taking-out

-ētarē-kē pēhēnā-tiṅkā, ētarēn bāko-kē mūndī do khudī-nē khāwḍē urībē.
·him-to dress, his hand-on ring and feet-on shoes put.

Jo ṭēēkēn majā ugāiṅgēn. Iṅgē pālīchho bĕṭṭīrī jīwatā, harpīdā
We will-eat merry will-be. My son dead-was lives, lost-was

ghāṭājīrā.' Bhāṭē hoytarē chain-kedinī.
found-is.' Then they merry·made.

Ētarēn bhāgā bēṭā khēt-kī tā. Pāt-kēdinī āwār-barī ādirī hoytarē
His· elder son field-in was. Coming house-to reached he

dhol-kā do chanānā chālaṅg chiknī. Ētarēn ētarē bhāṅgyāmijār-kū
·drums-of and dance-of sound heard. Him-by his servants-of

bidarī-nā mirā-kī ulāchhī bichāwē, 'nān-kādinī ?' Hoytarē kādinī, 'nēn
one-to near was-called asked, ' what-is-going-on ?' He said, ' thy

dāyarē pātī, nēn ābā-rē awal-kā chhokḍā hundārē, itarē-kē awalkā
younger-brother came, thy father good food prepared, him good

awalijā.' Ētarē khijījā bhītar-kē bēṭē hēdjā. Itarē-ghāljā ·ētarē ābā
found.' He got-angry inside not went. Therefore his father

bāharē-kē pātī ētarēn manojē. Ētarēn ēṅgā ābā-nē kāinī, ' arābē,
out came him entreated. Him-by his father-to it-was-said, ' see,

jo himwat warso ninē chākarī kamāyā, na jo nē māṇḍī hotānēkā.
I so-many years thy service did, and what you said was-done.

Nē hiṅgan-bārē mēḍhān pālīchho nānkatar-hōt-bē hiṅgē dēśo-bhāi
Thou me-to sheep-of young any-not-gavest my friends-with

chain-gā. Nē hiyēṅgī rāṇḍī·muṇḍīnā paisā ṭē-ē inē pāt sagā-nīkā
·might-feast. And who harlots-with money ate he coming all-of

awalkā khānā hundar-kā-mā.' Ābā-nē māṇḍī, 'ē pālīchho, nĕ iṅgē
good food preparedst.' The-father-by it-was-said, ' O son, thou me

mērēpā, jo ibnijī bī nē-kā. Nē chainkā maujkā ugāijā,
near-art, what my-own is thine-is. Thou to-feast to-make-merry was-fit,

irkēnē ·nē bāśīgītā bĕṭṭīrī, jīwatā; jo harpidā, ghāṭājīrā.'
·because thy brother dead-was, lives ; who lost-was, was-found.'

KHARIĀ.

Khariā is the dialect of a cultivating tribe in Chota Nagpur. The number of speakers is about 80,000.

Khariā is properly the name of the tribe, and not of the language. We do not

Name of the language. know the original meaning of the word. It is possible that it has something to do with the common word for 'man' in the Muṇḍā languages, Santālī *hăṛ*, Kūrkū *kōrō*. We are not, however, in a position to settle the question.

The Khariās are found over a wide tract of country, from Bankura in the east.

Area within which spoken. to the Chhattisgarh Feudatory States in the west. They are divided into several sub-tribes, and are mainly cultivators. We do not know anything with certainty about their origin and old wanderings.

Many Khariās have abandoned their original language for some Aryan or Dravidian form of speech. The territory within which Khariā is spoken does not, therefore, coincide with the home of the tribe.

The stronghold of the Khariā language is the south-western corner of Ranchi and the adjoining portions of Jashpur and Gangpur. Speakers are also scattered over Udaipur, Raigarh, and Sarangarh. The Khariās of the Orissa Tributary States, of Bonai and Sambalpur, and probably also those in Bamra, Rairakhol, and Patna, speak Kurukh. Those living in Manbhum and Bankura speak a corrupt Bengali, and those in Sarguja Chhattīsgarhī. The members of the tribe living in the Sarguja State, however, are able to translate some words into Muṇḍārī which they apparently consider as their old home-tongue.

Some of the Khariās of the Jashpur State have been returned under the head of Bīrhāṛ, *i.e.*, 'wood-men.' Their language is, however, Khariā, and Bīrhāṛ is probably the name given to them by their Muṇḍā neighbours. Their own word for 'man' is *lebu* as in Khariā.

Khariā is a dying language, and it is probably very corrupt in those districts where it is only spoken by very few individuals. In Ranchi, Jashpur, Raigarh, and Sarangarh, the dialect is everywhere the same.

Number of speakers. The number of speakers has been estimated as follows for the purposes of this Survey :—

A.—Spoken at home—

BENGAL PRESIDENCY—

Bankura	156
Ranchi	68,321
Jashpur State	2,500
Udaipur State	79
TOTAL BENGAL	71,056

CENTRAL PROVINCES—

Sarangarh	496
TOTAL	71,552

B.—Spoken abroad—

Assam—

Darrang	200
Lakhimpur	420
TOTAL	**620**
GRAND TOTAL	**72,172**

Of the 2,500 speakers enumerated in the Jashpur State, 500 were reported to speak Birhār. See above. The 156 Khariās in Bankura have now abandoned their native tongue and speak a corrupt Bengali. This fact escaped notice when the Bengali section of the Survey was carried through the press, and the figures have therefore been shown in this place. No speakers were returned from Raigarh.

The corresponding returns at the last Census of 1901 were as follows :—

Bengal Presidency—

Pachim	224
Hooghly	135
Jalpaiguri	3,770
Darjeeling	137
Rangpur	1
Bogra	210
Santal Parganas	8
Angul and Khondmals	17
Ranchi	49,784
Singbhum	330
Koch Bihar	1
Chota Nagpur Tributary States	23,798
TOTAL BENGAL PRESIDENCY	**76,424**

Central Provinces—

Raigarh	1,758
Sambalpur	1
Bamra	238
Rairakhol	124
Patna	41
TOTAL CENTRAL PROVINCES	**2,162**

Andamans and Nicobars	1
Assam	1,919
GRAND TOTAL	**82,506**

Some of the speakers in the Chota Nagpur Tributary States probably speak Kurukh and not Khariā. The same is probably the case with those returned from Bamra, Rairakhol, and Patna. The returns from the districts in the Bengal Presidency where no mention of Khariā was made in the local estimates should probably be shown under Bengali. No further information has, however, been available, and I have therefore simply reproduced the Census figures. I have only excluded the Khariās returned from the Orissa Tributary States, because they certainly speak Kurukh.

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[LYALL, (SIR) A. J.]—*Report of the Ethnological Committee on Papers laid before them, and upon examination of specimens of aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1868. Part iii, pp. 80 & ff., contains a Kheria vocabulary.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Kharria vocabulary by Rakhal Das Haldar.

DRIVER, W. H. P.,—*Notes on some Kolarian Tribes.* Journal of the Asiatic Society of Bengal, Vol. lvii, Part i, 1889, pp. 15 & ff. (The Khariyās); and Vol. lx, Part i, 1891, pp. 28 & ff. (The Pahariyā-Khariās.)

GAGAN CHANDRA BANERJEE, B.A.,—*Introduction to the Khariā Language.* Calcutta, 1894.

Khaṛiā grammar has all the characteristics of a language which is gradually dying

Grammar. out and being superseded by dialects of quite different families. The vocabulary is strongly Aryanised, and Aryan principles have pervaded the grammatical structure. Khaṛiā is no longer a typical Muṇḍā language. It is like a palimpsest, the original writing on which can only be recognized with some difficulty.

A full account of the dialect has been given by Mr. Banerjee in the work quoted under authorities. It has been used for the remarks which follow, and it should be consulted for further details, though it is far from being satisfactory.

Pronunciation.—The semi-consonants are not consistently marked in any specimens, and I have only been able to restore them in a few places. Mr. DeSmet often marks them by means of a ' after the preceding vowel, and Mr. Banerjee by means of a ˇ above the vowel. Thus, *o'o* and *ŏ*, a house. I have written *ok'*. The genitive is *og-a*, of a house. The change of the semi-consonant to *g* shows that, in this case, it is a *k'*. The same is the case with *dak'*, written *da*, water, ablative *daga-tei*, and so on.

The semi-consonant *ch'* can be restored in words such as *mĭ*, i.e., *mich'*, aunt; genitive *mij-a*; *tai, tak'* and *taj*, i.e., *tach'*, distribute; *orei*, i.e., *orech'*, a cow; *lai*, i.e., *lach'*, a belly; *goi*, i.e. *goch* ', die, and so forth.

The semi-consonant *t'* is probably sounded in words such as *mod*, or *moṇḍ*, i.e., *mot'*, eye; *moi, moyod, moiṅg, muḍu*, one; *beṭod'* and *beṭot*, i.e., *beṭot'*, hunger.

The semi-consonant *p'* is probably meant in words such as *kuṇḍabn, kuṇḍam,* or *kuṇṛab*, back, and so forth.

It will be seen that Khaṛiā uses these sounds in the same way as other Muṇḍā dialects. They have also the same tendency to be changed to soft consonants or else to nasals, which we have observed in the case of the various dialects of Kherwāri. I have not, however, ventured to make any attempt at restoring them. They are marked in the Jashpur specimen, but in a very arbitrary and inconsistent fashion. I have therefore in this respect left the specimens as I have got them, and have only corrected obvious mistakes.

In many cases a *k* corresponds to an *h* in Kherwāri, as is also the case in Kūrkū, Juāṅg, etc. Thus, *konon*, Muṇḍāri *hon*, small; *koṇḍu*, Muṇḍāri *hon*, child; *koloṅg*, Muṇḍāri *holoṅg*, flour, and so forth. *Kaṛ*, which occurs in pronouns such as *u-kaṛ*, this person, is perhaps identical with Santāli *hāṛ*, a man.

Nouns.—Khaṛiā has apparently given up the distinction between the animate and inanimate genders. There is, so far as I can see, only one gender, and there is no difference in the verb if the subject is inanimate. The natural gender is distinguished in the usual way. Thus, *koṭa solo*, a dog; *kuṭi solo*, a bitch; *sāṛ*, an ox; *orech'*, a cow. This distinction, however, only concerns the vocabulary, and has nothing to do with grammar.

There are three numbers as in Kherwārī, the singular, the dual, and the plural. The suffix of the dual is *kijār, kiyār,* or *jār,* and that of the plural is *ki.* It is evident that the dual suffix is formed from the plural suffix by adding *ār. Ki* is the old dual suffix.

Case.—Khariā has abandoned the Muṇḍā practice of expressing the cases of the direct and the indirect object in the verb. It has therefore become necessary to indicate those cases by adding postpositions to the noun. We have already seen how a similar tendency has begun to make itself felt in some forms of Kherwārī. It is due to the influence of Aryan and Dravidian vernaculars.

The usual case suffixes in Khariā are :—

> *te,* for the accusative, dative, and locative ;
> *tei,* for the ablative ;
> *ā,* for the genitive.

Thus, *lebu-te,* the man ; to the man ; in the man ; *lebu-tei* or *lebu-ā-tei,* from the man, or from the man's. The accusative suffix is often dropped ; thus, *timsang ol-e,* bring fire.

The genitive suffix *ā* is often written *ak'* in the Jashpur specimens. It is identical with Muṇḍāri *ak'.* Double genitives such as *abagak',* of the father, also occur. Mr. DeSmet also gives an accusative and dative suffix *ge ;* thus, *aba-ge,* to the father. It is probably the Kurukh postposition *gē.*

Adjectives.—Adjectives do not change for gender, number, or case. Comparison is expressed by putting the compared noun in the ablative. Thus, *āpā ādhṛo-tei māhā āī,* father child-from great is, the father is greater than the child.

Numerals.—The numerals are given in the list of words. It will be seen that the first six correspond to those in use in other Muṇḍā dialects. The numerals for 'seven,' 'eight,' and 'nine', on the other hand, correspond to Savara *gul-ji,* seven ; *tam-ji,* eight ; *tiñ-ji,* nine. Compare the remarks in the introduction to this volume, pp. 12 and 24 above.

The higher numerals are counted in twenties as in other Muṇḍā languages.

Pronouns.—The following are the personal pronouns :—

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person	*iñg*	*iñjār*	*ānāñg*	*ele*	*aniñg*
2nd person	*am*		*ambār, amār*		*ampe*

The form *ānāñg,* thou and I, corresponds to Kherwārī *ālañg ;* and *ele,* they and I, to Kherwārī *ālä. Āning,* you and I, corresponds to the inclusive dual *āliñg,* thou and I, in Kherwārī. *Iñjār,* he and I, is formed by adding the usual dual suffix *jār. Ambār* or *amār,* you two, is apparently formed from *am,* thou, by adding the numeral *bār,* two. It is therefore possible that Mr. Banerjee is right in explaining the dual suffix *jār* as derived from *bār.* The initial *b* of this word is an old prefix, and does not belong to the base.

The pronouns are inflected like nouns ; thus, *iñg-ā* or *iñ-ā,* my ; *am-ā* and *amāg-ā,* thy ; *ampā,* your ; and so on. In Jashpur we find forms such as *iñā,* my ; and in the Sarangarh specimens *iyā* is written for *iñā,* i.e., *iñak'.*

For the third person the pronoun *aḍi* or *aṛi*, he, she, is used. The corresponding dual is *aṛ-kiyār*, and the plural *aṛ-ki*. *Aḍi* is apparently a Dravidian loan-word. Compare Telugu *vāḍu*, he; Kuruk̲h̲ *aḍi*, she.

Pronominal suffixes are used with verbs in order to denote the person of the subject. They are as follows:—

Person.	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
First . . .	*iṅg*	*jār*	*nāṅg*	*le*	*niṅg*
Second . .	*m*		*bār*		*pe*
Third . . .	*i*	*kiār*		*ki, mo, mai*	

The pronominal suffix is very commonly dropped in the third person singular. Mr. Banerjee mentions a suffix *ă͠* for the first person, and a suffix *p'* for the second person singular which he says are added to the *o* of past tenses. Thus, *ol-o*, brought; *olă͠*, I brought; *olop'*, thou broughtest. I have not found any such forms in the specimens.

Pronominal suffixes are also used after nouns of relationship. They are *iṅg* and *nāiṅg* for the first; *nom* for the second; and *ḍom* for the third person. Thus, *māiṅg* or *mānāiṅg*, my mother; *mānom*, thy mother; *māḍom*, his, or her, mother; *elā āp nāiṅg*, our father, and so forth. In the Jashpur specimens we find *ṛom* instead of *ḍom*. The *ḍu* in *kuṇḍu*, son, is probably another form of *ḍom*.

There are no pronominal infixes.

The demonstrative pronouns are *u*, this; *ho*, that; *han*, that far off. They are used as adjectives. In Jashpur we also find *hin* and *hē͠*, this, and in Sarangarh *ye*, this. Demonstrative nouns are formed by adding *je* to the demonstrative bases for animate and inanimate objects, and *kaṛ* for persons. *Kaṛ* is probably the same word as Santālī *hāṛ*, a man. Thus, *u-je i lebu heke*, this which man is? *han-je io-e*, that see; *u-kaṛ*, this person. The dual and plural of *u-kaṛ* are *u-kiyār*, *u-ki*, respectively.

The interrogative pronouns are *ber*, who? *ata*, which? *i*, what? Thus, *am ber heke-m*, who art thou? *ata po'da-te au-ta-m*, in what village do you live? *i daru-ā*, of what tree?

Ber usually remains unchanged in the dual and the plural. In the dual we sometimes find *ber-jār* or *ber-ār* for the first; *ber-hār* for the second; and *ber-kiār* for the third person. Thus, *amār ber-hār heke-bār*, who are you two? *Ber* apparently corresponds to Gōṇḍī *bōr*, who? The Gōṇḍī *bōr* is also inflected in person. Compare the remarks under the head of Gōṇḍī on pp. 483 and ff. below.

Verbs.—In the conjugation of verbs Khaṛiā has been much influenced by its Aryan and Dravidian neighbours. The direct and indirect objects are no longer expressed in the verb; there is no particle which changes the base of a certain tense to a finite tense, and the pronominal suffixes are usually added to the verb. Moreover, the language is no longer able to distinguish between the various stages of verbal action with the same precision as in the case of Kherwārī. Khaṛiā conjugation is, therefore, much simpler and more in accordance with Aryan principles.

Person.—The person of the subject is expressed by adding the pronominal suffixes mentioned above. They are often dropped when the subject is a personal pronoun. Final *e* and *i* of verbal tenses are dropped before the *i* of the first person. Thus, *ole*, shall bring; *ol-iṅg*, I shall bring. The final *o* of past tenses is, however, retained; thus, *olo-iṅg*, I brought. There are two suffixes of the third person plural, viz., *ki* and *me* or *mai*. *Me* or *mai* is used after tenses formed by adding the suffixes *si*, *ke* or *ki*; in the imperative; and in the present tense of *ao-nā*, to be. *Ki* is used in all other cases.

Voice.—The passive voice is formed by adding *ḍom* to the base. Thus, *joṛe-ḍom-ki*, he was joined. Instead of *ḍom* we find *jom* in *io-jom-tā*, it is seen; *piṅ-jom-tā*, it is broken, and so forth. The base of such verbs probably ends in *oh'*; compare *pij-e*, break; *pij-si*, he has broken. The original passive suffix accordingly appears to be *om* which can perhaps be compared with Kherwārī *ok'*.

Tenses.—The bases of the various tenses sometimes differ in transitive and intransitive verbs. The passive voice, in such cases, is inflected like an intransitive.

The **future and indefinite present** is formed by adding *e* in transitive, and *nā* in intransitive verbs. Thus, *ole*, he will bring; *oliṅg*, I shall bring; *gil-ḍom-nā-iṅg*, I am struck. The suffix *nā* is perhaps connected with the *en* in Muṇḍārī *abuṅ-en-a-iṅg*, I wash myself.

The **definite present** is formed by adding *tā* or *te*; thus, *ol-tiṅg*, I bring; *ol-te-ki*, or *ol-tā-ki*, they bring. The suffix *tā* corresponds to Muṇḍārī *tan*.

The simple **past** is formed by adding *o* in transitive and *ki* in intransitive verbs; thus, *ol-o*, brought; *chol-ki*, went; *chol-ki-mai*, they went. Before *o* a *ḍ* becomes *th*, and in some other cases a *chh* or *kh* is inserted. Thus, *god*, an intensive auxiliary, past *gotho*; *soi*, i.e. *soch'*, learn, past *sochho*; *remā*, call, past *remakho*, and so on. It is probable that the base in such cases ends in a semi-consonant. Compare Santālī *gát'*, quickly, with the intensive verb *god*.

The suffix *o* is perhaps connected with the suffixes *et'* and *at'* in Kherwārī; *ki* probably corresponds to Muṇḍārī *ken*.

The **perfect** is formed by adding *si*, which often becomes *siḍ* before the pronominal suffixes of the first and second persons; thus, *ol-siḍ-iṅg*, I have brought; *chol-si-mai*, they have gone. *Si* is probably derived from *sit'*. It seems to be an auxiliary and is perhaps connected with Santālī *sit'*, to be finished; thus, *jām-sit'-keā-a-ko*, eat-finished-they, they ate up all.

The *si* which is added in the perfect has a transitive past *sikho* and an intransitive past *siki*, which are added to the base in order to form a pluperfect. Thus, *ol-si-kho-iṅg*, I had brought; *ḍel-si-kiṅg*, I had come.

The **imperative** is formed like the future; thus, *ol-e*, bring; *ḍam-nā*, come. In the third person *guḍu* is added; thus, *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, let them bring; *ḍam-guḍu*, let him come. Other forms are supplied from the future.

The **verbal noun** is formed by adding *nā*; thus, *ol-nā*, to bring. Note *cho-nā*, to go; *ḍe-nā*, to come, from the bases *chol* and *ḍel*; *lemen-nā*, to sleep, from the base *lemed*, and so on.

The simple or reduplicated base is used as a past **relative participle**; thus, *iṅg-ā song-song romkub*, my bought rice; *ḍoko-ḍoko lebu*, sitting men. The base of the-

present tense is similarly used as an adjective; thus, *tomling-tā gai*, a milk-giving cow.

There are no conjunctive participles. As is also common in Kuruḵḥ, the Khaṟiās say *aḍi uje ol-o oṟo chol-ki*, he this brought and went, having brought this he went, and so on.

Auxiliary verbs and verb substantive.—The simplest form of the verb substantive is *ke* or *ki*. Thus, *o-ki Khaṟiā-ge-ki-mai*, they are Khaṟiās. Compare Santāli *kan*. By adding this *ki* to *hoi-nā*, to become, we get the common verb *hek-ing*, I am.

The present tense of *au-nā*, to be, is formed as follows :—

Person.	Singular.	Dual.		Plural.	
		Inclusive.	Exclusive.	Inclusive.	Exclusive.
First	*āj-ing*	*āi-nāng*	*āi-jār*	*āi-ning*	*āi-le*
Second	*āj-em*	*āi-bār*		*āi-pe*	
Third	*āĩ, āj-e*		*āi-kiār*		*āj-mīi, āi-me*

The base is apparently *ach'*; compare the pronoun *ach'*, self, in Kherwāri. The past tense is regular; thus, *au-king*, I was.

Several auxiliaries are often added to the base, apparently without changing the meaning. Such auxiliary verbs are *goḍ* (imperative *goṟe*, past *gotho*); *kan, san, ṭu*, and *kai*. Thus, *ter-goṟ-e*, give, *goch'-goḍ-ki*, he died; *ol-kan-nā*, to bring; *chol-san-ki*, he went, and so on.

Causatives are formed by prefixing *ab, o*, or the first vowel of a word, or else by inserting an infix *b*. Thus, *ab-goch'*, to cause to die, to kill; *o-gur* and *u-gur*, to cause to fall; *ḍibsā*, to make distant (*ḍisā*), and so forth..

A prefix *a* is used in a similar way in Kherwāri and Kūrkū. Compare above pp. 39 and 172.

Negative verb.—The negative particle is *om*, to which the pronominal suffixes can be added. Thus, *ing om(-ing) ol-e*, I did not bring. The negative particle with imperatives is *ābu*; thus, *ābu ol-e*, don't bring. There is a separate negative verb substantive *amboḍij-ing*, or *ãṟij-ing*, I am not.

Interrogative particle.—An interrogative particle *nu* is sometimes used in the same way as in Dravidian languages. Thus, *am ol-ta-m nu*, art thou bringing? *songol ol-na chol-ki-mai nombo*, have they gone to fetch firewood or not?

For further details Mr. Banerjee's grammar should be consulted.

KHAṚIĀ SKELETON GRAMMAR.

I.—NOUNS.—*Lebu*, man.

	Nom.	Acc. and Dative.	Ablative.	Genitive.	Locative.
Sing. . . .	*lebu*	*lebu-te*	*lebu-ā-tei*	*lebu-ā*	*lebu-te*
Dual . . .	*lebu-kijār*	*lebu-kijār-te*	*lebu-kijār-ā-tei*	*lebu-kijār-ā*	*lebu-kijār-te*
Plur. . . .	*lebu-ki*	*lebu-ki-te*	*lebu-ki-ā-tei*	*lebu-ki-ā*	*lebu-ki-te*

Postpositions.— *bāṅg*, with, from ; *ā-te*, near ; *thām*, for the sake of, etc.

II.—PRONOUNS.—*Iṅg* I ; *am*, thou ; *aḍi*, he, she.

	Singular.	Dual.		Plural.	
		Exclusive.	Inclusive.	Exclusive.	Inclusive.
1st person					
Nom. . .	*iṅg*	*iñjār*	*ā-nāṅg*	*ele*	*ā-niṅg*
Gen. . .	*iṅg-ā*	*iñjār-ā*	*ā-nāṅg-ā*	*el-ā*	*ā-niṅg-ā*
Suffix . . .	*·iṅg*	*jār*	*nāṅg*	*le*	*niṅg*
2nd person					
Nom. . .	*am*		*am(b)ār*		*ampe*
Gen. . . .	*am-ā*		*am(b)ār-ā*		*amp-ā*
Suffix . .	*m*		*bār*		*pe*
3rd person					
Nom. . . .	*aḍi*	*aṛ-kiyār*		*aṛ-ki*	
Gen. . . .	*aḍi-ā*	*aṛ-kiyār-ā*		*aṛ-ki-ā*	
Suffix . . .	*i*	*kiyār*		*ki*	

Demonstrative pronouns.—*u*, this ; *ho*, that ; *han*, that far off ; *u-kaṛ*, this person ; *u-kiyāṛ*, these two persons ; *u-xi*, these persons ; *u-je*, this person or thing. Similarly *ho-kaṛ*, *ho-je*, *han-kaṛ*, *han-je*, etc.

Interrogative pronouns.—*ber*, who? *ata*, which? *i*, what? *aje*, which?

-TON GRAMMAR.

III.—VERBS.

A.—Verb substantive.—*au-nā*, to be; *hoi-nā*, to be.

		PRESENT		PRESENT NEGATIVE		Past.
		I.	II.	I.	II.	
Sing. 1	. .	*he-kiṅg*	*āj-iṅg*	*amboḍi-j-iṅg*	*ā̀ri-j-iṅg*	*au-kiṅg*
2	.	*he-kem*	*ājem*	*amboḍi-j-em*	*ā̀ri-j-em*	*au-kim*
3	.	*he-ke*	*āī, āj-i*	*amboḍī*	*ā̀rī*	*au-ki*
Dual 1 excl.	.	*he-le-jār*	*āi-jār*	*amboḍi-jār*	*ā̀ri-jār*	*au-ki-jār*
1 incl. .		*he-ke-nā̆ṅg*	*āi-nā̆ṅg*	*amboḍi-nāṅg*	*ā̀ri-nā̆ṅg*	*au-ki-nā̆ṅg*
2	.	*he-ke-bār*	*āi-bīr*	*amboḍi-bār*	*ā̀ri-bār*	*au-ki-bār*
3	.	*he-ke-kiār*	*āi-kiār*	*amboḍi-kiār*	*ā̀ri-kiār*	*au-ki-kiār*
Plural 1 excl.	.	*he-ke-le*	*āi-le*	*amboḍi-le*	*ā̀ri-le*	*au-ki-le*
1 incl.	.	*he-ke-niṅg*	*āi-niṅg*	*amboḍi-niṅg*	*ā̀ri-niṅg*	*au-ki-niṅg*
2	.	*he-ke-pe*	*āi-re*	*amboḍi-pe*	*ā̀ri-pe*	*au-ki-pe*
3	.	*he-ke-mai, he-ke-me*	*āi-mai, etc.*	*amboḍi-mai, etc.*	*ā̀ri-mai, etc.*	*au-ki-mai, etc.*

Hoi-ki, was, is conjugated as *au-ki.*

B.—Finite Verb.—*ol-nī*, to bring; *cho-nā*, to go.

		Future		Present		Past		Perfect
Sing. 1	. .	*oliṅg*	*cho nā-iṅg*	*ol-tiṅg*	*ol-o-iṅg*	*chol-kiṅg*		*chol-siḍ-iṅg*
2	.	*ole-m*	*cho-nām*	*ol-tām*	*ol-o-m*	*chol-kim*		*chol-siḍ-em*
3	.	*ol-e*	*cho-nā*	*ol-tā*	*ol-o*	*chol-ki*		*chol-si*
Dual 1 excl.		*ole-jār*	*cho-nā-jār*	*ol-tā-jār*	*ol-o-jār*	*chol-ki-jār*		*chol-si-jār*
1 incl.		*ole-nā̆ṅg*	*cho-nā-nāṅg*	*ol-tā-nāṅg*	*ol-o-nāṅg*	*chol-ki-nāṅg*		*chol-si-nāṅg*
2	.	*ole-bār*	*cho-nā-bār*	*ol-tā-bār*	*ol-o-bār*	*chol-ki-bār*		*chol-si-bār*
3	.	*ole-kiār*	*cho-nā-kiār*	*ol-tā-kiār*	*ol-o-kiār*	*chol-ki-kiār*		*chol-si-kiār*
Plural 1 excl.		*ole-le*	*cho-nā-le*	*ol-tā-le*	*ol-o-le*	*chol-ki-le*		*chol-si-le*
1 incl.		*ole-niṅg*	*cho-nī-niṅg*	*ol-tī-niṅg*	*ol-o-niṅg*	*chol-ki-niṅg*		*chol-si-niṅg*
2	.	*ole-pe*	*cho-nā-pe*	*ol-tā-pe*	*ol-o-pe*	*chol-ki-pe*		*chol-si-pe*
3	.	*ole-ki*	*cho-nā-ki*	*ol-tā-ki*	*ol-o-ki*	*chol-ki-mai*		*chol-si-mai*

Chol-tiṅg, I go, is conjugated as *ol-tiṅg.* The *tā* of this tense is often replaced by *te.*

Ol-siḍ-iṅg, I have brought, is conjugated as *chol-siḍ-iṅg.*

Imperfect.—*ol-nā-lā-si-kiṅg*, I was bringing, etc.

Pluperfect.—*ol-si-kho-iṅg*, I had brought, ; *chol-si-kiṅg*, I had gone, etc., as in the past.

Imperative.—*ole*, bring; *ol-guḍu*, let him bring; *ol-guḍu-kiār*, let them two bring; *ol-guḍu-mai*, *ol-guḍu-me*, let them bring; *cho-nā*, go; *chol-guḍu*, let him go, etc. The first and second persons dual and plural are like the future.

Negative particle.—*om*, not; *ābu*, don't.

Causative verb.—Formed by prefixing *ab*, *o*, or the first vowel of a verb: or else by infixing *b*. Thus, *aō-īō*, cause to eat (*īō*); *o-sid*, loose (*sid*, be lost); *u-gur*, cause to fall (*gur*); *ḍibsā*, make distant (*ḍisā*).

The three first specimens which follow generally agree with the grammatical sketch given in the preceding pages. The first is a version of the Parable of the Prodigal Son from Ranchi, for which I am indebted to the Rev. J. M. DeSmet. I have printed it as I have got it. It generally uses dental sounds where other specimens have cerebrals. The second specimen is the deposition of a witness from the Jashpur State. It distinguishes between short and long vowels, and apparently marks the semi-consonants, though in a very arbitrary way. I have corrected obvious mistakes. The third specimen is the version of a well-known tale from Sarangarh. The beginning of a version of the Parable from Bankura will be added as a fourth specimen. It has no more anything to do with Khaṛiā.

The dialect spoken in Raigarh, Gangpur, and Udaipur is apparently the same as in Jashpur and Ranchi. No specimens are, however, available, but I have made use of short vocabularies which, in all essential points, agree with the dialect described in the grammatical sketch.

A list of Standard Words and Phrases, prepared by the Rev. J. M. DeSmet, will be found on pp. 242 and ff. below.

[No. 41.]

MUNDĀ FAMILY.

KHARIĀ.

SPECIMEN I.

(Rev. J. M. DeSmet, S.J., 1898.) (DISTRICT RANCHI.)

Moi	lebu-a	baria	kundu'	au-ke-kiar.	Konon	kundu'
One	*man-of*	*two*	*sons*	*were-they-two.*	*Small*	*son*
apo-dom-te	gam-o,	'apa	iṅ	kuiṅg	khurji	iṅ-te	ter-e.'
father-his-to	*said,*	*'father*	*I*	*getting*	*riches*	*me-to*	*give.'*
Ro	apo-dom	tai-kai-o(tach'-kach'-o).		Thorek	to'te	konon	kundu'
Then	*father-his*	*divided.*		*Little*	*after*	*small*	*son*
jari-te	kaptifo	ro	der	disa	chol-ki.	Han-te	adi-a	khurji-te
all	*gathered*	*and*	*very*	*far*	*went.*	*There*	*his*	*riches*
um-bes	kami-te	jari	palmai-o.	Jari-te	palmai-o	ro	han
not-good	*works-in*	*all*	*wasted.*	*All*	*wasted*	*and*	*that*
raji-te	ajgut	betot'	hoi-ki	ro	u-kar-te		betot'-la-ta.
country-in	*great*	*famine*	*arose*	*and*	*him*		*to-hunger-began.*
Oṛo	chol-ki	oṛo	han	rajig-a	mudu	lebu-ate	au-ki,	ro
And	*went*	*and*	*that*	*country-of*	*one*	*man-with*	*stayed,*	*and*
adi-a	dãṛ-te	adi-te-ga	bunui	gupa-na	daṅg-o.	Oṛo	bunu
his	*field-in*	*him*	*swine*	*feed-to*	*sent.*	*And*	*swine*
ñeo-te-ki	kunda-boṅg	adi-a	laij-o	besu-na	lam-na-la'-ki,	oṛo
eat-they	*husks-with*	*his*	*belly-even*	*fill-to*	*to-want-began,*	*and.*
ber-jo	adi-te	om-mai	ter-o.	Ro	hej-oi	oṛo	gam-o,
anyone	*him-to*	*not-they*	*gave.*	*And*	*reflected*	*and*	*said,*
' apa-ñ-a	o(k)'-te	ki'te	konger-ki-a	der	koloṅ	ai';.
'father-my-of	*house-in*	*how-many*	*servants-of*	*much*	*bread*	*is;*
iṅ-ko	u-te	betot'-boṅg	goch'-ta-iṅ.	Berod-na-iṅ,	apa-ñ-ate
I-on-the-other-hand	*here*	*hunger-with*	*die-I.*	*Arise-will-I,*	*father-my-near*
cho-na-iṅ	ro,	" apa,"	gam-iṅ,	" tirib-a	ro	am-a	iṅ
go-will-I	*and,*	*"father,"*	*say-I,*	*" heaven-of*	*and*	*thee-of*	*I*
um-bes	karai-o,	lo'-do	am-a	kundu'	gam-na	leka
not-good	*did,*	*henceforth*	*thy*	*son*	*say-to*	*worthy*
um-bodejiṅ;	am-a	konger	leka	iṅ-te	un-e." '	Oṛo	berod-ki
not-am-I;	*thy*	*servant*	*like*	*me*	*put."'*	*And*	*arose*
ro	apo-dom-ate	chol-ki.	Ro	der	disa-te	apo-dom	adi-te-
and	*father-his-near*	*went.*	*And*	*very*	*far*	*father-his*	*him*

ioi-o,   ar   dhae-chol-ki,   ro   kadukho   ro   chumai-o.   Beṭe-dom,
saw,   *and*   *ran-went,*   *and*   *embraced*   *and*   *kissed.*   *Son-his,*

' apa,'   gam-o,   'tirib-a   ro   am-a   iṅ   um-bes   karai-o ;
'father,'   *said,*   *' heaven-of*   *and*   *thee-of*   *I*   *not-good*   *did ;*

lo'do   am-a   kundu'   gam-na   leka   um-bodej-iṅ.'   Apo-dom
henceforth   *thee-of*   *son*   *say-to*   *worthy*   *not-am.'*   *Father-his*

konger-ki-te   gam-o,   'jari-a   osel   lutui   ol-dabe-pe   ro   unku-
servants-to   *said,*   *' all-of*   *white*   *cloth*   *take-quickly-ye*   *and*   *put-on-*

goṛe-pe,   ro   ti-te   mudi   ro   kaṭa-te   juta   opsu-goṛe-pe,
him-ye,   *and*   *hand-on*   *ring*   *and*   *feet-on*   *shoes*   *put-on-him-ye,*

ro   mo'to   bachru-te   ole-pe,   ro   de-goj-e-pe.   Ñeo-ud-e-niṅ
and   *fat*   *calf*   *bring-ye,*   *and*   *cut-kill-ye.*   *Eat-drink-will-we*

ro   lere-na-niṅ;   iñ-a   kundu'   goch'-si-ki,   ro   borol-ki;
and   *merry-will-be-we ;*   *my*   *son*   *died-had,*   *and*   *came-alive ;*

sid-si-ki,   ro   koi-ki.'   Ro   ñeo-kho-ki   ud-tho-ki   ro
lost-was,   *and*   *found-was.'*   *And*   *ate-they*   *drank-they*   *and*

lere-koi-ki-mai.
merry-made-danced-they.

Maha   kundu' .   dãr-te   au-ki.   Ro   del-ki   ro   o(k)'
Big   *son*   *field-in*   *was.*   *And*   *came*   *and*   *house*

hepad-te   aloṅg   ro   koi-ki-a   ondor-o.   Ro   moi   konger-te
near   *singers*   *and*   *dancers-of*   *heard.*   *And*   *one*   *servant*

rembakh-o   ro,   ' ho-ki   i-ta-ki ? '   juṅg-o.   Konger-ko,   'konon
called   *and,*   ' *those*   *what-do-they ? '*   *asked.*   *Servant-on-his-side,*   ' *small*

bhai-nom   del-si,'   gam-o,   ' ap-nom   mo'to   bachru-te   adi-a
brother-thy   *come-has,'*   *said,*   '*father-thy*   *fat*   *calf*   *his*

gadn   det-si ;   konon   bhai-nom-te   bes-ga   koi-ki.'   Maha   kundu'
sake-for   *killed ;*   *small*   *brother-thy*   *well*   *found.'*   *Big*   *son*

khisai-ki   ro   diar-na   om   mon-la'-ki.   Apo-dom   mu'-ki   ro
angry-got   *and*   *enter-to*   *not*   *wished.*   *Father-his*   *came-out*   *and*

adi-te   binti-apsif-o.   Ho-kaṛ   apo-dom-te   gam-o,   ' ioi-e-m,   iṅ
him   *to-beseech-began.*   *That-man*   *father-his-to*   *said,*   ' *see-thou,*   *I*

der   su'da-tai   am-a   iṅ   kamu   ol-sid-iṅ,   ro   am-a
many   *years-from*   *thy*   *I*   *work*   *carried-out-I,*   *and*   *thy*

moi-o   kaiom-te   om -iṅ   melai-si.   Teo-bhi   iñ-a   sursaṅgo-boṅg
one-even   *word*   *not-I*   *forsook.*   *Yet*   *my*   *friends-with*

lere-na-gan   moi   merom   kundu'   iñ-te   om   ter-sid-em.   U
feasting-for   *one*   *goat*   *young*   *me-to*   *not*   *gavest-thou.*   *This*

am-a   kundu'   um-bes   konsel-ki-boṅg   ñeo-pal-tui-o   ro   del-si,
thy   *son*   *not-good*   *women-with*   *ate-wasted*   *and*   *came,*

u-kaṛ-a   toṅg-ga   mo'to   bachru-te   dech'-o-m ?   Apo-dom-ko
his   *sake-for-indeed*   *fat*   *calf*   *killedst ?*   *Father-his-on-his-side*

gam-o,   'e   kundu',   am-ko   sab-din   in-te-ga   au-ta-m,   ro
said,   *'O*   *son,*   *thou*   *all-days*   *me-with-indeed*   *art,*   *and*

jari   iñ-a   am-age-ke.   Maha   ñeo-na   ro   lere   hoi-ki ;
all   *mine.*   *thine-is.*   *Big*   *eating*   *and*   *feasting*   *became ;*

konon   bhai-nom   gooh'-si-ki,   ro   borol-ki ;   sid-si-ki,   ro
small   *brother-thy*   *died-had,*   *and*   *came-alive ;*   *lost-had-been,*   *and*

koi-ki,   ho-a   gadn.'
found-was,   *this-of*   *sake-for.'*

[No. 42.]

MUNDA FAMILY.

KHARIA.

SPECIMEN II.

(STATE JASHPUR.)

DEPOSITION OF A WITNESS.

Ing somār-dino iñ-ā̃ ankāl bak' sae-nā chol-sikho-ing. Pok'dāg-ak'
I *Monday* *my* *field* *paddy* *cut-to* *went-I.* *Village-of*

munuk'sing-ting iñ-ā̃ goch'lok' āī. Iñ-ā̃ goch'lok'-ak' utar rochho
east-direction-in *my* *field* *is.* *My* *field-of* *north* *towards*

āri-ā goch'lok' āī. Hin-bok'-te āri ao-ki. Āri-ā sāngo-gā
his *field* *is.* *There* *he* *was.* *Him-of* *near*

bēt-rom-ki ao-ki-mai. Bēt-rom-ki bak' sae-nā lā-ki-mai. Burhā
sons-his *were.* *Sons-his* *paddy* *cut-to* *began.* *The-old-one*

moit' hiro-te doko-sikho. Hē̃ Māhkur-gā dār-tik-tai del-ki
one *ridge-on* *sat.* *This* *Māhkur* *field-direction-from* *came*

burhāgak'-te. Māhkur burhāgak'-te, 'u ankāl iñ-ā̃ hēkē,' gam-o. Burhā
old-one-to. *Māhkur* *old-one-near,* *'this* *field* *mine* *is,'* *said.* *Old-one*

gam-o, 'sabū din-gā ele-gā kāmū-te-le; musā am-ā i-ghai hoe-ki?
said, *'all* *days* *we-indeed* *cultivate-we;* *to-day* *thine* *how* *became?*

Māhkur moin dā̃rā dhok'-sikho. Ho dā̃rā mun-ga burhā-te
Māhkur *one* *stick* *held.* *That* *stick* *one* *old-man*

gil-o tin chār dā̃rā. Gil-nā-gil-nāg-ak' bēt-rom-ki dhā̃e-
struck *three* *four* *sticks.* *Beating-beating-on* *sons-his* *ran-*

del-ki-mai, oro-gā Māhkur-te chundīdo dho-kho-ki ro ogur-o-ki.
came, *and* *Māhkur* *top-knot* *seized* *and* *threw-down.*

On-tai Māhkur gul-karai-nā lak'ki, oro toro-nā lak'-ki.
This-after *Māhkur* *to-cry-loudly* *began,* *and* *to-cry* *began.*

Gul-te ŏdro-ki-ro sagro toli-ā Māhkur-ki dhā̃i-y-o-mē howete
Cries *heard-then* *all* *village-of* *Māhkurs* *ran* *there*

jume-ki-mae. Moin kōrī guk'uk'n(sic.) Māhkur ao-ki-mai. Hin-kejo
gathered. *One* *score* *about* *Māhkurs* *were.* *These*

dhok'te-dom-ki-mai, oro ao-ki-mai jē yār-o-mai. Pā̃ch-jan
were-caught, *else* *were* *they* *escaped.* *Five-men*

madhē-gā murugā ñimi Hīrā ao-ki, oro murugā ñimi
among *one-of* *name* *Hīrā* *was,* *and* *one-of* *name*

Kesbo ao-ki, oro murugā ñimi Lagnū aoki, oro murugā
Kesbo *was,* *and* *one-of* *name* *Lagnū* *was,* *and* *one-of*

ñimi	Karmū	ao-ki,	oṛo	muṛugā	ñimi	Chandro	ao-ki.	Oṛo
name	*Karmū*	*was,*	*and*	*one-of*	*name*	*Chandro*	*was.*	*Other*

oṛo	ao-ki-mai,	hin-ki-ā	ñimi	um	koṅg-te-le.	Humne-te-gā
other	*were,*	*them-of*	*names*	*not*	*know-we.*	*This-much-only*

yok'yo-le.	Iñ-ã̄	ñimi	Bandhu.	Āpā-iñ-ã̄	ñimi	Ḍhīmū	ao-ki.
saw-we.	*My*	*name*	*Bandhu.*	*Father-my-of*	*name*	*Ḍhīmū*	*was.*

Elā	jāt	Khaṛiā.	Kasturā-te	ao-tā-le.	Khētī-bārī	karāe-kēr
Our	*caste*	*Khaṛiā.*	*Kastura-in*	*live-we.*	*Cultivation*	*doing-by*

borol-tā-le.
live-we.

FREE TRANSLATION OF THE FOREGOING.

Last Monday I went to my field to cut rice. My field is to the east of the village, and his field is to the north of mine. He was there with his sons, and the sons began to cut rice while the old one was sitting on a hedge. This Māhkūr came from the fields to the old one and said, ' this is my field.' Said the old one, ' we have always cultivated it. How did it become thine to-day.' The Māhkūr had a stick in his hand, and struck the old man three or four blows. Thereupon the sons came running, caught the Māhkūr by the top-knot and threw him down. Then the Māhkūr began to cry out loudly. On hearing his cries all the Māhkūrs of the village ran up and collected there. There were about one score Māhkūrs. We caught these here; but the rest escaped. The names of these five are Hīrā, Kesbo, Lagnū, Karmū and Chandro. I do not know the names of the rest who were there. I only saw this much. My name is Bandhu, and my father's name was Ḍhīmū. We are Khaṛiās and live in Kastura. We are cultivators.

MUṆḌĀ FAMILY.

KHAṚIĀ.

SPECIMEN III.

(STATE SARANGARH.)

A POPULAR TALE.

Muñj (*i.e.* mut') kenḍerbo lebu jughai bēṭā ao-ki-mai. Hin
One *old* *man-of* *several* *sons* *were.* *These*

lebu-ki āpas-te jhāri dino laṛe-nā lak'-ki-mai. Āpā
sons *self-among* *all* *days* *quarrel-to* *began.* *Father*

hin-ki-te khūb samjhāy-o, je-kuchhu kām um ter-o. Hin-kaṛ
them *much* *admonished,* *any* *result* *not* *gave.* *This-man*

loṭho aṛi-ā beḍ-ḍom-ki-te hukum ter-o ol-nā gām-o āṛi-ā
at-last *his* *sons-to* *order* *gave* *bring-to* *said* *his*

bō-te muñj bojhā soṅgol, ro tab hukum ter-o hin-ki-te
presence-in *one* *bundle* *sticks,* *and* *then* *order* *gave* *them-to*

muñj-muñj achha pāṛam kar-ke pich'-nā-tham jahā̃ uje.
one-one *good* *strength* *making* *breaking-for* *each(?)* *it.*

Jhāṛi-gā pichho-ki, jē-kuchhu kām um ter-o, inā-thom soṅgol
All *broke,* *any* *result* *not* *gave,* *because* *sticks*

gaske tol-ḍom-si-kho-mai, oṛo hin-ki-te pich'-nā-tham muñj
closely *tied-were,* *and* *them* *break-to* *one*

lebu-ā pāṛam-ā tham bharam-lak'-ki. Loḍho āpā
man's *force* *for* *impossible-was.* *Afterwards* *father*

bhojhā-te kāī(*i.e.* kach')-nā-tham hukum ter-o oṛo muni-muni
bundle *untie-to* *order* *gave* *and* *one-one*

soṅgol āṛi-ā muni-muni bēḍ-ḍom-ki-te ter-o, hin bere-gā uje
stick *his* *one-one* *sons-his-to* *gave,* *this* *time* *this*

pich'-nā-tham hukum ter-o. Jhāṛi bēḍ-ḍom-ki-te soṅgol-te siddho
break-to *order* *gave.* *All* *sons-his-for* *sticks* *easily*

pij-goṭ-ke. Tab āpā gam-o, 'hāy bēḍ-ḍom-ko, muñj-hināgā
broke. *Then* *father* *said,* *' O* *sons,* *unity-of*

pāṛam yōe-pe. Inā-tham ughai-gā āmpe mitānī-te nichaṭ
force *see-ye.* *Therefore* *thus* *you* *friendship-in* *firmly*

metipate ao-nā, āmpe-te bair-jo dukh um ter-o. Pher jab
together *are,* *you* *enemies* *harm* *not* *give.* *But* *when*

kolej-boṅ	āmpe	alag-go-nā-pe	ampā	bairi-to	ĕmpo
quarrels-by	*you*	*divided-become*	*your*	*enemies-to*	*you*

tumoṛte-pare-na-pe ?
overpowered-will-be-you ?

_____

FREE TRANSLATION OF THE FOREGOING.

A certain old man had several sons, who were always quarrelling among themselves. He tried to remonstrate with them, but in vain. At last he ordered his sons to bring a bundle of sticks before him. He then gave the bundle to each of them in his turn and asked them to use all their strength and break the bundle. They all tried, but in vain, because the sticks were tied very closely together, and it was beyond a single man's power to break them. Then the father asked them to untie the bundle and gave each son one stick, and asked them to break them. They now did so without difficulty. Said the father, 'behold the strength of unity. If you will live together in friendship your enemies will be unable to harm you. But if you quarrel and are disunited, you will fall a prey to your enemies.'

[No. 44.]

MUNDĀ FAMILY.

[illegible]

SPECIMEN IV.

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It has already been remarked that some of the speakers of Khaṛiá in the Jashpur State have been returned under the head of Bīrhār. I subjoin the beginning of a version of the Parable of the Prodigal Son in the so-called Bīrhār of the State. It will be seen that it is the same form of speech as that illustrated in Specimen II above.

[No. 45.]

MUṆḌĀ FAMILY.

KHAṚIÁ.

SO-CALLED BĪRHĀṚ DIALECT. (STATE JASHPUR.)

Muḍu	lebu-ā	ubār	kuṇḍu	ach'-ki.	Konon	bēṭ-ṛom	āp-ṛom-te	gām-o,
One	*man-of*	*two*	*sons*	*were.*	*Small*	*son-his*	*father-his-to*	*said,*

' e	appā,	māl-jāl	je	sagre	āij-e	iñ-ā	bāṭā	iṅg-te	ole.'	En-tai-ko
' O father,		*property*	*which*	*all*	*is*	*my*	*share*	*me-to*	*give.'*	*Thereafter*

āṛi-y-ā	jinā-te	āṛ-ki-te	tach'-gotho.	Oṛo	thorko	dino	um	bite-ki	ro
his	*property*	*them-to*	*divided.*	*And*	*few*	*days*	*not*	*passed*	*then*

konon	bēṭ-ṛom	mitik'tegak'	kāptikh-o	oṛo	ḍher	disā	muluk	chol-ki;	oṛo
small	*son-his*	*all*	*collected*	*and*	*very*	*far*	*country*	*went ;*	*and*

ā-tik'	san-ki,	hin-tigyā	jhākī	dhan-te	uṛāe-gotho.
where	*went,*	*there*	*all*	*property*	*squandered.*

JUĀṄG OR PATUĀ.

Juāṅg is the dialect of a Muṇḍā tribe in the Orissa Tributary States. It is spoken by about 10,000 individuals.

Name of the Language.

The word *juāṅg* means 'man' in the dialect, and the denomination Juāṅg as the name of a language is accordingly of the same kind as Hŏ, Kūrkū and so on. The tribe is also called Patuā, from their women's habit of dressing in leaves.

Area within which spoken.

The home of the Juāṅgs are the Dhenkanal and Keonjhar States. Some speakers are also found in the neighbouring tracts of Morbhanj and Pal Lahera. The Juāṅg territory forms an islet within the Oṛiyā area, and that latter language has largely influenced Juāṅg and will probably in the course of time supersede it.

Number of speakers.

The number of speakers was estimated for the purposes of this Survey as follows :—

Dhenkanal State .	.	7,250
Keonjhar State .	.	5,673
Morbhanj State .	.	2,345
Pal Lahera State .	.	429
	TOTAL .	15,697

Four thousand five hundred and ninety-one speakers in Dhenkanal and 17 in Morbhanj have been returned under the head of Patuā.

At the last Census of 1901, 10,853 speakers were returned, 10,795 of whom were found in the Orissa Tributary States. The corresponding figure for the Juāṅg and Patuā tribes in the States was 12,474. Almost the whole tribe, accordingly, still retains its native tongue.

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Grammar.

The Juāṅg dialect is of the same kind as Khaṛiā. It has abandoned the most prominent Muṇḍā characteristics, and its inflexional system is more closely in accordance with Aryan principles than is the case with the Muṇḍā languages proper.

Two specimens and a list of Standard Words and Phrases have been received from the Dhenkanal State. They are not sufficient for giving a full account of the dialect. They are, however, the only basis available for the remarks which follow.

2 B

Pronunciation.—It is not possible to form a clear idea of Juáṅg pronunciation from the materials available. A final short *a* is apparently sounded. Compare Oṛiyā. Words such as *kathā-ra*, a tale, are, however, also written *kathār*. The short *a* is often also pronounced as the *a* in 'all.' I have not, however, been able to decide if that is the case more than in a few words.

I cannot find any indication of the existence of semi-consonants. The word *ãiyā*, his own, is probably connected with Santāli *ach'*, self. The future *abhaj-e*, I shall strike compared with *abhoi-sor*, struck, seems to show that the base is *abhoch'*. Such words apparently point to the conclusion that the semi-consonants do form a feature of this, as of other Muṇḍā dialects.

As in Khaṛiā a *k* corresponds in some words to an *h* in Kherwārī. I have only noted *koni*, son, corresponding to Santāli, Muṇḍārī, etc., *hon*.

Nouns.—There are several suffixes in use after nouns the meaning of which I cannot ascertain. A suffix *ra* or *r* occurs in words such as *iti* and *iti-ra*, hand; *jolā-ra*, shoes; *dipe-ra*, lamp; *buyi-ra*, mother; *kathā-ra* and *kathā-r*, tale. It appears to add definiteness; compare Chhattīsgaṛhī *har*.

A suffix *ṅge* is used in words such as *koni-ṅge*, son; *kunu-niṅge*, son; *bui-ṅge*, mother. It is possible that this suffix is originally the suffixed pronoun of the first person. It is however used in a general way without reference to the first person, and it can also be compared with the Kui suffix *añju*. Compare *ābañji*, father.

A suffix *ḍe* is used in a similar way in words such as *iti-ḍe*, the belly; *ijiṅ-ḍā-ṭe*, on his feet. It seems to be connected with Santāli *ṭak'*, or else to be the pronominal suffix of the third person. Compare Khaṛiā *ḍu*.

The suffix *ḍe* is often added to a suffix *m*. Thus, *boko-m-ḍe*, thy elder brother; *buin-ma-ḍā*, of the mother; *koni-m-ḍe*, the son; *kona-ma-ḍā*; of the son; *dhan-um-ḍe*, the property. The suffix *m* is used alone in words such as *boba-m-te*, to the father. It should probably be compared with the pronominal suffix *m* of the second person in connected forms of speech.

All such suffixes are used in an arbitrary way, and if the explanation given above is correct, their original meaning has been forgotten.

There are no traces of the distinction between an animate and an inanimate gender.

The dual is not used in the specimens. The suffix of the plural is *ki* as in Khaṛiā. It is often preceded by an *r*. Thus, *loka*, a man; *loka-r-ki*, men: *juáṅg-ḍe*, a woman; *juáṅg-ḍa-r-ki*, women; *ghoḍi*, a mare; *ghoḍi-r-ki*, mares. Compare the suffix *ra* or *r* mentioned above.

The usual case suffixes are, dative, *te*; thus, *boba-m-te*, to the father: ablative, *ta*, *tai*; thus, *bobam-ki-ta*, from fathers; *ne-tai*, from here: genitive, *ā*, *ra*, *r*; thus, *bābā-y-ā*, of the father; *bobam-ḍā*, of thy father; *dhani-ra*, of the rich man; *bobār-ki-r*, of fathers: locative *ra*, *re*; thus, *gāũ-ra*, in the village; *kati-re*, near.

All these suffixes are well known from connected forms of speech. The genitive suffix *r* is probably derived from *ra*. Compare also Oṛiyā *ra*.

The ablative is, as in other connected forms of speech, used to denote the compared noun in comparisons. Thus, *ār boka-rar-ta kākār ati jālhiṅg*, his sister-from brother much high, his brother is taller than his sister.

Numerals.—The numerals are given in the list of words. They are Aryan loan-words. Besides, however, the old Muṇḍā words for 'one' and 'two' are also used, viz., *min, muị,* and *miã,* one; *ban,* two. Higher numbers are counted in twenties.

Pronouns.—The following are the personal pronouns:—

āiñ, āiñje, I.	*ām-ḍe, āman-ḍe,* thou.	*ār, airi, āuri,* he.
āiñ-ā, āiñ-jā, my.	*ām-ḍā, āman-ḍā,* thy.	*ār-ā, ãi-ā,* his.
niñ-je, neiñje, we.	*hare,* you.	*ār-ki,* they.
neiñjā, our.	*harā,* your.	*ār-kā,* their.

I have not found any traces of the dual pronouns or of the double plural of the first person. In addition to *hare,* you, *āpere* is recorded from Keonjhar. *Ār,* he, should be compared with Khariā *aḍi,* and probably also with Kurukh *ār,* they. Other forms are *āiñche,* to me, *ār-te,* to him, etc.

It will be seen that the suffixes *ñje, ḍe,* and *ri* correspond to those mentioned above when dealing with nouns.

Pronominal suffixes and infixes do not appear to be used. Some traces of them have already been mentioned. *M, n,* and *h* are sometimes prefixed to verbal tenses in order to indicate that the subject is of the second person singular, the first person plural, and the second person plural, respectively. They are probably derived from pronominal suffixes added to the word immediately preceding the verb. Compare the remarks under the head of Verbs, below.

The interrogative pronouns are *aḍi,* who? *biri,* what?

Verbs.—The conjugation of verbs is of the same kind as in Khariā. I cannot find any traces of the categorical *a,* of the pronominal infixes, or of the rich variety of forms found in other Muṇḍā languages.

The person of the subject is sometimes marked by means of pronominal prefixes. Thus, 'I go' is *āiñ haṇḍe.* The same form of the verb is also used in the third person singular and dual. In the second person singular, on the other hand, an *m* is sometimes prefixed, and similarly *n* is prefixed in the first, and *h* in the second person plural. These prefixes are probably originally pronominal suffixes added to the word preceding the verb. Thus, *āmḍe ma-haṇḍe,* thou goest.

So far as I can judge from the scanty materials at my disposal the various tenses are formed as follows.

The **future** is formed by adding an *e* as in Khariā; thus, *abhaj-e,* I shall strike; *gālā-e,* I shall say. Neuter verbs add *nā;* thus, *janāmal-nā,* it will be known.

The **present** is formed by adding the suffixes *ke* and *ḍe;* thus, *sara-ke,* he is grazing; *kaba-ḍe,* he is making. In *abha-ke-ki,* they strike, the pronominal suffix *ki,* they, is added. No similar instances occur in the specimens. *Ke* apparently corresponds to the copula *ke* in Khariā.

There are various suffixes denoting **past** time.

In the first place the suffixes *e* and *nā,* which usually denote the future, are occasionally used to denote the past; thus, *kib-e,* thou madest; *tonga-nā,* she stood; *ḍe-nā,* he came. They are probably not properly past tenses, but denote the indefinite time.

The most usual suffix is *o* or *a,* to which a *y* is prefixed after vowels. It probably corresponds to Khariā *o.* A nasal sound, commonly an *n,* is often added. Thus, *an-o,*

went; *yo-y-o*, saw, *sab-a*, seized; *gālā-y-a*, said; *duḥkhi-lai-ān*, he became wretched; *ku-y-ān*, found.

A suffix corresponding to Khaṛiā *si* occurs in the forms *sor*, *cher*, and *cheḍe*. Thus, *āiṅ abhoi-sor*, I struck; *han-cher*, went; *len-cheḍe*, I have walked.

The suffix *se-ke*, corresponding to Khaṛiā *si-ki*, is used to denote the ordinary past. Thus, *gālā-se-ke*, said; *jim-se-ke*, I have eaten.

Other forms of the past tense are *nech-eḍ-ā*, he returned; *leb-er-a*, he slept; *pāñch-er-a*, he devised; and so forth. They apparently contain a suffix corresponding to Santālī *eṭ'*. *Buḍiyate*, came to a close, is formed by adding *ate*. Compare the suffix *atā* in Bīrhāṛ.

The **imperative** seems to be formed as in Khaṛiā. Thus, *ḍiṅgi* and *ḍiṅg*, give; *rue-nā*, keep. A suffix *de* is used in forms such as *hana-de*, go; *āsue-de*, put on. *Nikimā*, let us make, seems to contain an imperative particle corresponding to Santālī *ma*.

Verbal nouns are *biśuā*, to fill; *gogaḍate*, to take off; *sarāyeḍaya*, in order to feed; *nabuṅre*, in order to feast. I cannot analyse all these forms. *Sarāyeḍ-aya* is perhaps the past tense of a causative verb.

Participles.—A very common participle is formed by adding the suffix *ja*; thus, *jimuja*, eating; *suṅgiyāja*, smelling; *anoja*, going; *ḍeñja*, coming; *toṅyanañja*, arising. It is commonly used as a conjunctive participle. Another suffix of that participle is apparently *me*; thus, *bājime*, eating; *esidame*, having been. *Dhapaṭ-i*, running, is Oṛiyā. *Ḍē̃-ḍē̃*, coming, is the doubled base used as an adverbial participle, as is also the case in Khaṛiā.

The **negative particles** are a prefixed *mā* and a suffixed *je-nā*; thus, *mā ano*, he did not go; *bhāṅge-je-nā*, I did not break.

The base of the **verb substantive** is *āsi*; thus, *āsi-ke*, am; *āsi-ana*, was; compare Oṛiyā *āchhi*. There is also a base *iḍ* or *iṛ*; thus, *iṛe*, am; *arṭ*, is, in Keonjhar, and several curious forms such as *iḍame*, am, is; *ināin*, art, etc., in the list of words.

The verb *jim*, to eat, is used as an auxiliary verb in order to form a passive. Thus, *āiñje māḍ jim-seke*, I have eaten stripes, I am struck. Such forms are of course Aryan.

For further details the student is referred to the two specimens which follow. The first is a version of the Parable of the Prodigal Son, and the second a popular tale. Both have been forwarded from the Dhenkanal State. A list of Standard Words and Phrases will be found below on pp. 243 and ff.

MUṆḌĀ FAMILY.

JUĂŇG OR PATUĀ.

Specimen I.

Min-gā	joḍāmi	kunu-niṅge	āsike.	Ār-ā	luṅ-ā	sāna
One-of	*two*	*sons*	*were.*	*Them-of*	*among*	*small*
kunu-niṅge	bā	gātā-se-ke,	'e	bā,	ām-ḍa	dhan-um-ḍe	bhāg-
son	*father*	*said,*	*'O*	*father,*	*thy*	*property*	*shares-*
bātāyāṅ	āiṅ-cho	ḍiṅi.'	E-tā	āyiri	ãi-yā	dhan-um-ḍe	bhāg-
dividing	*me-to*	*give.'*	*Then*	*he*	*own*	*property*	*shares-*
bātāyāṅ	ār-te	ḍiṅ-yo.	Beg	sāna	kununiṅge	nikā	ṭhuliā-ya
dividing	*him-to*	*gave.*	*Soon*	*small*	*son*	*all*	*collected*
leṅkā-bo	au-o,	āur	khechaḍā-kiba	nikā	dhan	udāi-miã.
far-to	*went,*	*and*	*wicked-became*	*all*	*property*	*squandered.*
E-tā	āuri	gāũ-ra	baḍe	maharagh	ā-iã,	ār	duḥkhi-lāi-y-ān.
Then	*that*	*village-in*	*heavy*	*famine*	*became,*	*he*	*destitute-became.*
E-tā	ār	an-o	āuri	gāũ-ra	min-gã	ĩyã-ra	raï-yā.	Āi-ra
Then	*he*	*went*	*that*	*village-in*	*one-of*	*house-in*	*stayed.*	*That*
min	ār-te	ghusuri	polami	sarā-yeḍ-aya	bila-ba	anāḍa-ya.	Āur
one	*him*	*swine*	*flock*	*to-herd*	*field-to*	*sent.*	*And*
ār-te	āḍi	kichchhi	mā	ḍi-ãi.	Ar	ghusuri-ra	tusha
him-to	*anybody*	*anything*	*not*	*gave.*	*He*	*pigs'*	*husks*
jimaja	itip	bishuā	monare-yān.	Hochatā	ār	mono-ra	bhābeya,
eating	*belly*	*to-fill*	*wished.*	*At-last*	*he*	*mind-in*	*thought,*
gātā-ya,	'hã,	āiñ-ā	bābā-yã	yã-ra	buluṅa	luko	iti-ḍe
said,	*'alas,*	*my*	*father's*	*place-in*	*many*	*men*	*belly*
bishure.	Mātra-ka	āiṅ	tilayi-goi-ke.	Āiṅ	taṅganañja	bābā-yã
fill.	*But*	*I*	*hungering-die.*	*I*	*arising*	*father's*
hasara-te	ano-ja	gātā-e,	"e	bā,	āiṅ	Parameśwar	ām-ḍā
side-to	*going*	*shall-say,*	*" O*	*father,*	*I*	*God*	*thy*
kati-re	pāpo	kibāṅ.	Ām-ḍā	kāndā	boli	āiṅ	jugya	jenā.
side-at	*sin*	*did.*	*Thy*	*son*	*saying*	*I*	*worthy*	*not.*
Ām-ḍā	sebāsi	āiṅ-che	ruye-nā." '	E-tā	āyiri	taṅganañja	bobā-ra-bo
Thy	*servant*	*me*	*keep." '*	*Then*	*he*	*arising*	*father-to*
an-o.	Mātra-ka	ār-ā	bōbā	buluṅ	leṅkā	ār-te	yo-yo,	bikoloi-yã,
went.	*But*	*his*	*father*	*very*	*far*	*him*	*saw,*	*pitied,*

puni	dhapaṭi	ano,	kuṅka	saba,	ār-te	mumuja.	Etā
and	*running*	*went,*	*neck*	*seized,*	*him*	*kissed.*	*Then*

| kāndā | ār-te | gātā-ya, | 'e | bā, | Parameśwar | ām-dā | kati-re | pāpo |
| *son* | *him-to* | *said* | *'O* | *father,* | *God's* | *thy* | *side-at* · | *sin* |

| kibā-ṅ; | ne-tā | ām-dā | kān-dā | boli | jugya | jenā.' | Mātra-ka | ār-ā |
| *did;* | *hence* | *thy* | *son* | *saying* | *worthy* | *not.'* | *But* | *his* |

| bobā | chākaran-te | gātā-ya, | 'ār-te | din | sende-rā | āsu-yede; | ār-ā |
| *father* | *servants-to* | *said,* | *'him-to* | *good* | *cloth* | *put;* | *his* |

| iti-ra-te | mudira | āsuyede; | ār-ā | ijiṅ-ḍā-te | jotā-ra | āsu-yede. | Bhal |
| *hand-on* | *ring* | *put;* | *his* | *feet-on* | *shoes* | *put.* | *Good* |

| chija | bājime | maujabā-kibe: | āiñjā | kunu-niṅge | bash-werā, | barana; |
| *things* | *eating* | *let-us-make-merry;* | *my* | *son* | *was-dead,* | *lived;* |

| haje-sorān, | ku-yā.' | E-tā | ār-ki | khusi-basi | nira-yā. |
| *was-lost,* | *was-found.'* | *Then* | *they* | *to:feast* | *began.* |

| Niñje | ār-ā | kuvā-kaniṅge | bil-u | āsike. | Puni | iyā-bo |
| *Then* | *his* | *eldest-son* | *field-in* | *was.* | *Again* | *house-to* |

| deṅ-deṅ | nāṭa-gobinda | aṅ-ya. | Chākaran-te | ḍāku-ya | gātā-ya, | 'imiti |
| *coming* | *dance-music* | *heard.* | *Servants* | *called* | *said,* | *'thus* |

| be-te | hāsike?' | Āyiri | gātā-ya, | 'ām-ḍā | bokom-de | nechedā, | puni |
| *why* | *you-are?'* | *He* | *said,* | *'thy* | *younger-brother* | *returned,* | *again* |

| ām-ḍā | bobā-ra | ār-te | diyara | ku-yān, | maujā | kibade.' | E-tā |
| *thy* | *father* | *him* | *safe-and-sound* | *found,* | *feast* | *makes.'* | *Then* |

| ār | rāgo-yā | āluṅ-ba | mā | ano. | Ne-ta | ār-ā | bobā-ra | bāyā- |
| *he* · *got-angry* | *inside-to* | *not* | *went.* | *Therefore* | *his* | *father* | *outside-* |

| si-ke | ār-te | dumni | gātā-ya. | Mātra-ka | āuri | bobāyā-te | gātā-ya, |
| *came* | *him* | *much* · | *said.* | *But* | *he* | *father-to* | *said,* |

| 'yoyo, | ām-ḍā | gātā | bhāṅge | jenā, | bahami | dinayān | ām-ḍā | sebā |
| *'see,* | *thy* | *word* | *broke* | *not,* | *many* | *days-for* | *thy* | *service* |

| kibān; | jātipua | nābuṅ-re | min | mera | ām-de | diṅ-diṅ | jenā. |
| *did;* | *kinsmen* | *to-feed* | *one* | *goat* | *thou* | *gavest* | *not.* |

| Ām-ḍā | kuniṅge | dāriyān | ranān | nikā | dhan-um-de | udāyayā̃, | ār |
| *Thy* | *son* | *harlots* | *keeping* | *all* | *property* | *wasted,* | *he* |

| ḍenā, | ār-te | mauja | kibe? | Ār-ā | bobā-ra | gātā-ya, | 'e | kāndā, |
| *came,* | *him-to* | *feast* | *madest?* | *His* | *father* | *said,* | *'O* | *son,* |

| ām-de | nityāni | āiñ-ā | āsayā̃ | māsike. | Aiñ-ā | dhan | jetekāsi. |
| *thou* | *always* | *my* | *near* | *art.* | *My* | *property* | *whatever,* |

| ām-ḍā. | Mātraka | āiri | bokum-de | bash-wera, | barana; | haje-sorān, |
| *thine.* | *But* | *this* | *brother-thy* | *had-died,* | *lived;* | *was-lost,* |

| ḍenā. | Netā | mauja | ni-ki-mā.' |
| *came.* | *Therefore* | *feast* | *we-shall-make.'* |

[No. 47.]

MUṆḌĀ FAMILY.

JUĂṄG OR PATUĀ.

SPECIMEN II.

(DHENKANAL STATE.)

A POPULAR TALE.

Muĩ gāũ miã thelā loka āsike. Ār-ā boira
One *village* *one* *rich* *man* *was.* *Him-of* *mother*

āsike. Era gāũ-ra thaka loka āsike. Ār thaka dhana-ra
was. *That* *village-in* *cheat* *man* *was.* *That* *cheat* *wealth-in*

gogadate manare-kuyā. Netā mana-re upāya pāñchera. Dhanira
to-cheat *mind-in-made.* *So* *mind-in* *means* *devised.* *Rich-man's*

buya-te gātāya, 'āmdā koninge maduā. Bel-te ār-ā
mother-to *said,* *'thy* *son* *drunkard.* *Night-in* *his*

mora sungiyāja mekhame.' Konimde gātāya, 'āmdā buinge
mouth *smelling* *wilt-know.'* *Son-to* *said,* *'thy* *mother*

bada daāni boli.' Imiti buyira-bo kondā-bo bujhāia. Hachatā
great *witch* *as.'* *So* *mother-to* *son-to* *explained.* *At-last*

dina budiyate. Koninge mana-ra bhābeya, 'buinmadā kathāra
day *sank.* *Son* *mind-in* *thought,* *'mother-of* *tale*

misin janāmalnā.' Buyira bhābeya, 'kŏnamadā kathāra misin
to-day *will-be-known.'* *Mother* *thought,* *'son-of* *story* *to-day*

janāmalnā.' Hachatā koninge chāyi-nendiā lebera. Kāndā
will-be-known.' *At-last* *son* *simulating-sleep* *slept.* *Son*

dipara mā gujira. Buyira dhenja kŏnamadā bichchanā-
lamp *not* *extinguished.* *Mother* *coming-slowly* *son-of* *bedstead-*

kāntha tonganā. Lebera boli mane kibaja kondā muāra
near *stood.* *Slept* *as* *mind* *making* *son's* *mouth*

sungia. Mātraka koninge jānia, 'buyira daāni boli, āin-che
smelt. *But* *son* *knew,* *'mother* *witch* *as,* *me*

muāra sungiya.' Ahipari buyira-bo kon-ra-bo kajiā lageā-kiā.
mouth *smelt.'* *Thus* *mother-to* *son-to* *quarrel* *applied.*

Hachatā imiti buyira kathār gātāya kondā-te, kondā kathār
Then *thus* *mother-of* *story* *said* *son-to,* *son-of* *story*

gātāya buyira-te, dhanar thakeyāja gogāna.
said *mother-to,* *property* *cheating* *robbed.*

FREE TRANSLATION OF THE FOREGOING.

In a certain village lived a rich man with his mother.   There was also a cheat in the same village who wanted to trick him out of his money.   He thought out a way of doing so, and one day he said to the rich man's mother, 'your son is a drunkard.   You will be able to ascertain the fact by smelling his mouth at night.'   To the son he said, 'your mother is a great witch.'   So he told both of them.   When the day drew towards its close the son thought, ' to-day I shall know the truth about my mother,' and the mother thought, ' to-day I shall know the truth about my son.'   At last the son pretended to go to sleep. without having extinguished the lamp.   The mother came slowly and stood near his bed.   She thought that he was asleep and smelt his mouth.   The son, on the other hand, was convinced that his mother was a witch since she smelt his mouth.   Thus he bred discord between mother and son ; and eventually tricked them out of their property by telling them tales about each other.

SAVARA.

Savara is the southernmost dialect of the Muṇḍā family, and it is spoken by about 150,000 individuals.

Name of the dialect. Savara, or rather Sawara, is the name of a cultivating and servile tribe of Orissa, Chota Nagpur, Western Bengal, Madras, and the Central Provinces. The Savars are usually identified with the Sabaras of Vedic and Sanskrit literature, a wild forest tribe, who are supposed to be the same as the Suari and Sabarae mentioned by Pliny and Ptolemy. One of the most famous passages in the Rāmāyaṇā of Tul'si Dās deals with a meeting between Rām and a Sabara with his wife.

Home of the tribe. The tribe is very widely spread at the present day. Their stronghold is the two northernmost districts of the Madras Presidency and the neighbouring districts of Bengal and the Central Provinces. Thus we find them largely spread over the Orissa division and the Orissa Tributary States, Singbhum, Sambalpur, Raipur, Bilaspur, Patna, Kalahandi, Sarangarh, Raigarh, and so on. Farther to the north they occur in Saugor and Damoh, and in former times they are said to have been settled in Shahabad. According to Mr. Risley, 'local tradition ascribes to the Savars the conquest of the Cheros, and their expulsion from the plateau of Shahabad, in about the year 421 of the Sálivāhana era, or A.D. 500. A number of ancient monuments in the Shahabad district are still put down to the Savars or Suirs, who are supposed to have been driven south by the inroad of Rájputs under the Bhojpur chief, which made an end of their rule.'

Most Savars have now become Hinduised, and speak Aryan forms of speech, generally Oriyā. Mr. Driver remarks :—

'The purest representatives of the race call themselves Sobors, and speak a dialect of the Kolarian language which could be understood in Chutiá Nágpur. These people are only to be found in the most jungly parts of the Native States of Orissa and Sambalpur, and a few are also found in Gangpur.'

The so-called Sobors alluded to by Mr. Driver have not been returned as speaking a separate language at the last Census, and local information collected for the purposes of this Survey does not make any mention of the Savara dialect in those districts which are said to be the home of the Sobors. Mr. Driver publishes a short vocabulary which contains words from various sources, Aryan, Dravidian, and Muṇḍā. The Sobors of Sambalpur probably speak Khaṛiā, and those of the Orissa Tributary States some form of Kherwārī. Their dialect is no longer Savara. That latter form of speech is almost exclusively spoken in the hilly tracts of Ganjam and Vizagapatam. It is the prevailing language in the Ichchhapuram, Parlakimedi, and Sompeta taluks of the Ganjam Agency and, together with Telugu, in the Gunapur taluk of the Vizagapatam Agency. Elsewhere it is spoken side by side with other languages in the hills.

The Savaras are divided into several sub-tribes and are, accordingly, known under various names such as Sonds, Sowras, Jara Savaras, Luda Savaras, Arisa Savaras, and Tekkati Savaras. Their dialect, however, is everywhere the same.

Number of speakers. Owing to its being spoken only in the Madras Presidency, the Savara dialect does not fall directly within the scope of the operations of this Survey, and no local estimates of the number of speakers are

therefore available.   At the Census of 1891, the number of speakers was returned as follows:—

Madras Presidency	101,638
Central Provinces	401
TOTAL	102,039

The corresponding figures at the last Census of 1901 were as follows:—

Madras Presidency—		
	Ganjam	40,448
	Ganjam Agency	68,689
	Vizagapatam	340
	Vizagapatam Agency	47,623
Central Provinces—		
	Chanda	3
	TOTAL	157,103

The grand total at the last Census was 157,136.   The remaining 33 speakers are found in the Mysore State.

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DRIVER, W. H. P.,—*Notes on some Kolarian (sic) Tribes.* Journal of the Asiatic Society of Bengal, Vol. lx, Pt. i, 1891, pp. 24 and ff. The Sobors or Savaras, on pp. 32 and ff.

Savara has been largely influenced by Telugu and is no longer an unmixed form of speech.   It is most closely related to Kharịā and Juāṅg, but in some characteristics differs from them and agrees with the various dialects of the language which has in this Survey been described under the denomination of Kherwārī.

Grammar.

The notes on Savara grammar which follow are based on the materials printed below.   They do not pretend to be more than a mere sketch of the principal features of the dialect.

Pronunciation.—There are no indications in the specimens of the existence of semi-consonants.   Such sounds are perhaps meant in *maḍ*, eye; *to* and *toḍ*, mouth; *ū* and *ūn*, hair; *ḍā* and *ḍān*, water, etc.

kana ; kuni and *kuna,* respectively. The forms ending in *i* were perhaps originally used to denote animate beings, and those ending in *a* to denote inanimate nouns.

Interrogative pronouns are *bōte,* who ? *jite,* and *ēte,* what ?

Verbs.—The Savara verb is characterized by the same simplicity that we observe in the case of Khaṛiā. The direct and indirect objects are not expressed in the verb ; there is no trace of the many conjugational and inflexional bases of the Kherwārī verb and so forth.

The person of the verb is occasionally expressed by adding personal suffixes. The most common one is *i,* or, occasionally, *in,* for the first person. Thus, *apun-tā-i,* I shall say ; *kiet-t-in,* I shall die. In the second person we occasionally find forms such as *ḍako-l-am,* thou wast, and in the third person plural *ji* is quite common ; thus, *eḍikāle ḍako-ji,* they were merry.

There are apparently only two tenses, one for the present and future times and one for the past.

The present-future is formed by adding the suffix *te. Te* is derived from *ten,* and the final *n* is often retained before the suffix of the third person plural. Before the suffix of the first person the *e* of *te* is dropped or replaced by *a,* or else *tenā* is used instead. *Tenā* is probably the old suffix *ten,* corresponding to Muṇḍārī *tan,* and an *ā* which is perhaps identical with the categorical *a* of Kherwārī. Thus, *kiet-t-in,* I die ; *titta-i,* I give ; *it-ten-ā-i,* I shall go ; *ḍako-te-ji* and *ḍako-teñ-ji,* they are.

The corresponding suffix of the past is *le.* Thus, *pān-la-i,* I brought ; *il-len-ā-i,* I went ; *kiel-le,* he died ; *kiel-lē-ji,* they killed ; *pochāri-leñ-ji,* they asked. Forms such as *irrē-ji,* they went, contain the same suffix, which has become changed into *r* after *r.* In the second specimen we find *irrē-be,* we went. The final *be* has probably nothing to do with the suffix of the past. It is perhaps a pronominal suffix ; compare Kherwārī *bū,* we.

In the third person singular *ēte* is commonly used instead of *le ;* thus, *tiy-ēte,* he gave ; *jum-ēte,* he ate ; *gam-ēte,* he said, etc. Forms such as *er-āi-te,* he has come, are probably identical.

The most common suffixes of the imperative are *ā, ai, ba,* and *na ;* thus, *irā,* go ; *jum-ā,* eat ; *pān-ai,* and *pān-ai-ba,* bring ; *geṇḍa-ba* and *geṇḍā-nā,* draw water, and so on. A prefix *a* is often used. Thus, *a-ir-ba,* let us go ; *a-gu-sāi-ba,* put on ; *a-ru-ba,* put on. Note also forms such as *ḍako-ai-te,* let us become ; *jum-te-be,* let us eat ; *a-eḍikā-ten-a-i,* we should make merry ; *a-jum-be,* don't eat.

The base alone is used as a verbal noun ; thus, *a-jum-bēn,* feeding for, in order to feed ; *ḍako-ban,* being-in, to be.

Relative participles are formed by adding *a* to the bases of the present and past tenses. Thus, *set-ten-a maṇḍrā,* the man who squanders ; *kimbonan jum-ten-a kinaman,* pigs eating husks, the husks which the pigs eat ; *añī-len-a tiki,* spent time, at the time when it had been spent. Compare genitive and the relative participles in Telugu.

Other participles are formed by adding *an* or *n ;* thus, *ḍako-n,* being ; *tid-ān,* striking. An infix *an* is sometimes used in a similar way. Thus, *ḍ-an-aku,* being ; *t-an-iḍan,* beating.

The usual conjunctive participle is formed by adding the past base to the participle ending in *an ;* thus, *iyān-ille,* having gone ; *guān-gū-le,* having called. Forms such as *gille,* having seen ; *tub-tub-le,* having divided, are, however, also used alone.

The negative particle is apparently a prefixed *a*. Thus, *adéye*, was not; *a-til-leñ-ji*, gave ...; *ojem-ad*, I shall not eat. *Garupoñ-ñ*, I say not, probably contains some negative verb meaning 'to be unworthy,' 'to decline,' or something of the kind. In the Ramagiri specimens we find forms such as *tiyüiji*, I will not give; *irnañg-layi-nä-san*, because I could not look.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son from Parla Kimedi in Ganjam. The second is of Gospels which has been forwarded from Vizagapatam. The two last ones, the deposition of a witness and a popular tale, have been received from Ramagiri in Ganjam. A list of Standard Words and Phrases from Parla Kimedi will be found on pages 213 and ff.

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN I.

(PARLA KIMEDI, GANJAM.)

Bo maṇḍrān ḍako. Anin bāgu oṅēr pasin-ji ḍako-lē-ji. Bāguñji-lēṅan
One *man* *was.* *His* *two* *male* *children* *were-they.* *Both-in*

sannāri gam-ēte, 'wāṅ, ellen-a ḍako-ten-a jaṇḍrum-gaṇḍra kuḍublēṅan
small *said,* *'father,* *our* *being* *property* *all-in*

tanub-ñēn tiṅ.' Anin tanub tub-tub-le tiyēte. Asui oyoṅ sullen-a-tiki
share-my *give.'* *He* *share* *divided-having* *gave.* *Some* *days* *past-when*

sanna rabalan kuḍub rukun-rukū-le ñam-le saṅai ḍēsa erēte. Tettēn
small *boy* · *all* *collected-having* *taken-having* *far* *country* *went.* *There*

kuḍub lēbun añī-le assiḍēte. Kuḍub añī-len-a-tiki kuni ḍēsa-lēṅan
all *money* *spent-having* *wasted.* *All* *spent-when* *that* *country-in*

aīṇḍam kantāra ḍē-le. Anin ḍolaī-mar ḍēle. Kuni ḍēsa-lēṅan bo maṇḍrā-bān
much *famine* *became.* *He* *hunger-man* *became.* *That* *country-in* *one* *man-to*

iyān-il-le kambāri ḍē-le. Anin a-serō-bān kimboṅan ā-jum-bēn apāyēte.
gone-having *labourer* *became.* *He* *the-field-to* *swine* *feeding-for* *sent.*

Kimboṅan jum-ten-a kinaman ñaṅ-leṇḍēn, eḍikā-le kuni ḍolaī-mar jum-te
Swine *eating* *husks* *got-if,* *gladly* *that* *hunger-man* *eat-would*

biṅ-ḍo mojāja kinaman ampra a-til-leñ-ji. Nami buddi ñaṅ-le ogaṇḍi-ēte,
but *anybody* *husk* *even* *gave-not-they.* *Now* *sense* *got-having* *thought,*

'wāṅ-ñēn-a sero-bān aīṇḍam baddi-mar-ji ḍako-ji. A kuḍuban miḍap
'father-my-of *field-in* *many* *working-men* *are.* *Those* *all-to* *much*

ganāga ḍako-ḍo ñēn tettēn ḍolaī-bāte kiettiṅ. Ejja, ñēn ḍiyan-ḍē-le
livelihood *is-but* *I* *here* *hunger-from* *die.* *No,* *I* *arisen-having*

wāṅ-ñēn-bān er-te, iyān-ille apuṅ-tai, "wāṅ, wāṅ, Kituṅ-bān, maṅ-ba-nam
father-my-to *go-will,* *gone-having* *say-will,* *"father,* *father,* *God-to,* *before-thee*

ersi amēlai. Untenāsan ñēn ōn-ñēn gam-goṅ-iṅ. Ñēn kambāri-nam
sin *did.* *Therefore* *I* *son-I* *say-not.* *I* *servant-thy*

ḍē-tiṅ," ennegoi apuṅ-tai.' Gam-le gam-ḍamnēte; tete-sitle
shall-become-I," *thus* *say-shall.'* *Said-having* *say-self-did;* *therefrom*

a-wāṅ-bān iyēte. Saṅaī-sitle a-rabalan-a ḍoṅan gijan-gille amalle
that-father-to *went.* *Far-from* *that-boy-of* *body* *seen-having* *recognized-having*

ḍuḍu-ḍuḍu-iyān-ille apasu-yam-dā-le anin koṇḍo-le korkorēte. A-wāṅan
run-gone-having *pain-feeling* *him* *embracing* *kissed.* *The-father*

gijān-gille rabāri gamēte, 'wāṅ, maṅba-nam Kituṅ-bān ampra orai
seen-having boy said, 'father, before-thee God-to even wrong

amēlaī. Ñen ōn-ñēn gam-goṅ-iṅ.' A-waṅ parsamañjin guān-gū-lo
did-I. I son-I say-not.' The-father servants called-having

gam-ēte, 'aboi ambeso siṇdri pāṅ-le anin-a ḍoṅān a-guṅḍiba ;
said, 'one good cloth brought-having his body cover ;

a-karsin ensin arub-a, a-taljeṅan paṇḍerjāṅ arub-a. Baran bo kari
the-finger-on ring put, the-foot-on shoe put. Again one fat

kalloḍin tettēn pāṅ-le kiebba ; eḍikā-le ḍako-aī-te. Kana ōn-ñēn
calf here brought-having kill ; glad-being we-shall-be. This son-my

amaṅ kiel-le nami baran mēn-le ; amaṅ paḍōle, nami baran ñaṅ-laī.'
before died now again lived ; before lost-was, now again found-I.'

Aniñji eḍikāle ḍako-ji.
They glad-being were.

Nami a-muḍa ōn scroban ḍaku. Anin siṇ aḍam-aḍam erāite,
Now the-elder son field-in was. He house near-near came,

keṅkenan toṅseṅan saddāle. Bo parsāman guān-gū-le wāllēte, 'otēnāwan
singing dancing sounded. One servant called-having accosted, 'what-for

kana eḍika?' Anin apuṅēte, 'ubaṅ-nam erāite. "Anin ulāmāta ḍako,"
this mirth?' He said, 'brother-thy came. "He cool is,"

gam-le wāṅ-nam-ji kari kalloḍin kiellē-ji.' Muḍa-mar baṇḍrāb
said-having father-thy-they fat calf killed-they.' Big-the angry

dē-le, 'siṅan aniyāi,' gamēte. Untēnāsan a-wāṅ taṇḍān iyāṅ-
became, 'house will-not-come,' said. Therefore the-father outside gone-

ille sagallēte. Muḍa ōn gamēte, 'ḍitte ayam maṅba-nam barāle
having honoured. Big son said, 'so-much time before-thee worked-having

ḍako-ten-ā-i. Berna-nam añoija apaḍōliṅ. "Gaḍi-nam-ji-bāte eḍikānaba,"
am-I. Word-thy ever broke-not "Friends-thy-with make-merry,"

gam-le aboi ōn-mē soi atilliṅ. Nami kana sannāri juñjuḍi-boāñji
saying one young-goat even gavest-not. Now this young-one harlotry-women

bāte jaṇḍrum-gaṇḍra kuḍub moile settena maṇḍrā anin iraīten-tāḍo
with property all swallowing throwing man he came-immediately

anina-mele kari kalloḍi kielle.' A-wāṅ gamēte, 'ejja, ōn-ñēn,
his-sake-for fat calf killedst.' The-father said, 'no, son-my,

aman tojai maṅba-ñēn ḍakote. Jaṇḍrum-ñēn kuḍuban amanāte.
thou always with-me art. Property-my all thine-is.

Ubaṅ-nam amaṅ kielle, nami baran mēt-le ; amaṅ paḍō-le, nami baran
Brother-thy before died, now again lived ; before lost-was, now again

ñaṅ-la-i. Untēnāsan ellēn a-eḍikātenaī.'
found-I. Therefore we shall-make-merry.'

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN II.

(DISTRICT VIZAGAPATAM.)

A FOLK-TALE.

Gorjānan   kārja-leñ-ji.   Gorjañ-na   maṇḍrā   sabiñ-ji   boṅtēl-bā
Village-in obsequies-did-they. Village-of men   all   buffalo-for

illē-ji. Kani   gorjāñ-luṅan   aboi   banāgi-mar   ḍaku-le. Ani   mari
went.   That   village-in   one   poor-man   was.   He   also

boṅtēl-bā   iyēte.   Gorjāñ-na   maṇḍrā   sabiñ-ji   boṅtēl   ñiyān-ñīle
buffalo-for went.   Village-of   men   all   buffaloes bought-having

pāṅ-leñ-ji.   Banāgi-mar   mari   lāgōḍa-boṅtēl   aboi   ḍumbānāmaṅ
brought.   Poor-man   also   credit-buffalo   one   Dom-from

pāṅ-le.   Gorjāñ-na   maṇḍrā-ji,   ' onā-sile   pāṅ-lai?'   gām-le   opuṅ-lē-ji.
brought. Village-of   men,   'where-from broughtest?' said-having asked.

'Ijja,   lāgōḍa   pāṅ-laī   ḍumbānāmaṅ,'   gāmēte.   'Doṅ-ñēn-a   saṇḍrukā-mele
'*No,   credit   brought-I Dom-from,'   said.   'Body-my-of   well-being-for*

pāṅ-laī.'   Sabiñ-ji   pur-pur-tubob-ji.   Banāgi-mar   kani   usālan   ḍum-
brought-I.' All   ceremony-performed. Poor-man   that   skin   Dom-

bānāmaṅ   juñjūnēte.   Taṅōran   jumbur-maran   oñji   maṇḍrā   saṇaī-
to   carried.   Way-on   thief-men   four   men   far-

sitle   gillē-ji.   'Iñjiḍēn   tubob-te,'   gām-le   usālan   ñaman-ñam-le
from   saw.   'Now   kill-will,'   saying   skin   taken-having

arān   dajēte.   Tettenā   arān-eb   jumbur-maran   gob-lē-ji.   Taṅkān
tree   climbed.   There   tree-under thief-men   sat-they.   Rupees

oñji   maṇḍrā   bantel-ji.   'Aman-ā   alaḍam   ñēn   asūḍam,'   gām-le
four   men   divided.   'Thine   much   mine   little,'   said-having

ruḍi-leñ-ji.   'Aman   etti-ḍēn   bantya,'   gām-leñ-ji.   Batuṅ-batuṅ-le   arānā
quarrelled.   'Thou   then   divide,'   said.   Feared-having   tree

dajē-tenā   maṇḍrā   usālan   sirēte.   'Agāyi,   tabḍrēlan   layimtā-le,'
climbed-having man   skin   dropped.   'Oh,   thunderbolt   fell,'

gām-le   jumbur-maran   taṅkān   omḍā-le   irrē-ji.   Arā-liṅ-na   maṇḍrā
said-having thief-men   rupees   left-having went.   Tree-in-being   man

latsōnāite.   Taṅkān   susē-le   pāṅ-ēte   usālan   omḍā-le.   Jūlu
descended.   Money   picked-up-having took   skin   left-having. Then

jumbur-maran	oñjiñji	taṅkā-bā	illāji.	Taṅkā-te	satta	usālan
thief-men	*four*	*money-for*	*came.*	*Money-from*	*mere*	*skin*
daku.	'Etenā	karma ?	Taṅkā-len	sille	- tabḍrēlan	gām-le	irrēbe.
is.	'*What*	*work?*	*Money-we*	*left-having*	*thunderbolt*	*said-having*	*went.*
Mabā	a-ir-ba,'	gām-le	usālan	pāṅ-lē-ji.	Kani	usālan	timān-
Forward	*let-us-go,'*	*said-having*	*skin*	*took.*	*That*	*skin*	*sold-*
tim-le	aboi	kimbu	ñiyān-ñī-le	jum-lē-ji.			
having	*one*	*pig*	*bought-having*	*ate.*			

FREE TRANSLATION OF THE FOREGOING.

Funeral ceremonies were held in the village, and all the villagers went to fetch buffaloes. There was a poor man in the village who also wanted a buffalo. All the other ones bought buffaloes, and the poor man got a buffalo on credit from a Dom. The villagers asked him where he had got it, and he said that he had it on credit from a Dom and had brought it for the sake of his health. They all worshipped and sacrificed the buffaloes. The poor man was carrying the skin back to the Dom, and on the way he saw four thieves at a distance. Seeing them he mounted a tree with the skin, for fear that they would beat him. The thieves sat down under the tree to divide their money. They quarrelled and said, 'you take too much, and I get too little,' 'then divide yourself,' and so on. The man in the tree dropped the skin from fear. The thieves left the rupees and ran away saying, 'a thunderbolt came down.' The man descended from the tree, picked up the rupees and left the skin. The four thieves then came back to look after the rupees, and only found the skin. 'What has happened,' they said, 'we left the rupees and went away on account of the thunderbolt. Come let us go.' So they picked up the skin, sold it and bought a pig, which they ate.

[No. 50.]

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN III.

(RAMAGIRI, GANJAM.)

DEPOSITION OF A WITNESS.

Mi-gal gal-ji dinā pūrba nēn Jujusti muddāyin kulumbayi
Eleven ten days ago I Jujusti accused-of wife

Rādhā-nā-moṅg bāgu rannā kub bo taṅkā-nā-san bandan tillayi. Nēn
Rādhā-before two gold beads one rupee-for pawn gave. I

taṅkān irnaṅg-layi-nāsan Jujustin bate illenāyi. Jujustin liāri-mar ;
rupee got-not-because Jujusti with went-I. Jujusti fisherman ;

anin lien-tinte-mar. Muddāyi-nā a-nam Bālāji Beraḍolāyi. 'Rannā-
he sweet-seller. Accused-of the-name Bālāji Beraḍolāyi. ' Gold-

kub ḍeyi-be pāṅ-tāyi,' gam-le Bālāji Beraḍolāyi-nā suṅ illenāyi.
beads to-redeem shall-bring,' saying Bālāji Beraḍolāyi-of house went-I.

A-bowan a-wanan muddāyin kulumbayi sileṅgan nēn tiyānu tille.
The-principal the-interest accused-of wife to I giving gave.

'Bandan tillenāyi bitti tiṅgu,' gam-le gārlenāyi. 'A-mālu nēn
'Mortgage gave-I property give,' saying demanded. ' The-property I

tiyāijā ; nēte pāṅtā,' gamēte. 'Anin bitti-nēn bowan a-wanan
give-not ; buy take,' said. ' That property-my principal interest

til-le pāṅ-le it-ten-āyi pannā etāsan nē-te pāṅ-te ?' gam-le
giving taking shall-go but why buy-shall take-shall ?' saying

apuṅ-len-āyi. Oṅji-dinā dinā-silu muddāyin a-suṅ-an asāyi sudā-
said-I. Four-days days-after accused the-house-in some good-men-

mar-ji-nā-moṅg a-bittin tiyyayite. Aniñji, 'botanā bitti ?'
before the-property produced. They, ' whose property?'

pochāri-leṅ-ji. 'Nēnāte,' gam-le apuṅ-len-āyi. Nēn etten apuṅ-len-āyi
asked-they. ' Mine-is,' saying said-I. I so said-I

keḍi muddāyin nēn kuḍub-jinā-moṅg tiḍ-le.
then accused me all-before beat.

FREE TRANSLATION OF THE FOREGOING.

Some ten days ago I and Jujusti went to Rādhā, the wife of the accused, and pawned two gold beads for a rupee. I could not get money, and therefore I went with

Jujusti. Jujusti is a fisherman and deals in sweets. The name of the accused is Bālāji Beraḍolāyi. When I came to Bālāji Beraḍolāyi's house to redeem the gold beads I paid the principal and the interest to the accused's wife and asked for my property. She refused to give it up unless I bought it. I replied, 'I am going to pay principal and interest in order to redeem my property. Why should I buy it?' Four days after the accused produced the property in his house in the presence of some good men. They asked whose property it was, and I said that it was mine. Immediately after I had said so the accused struck me before all the men.

MUṆḌĀ FAMILY.

SAVARA.

SPECIMEN IV.

(RAMAGIRI, GANJAM.)

A POPULAR TALE.

Bo dinā bo sottā posi-jannaku a-wā kenken-suṅ-an apāyi-le.
One day one lame boy his-father school-house-in sent.

A-posi kenken-nā-san a-ḍakku-le. Ḍele bāroki bo posi-jannaku
The-boy read-to was-not-inclined. But another one. boy

gij-le apuṅ-le, 'uban, aman nēn bate bokeḍikā gaṭāsinā.'
seen-having said, ' brother, thou me with a-little-while play.'

Anin apuṅ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasāmārte. Nēn konken-suṅ ille
He said, ' no, no, I am-not-disengaged. I school-house gone-having

kenken-ten-āyi.' Teten-silu a-posi-jan bo awan-taṅu bate gij-le. Posi apuṅ-le,
read-shall.' Thereafter the-boy one calf also saw. Boy said,

'are awan-taṅu, aman nēn bate gaṭāsinā.' Awan-taṅu apuṅ-le, 'nēn
' O calf, thou me with play.' Calf said, ' I

aḍasante, nēn saṅgāsi agāwan gānā-gānā-san joḍā-ban itte.' Teten-silu
am-not-disengaged, I excellent grass eating-for river-side go.' Thereafter

a-posi bo˙ onti gij-le apuṅ-le, 'ē onti, aman nēn bate jāyi, gaṭāsinēbā.'
the-boy one bird seen-having said, ' O˙ bird, thou me with come, let-us-play.'

Anin apuṅ-le, 'nēn aḍasente, nēn-nā-suṅ barosabjanāsan asūyi alaṅu
He said, ' I am-not-disengaged, my-house build-to a-little straw

paraṅgu-pāṅu-nāsan itte.' Posi bo kiñchor-ku gij-le apuṅ-le, 'ē kiñchor, aman
fetch-to go.' Boy one dog seen-having said, ' O dog, thou

nēn bate gaṭāsinā.' Kiñchor apuṅ-le, 'oṅgāḍo, oṅgāḍo, nēn aḍasen-te, nēn
me with play.' Dog said, ' no, no, I am-not-disengaged, I

sāwu-nēn-nā suṅu ḍuntā-ban itte.' Teten-silu posi ṭisināsan manasu a-ḍeye.
master-my-of house watch-to go.' Thereafter boy play-to mind not-became.

FREE TRANSLATION OF THE FOREGOING.

A lame boy was one day sent to school by his father. He did not wish to read, and seeing another boy he said, 'brother, play a little while with me.' He said, 'no, no, I am not disengaged, I am going to school to read.' Then the boy saw a calf and said, 'O calf, play with me.' Said the calf, 'I have no time, I am going to the river to feed on the excellent grass.' Then the boy saw a bird and said, 'O bird, come let us play.' Answered the bird, 'I have no time. I am going to bring some straw to build my nest.' The boy saw a dog and said, 'O dog, play with me.' The dog answered, 'I have no time; I am going to guard my master's house.' Thereafter the boy did not wish to play any more.

GADABĀ.

Gadabā is spoken by about 35,000 individuals, most of whom live outside the territory included in this Survey. The dialect is not identical in all places. It has not, however, been possible to procure trustworthy materials illustrating its various forms. I am only able to give a superficial account of the dialect as spoken in the Bastar State.

The Gadabā tribe is found everywhere in Vizagapatam and the Vizagapatam Agency,
Home of the tribe. and also in the Ganjam Agency, all of which are in the Madras Presidency. Some few Gadabās have also been returned from the Bastar State and Kalahandi. They do not form the prevailing part of the population in any district. They are most numerous in the Vizagapatam Agency, where 232 in every 10,000 of the population speak Gadabā. In Vizagapatam only 72 in every 10,000 are in the same position, and in other districts the relative number of speakers is quite unimportant.

I have no information about the distribution of the Gadabās on the various Taluks of the Vizagapatam Agency. In the Bastar State they are found in the east, on the frontier towards Vizagapatam. Their occupation is hunting and agriculture.

According to information collected for the purposes of this Survey Gadabā was
Number of speakers. spoken by 6,419 individuals in the Bastar State. At the Census of 1891, 29,414 speakers were returned from the Madras Presidency. We thus arrive at the following total for the dialect :—

Bastar State	6,419
Madras Presidency	29,414
TOTAL	**35,833**

The corresponding figures at the Census of 1901 were as follows :—

CENTRAL PROVINCES—

Bastar	729	
Kalahandi	94	
TOTAL CENTRAL PROVINCES		823

MADRAS PRESIDENCY—

Ganjam	1,602	
Ganjam Agency	8	
Vizagapatam	15,015	
Vizagapatam Agency	19,781	
TOTAL MADRAS PRESIDENCY		36,406
Andamans and Nicobars		1
TOTAL		37,230

It will be seen that the number of speakers in Madras has increased. This fact is, however, due to the better methods applied at the last Census, and it is impossible to decide whether there is a real increase. The estimated number of speakers in the Bastar State is probably far above the mark. The corresponding figure at the Census of 1891 was 375.

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f. contain a Gadabā vocabulary.

The Gadabā dialect is very unsatisfactorily known. The old vocabularies are quite

Grammar. insufficient for giving a sketch of its grammar. Of the
materials forwarded for the purposes of this Survey the best
is the translation of the statement of an accused person in the Gadabā dialect of Bastar
which will be printed as Specimen II below. It has been forwarded in Dēvanāgarī
characters with an interlinear translation, but without any transliteration. It is not,
therefore, quite certain that the text printed in the ensuing pages is correct in all details.

The text given as Specimen I below is the beginning of a version of the Parable of the
Prodigal Son. It has been forwarded in Dēvanāgarī with a transliteration and trans-
lation. The transliteration does not, however, agree with the Dēvanāgarī text, and it has
turned out to be so full of mistakes that it has been of no use whatever. The Dēvanāgarī
text itself is apparently a clean copy of an original draft. It has been made by somebody
who had not the slightest idea of the meaning, and who accordingly misread the original in
most places. I have not therefore ventured to restore the text throughout. I have only
reproduced the beginning of the Dēvanāgarī text as I have received it with a tentative
restoration in transliteration.

A list of Standard Words and Phrases from Bastar will be found on pp. 243 and ff.

The dialect spoken in Vizagapatam is apparently quite different. It has not,
however, been possible to get sufficient materials for describing it. The Collector has
kindly forwarded an incomplete list of Standard Words and Phrases, and the beginning
of a version of the Parable. The latter was, however, too fragmentary and evidently too
full of mistakes to be of use. From the former I have inserted the equivalents in the
list of words on pp. 243 and ff. They have been added within parenthesis.

The notes on Gadabā grammar which follow are entirely based on the Bastar speci-
mens. The materials received from Vizagapatam have only occasionally been consulted.

Pronunciation.—The materials are not sufficient for deciding the various questions
connected with Gadabā pronunciation. Semi-consonants are perhaps used in words such
as *dā*, Santālī *dāk'*, water; *gōy*, Santālī *gách'*, die; *gōgō* and *gōgōb*, to tend, and so forth.

Vowels are often interchanged. Thus, *uñgam* and *uñgōm*, village; *āpāñg* and *āpōñg*,
father; *sumañg, suañg* and *sumōñg*, before, and so forth.

The *n* of the genitive suffix *nū* has apparently been replaced by *l* in *lāy-lū*, whose?
Note also *ōn*, child, as in Savara. It is not, however, possible to bring the various
irregularities under fixed rules.

Nouns.—If we can trust the specimens, there are no traces of a difference between animate and inanimate nouns, or of the existence of a dual. The plural appears to be expressed by adding some word meaning 'many'; thus, *lōṅgā āpōṅg*, many fathers, fathers. A suffix *nēn* or *nan* occurs in forms such as *sākhī-nēn*, the witnesses; *kumbaī-nan*, women. Compare *māy-nēn* and *māy-nēṅg*, they. The Vizagapatam list gives forms such as *ayāṅgu-nī*, fathers; *koḍamlē-nī*, daughters; *lē lōk-ḍukēyi*, good men; *māḍu krutā*, many horses, horses; *kussō-ḍigan*, dogs, and so forth.

The cases of the direct and indirect object are not expressed in the verb. They are expressed by means of postpositions such as *nō*, *pulai*, and so forth. Thus, *Māṭā-nō nōm buō-suō*, Māṭā thou killedst; *bābā-pulai sunō*, father-to he-said.

The suffix of the genitive is *nō*, *nū*, or *nā*; thus, *āpāṅg-nō*, of a father; *kalār-nē-nū*, of the liquor seller. Compare Savara *nā*. The Vizagapatam texts have forms ending in *na*. In *pīlē kirtā-r khōgīr*, the white horse's saddle, we have perhaps a genitive suffix *r*.

Other postpositions are *kuruṅg*, from; *bō*, in, to, etc. Thus, *māy-nō bōbrō māy-nō tōnān kuruṅg tīr ḍugu*, his brother his sister from tall is, his brother is taller than his sister; *māy-nō āpōṅg mēyēn-kā ḍiyēn-bō ḍutu*, his father small house in lives.

Numerals.—The first numerals will be found in the list of words. It will be seen that Aryan loan-words are used in Bastar for the numerals seven and following. The Gadabā numerals are most closely related to those in use in Savara and Khaṛiā.

Pronouns.—The following are the personal pronouns :—

niṅg, *nĩ*, I	*nōm*, thou	*māy*, he.
nĩṅg-nō, my	*nōm-nō*, thy	*māy-nō*, his.
nēiṅg, we	*pēn*, *pēn-chā*, you	*māy-nēn*, *māy-nēṅg*, they.
	pē-nū, *pai-nū*, your	*māyēn-nug*, their.

The form *pē-nug*, our, in the list of words is probably a mistake. *Pē-nug* is apparently identical with *pē-nū*, your. A form *lē*, we, seems to occur as a verbal suffix. See below.

Datives and accusatives are apparently formed by prefixing *u* or *ō*; thus, *ō-nĩṅg*, to me; *u-māy*, him; *ō-māy*, to him; *ōn ō-mai sunō*, the son said to him.

The Vizagapatam texts have quite different forms; thus, *mīṅgu*, I; *mīṅgu-na*, my; *bilaṅgu*, we; *bilaṅgu-nu*, our; *bābin*, thou; *māṅgu*, you; *no*, *novvān*, he; *nōyāṅg*, *nōṅgu*, they, etc.

Demonstrative pronouns are *tē*, this; *tō*, *tu*, and *nāi*, that.

Interrogative pronouns are *lai*, who? *lāy-lū*, whose? *maṅg*, what? *ā*, which? *āḍī*, how much? and so forth. The Vizagapatam list gives *mōyi*, who? *nayiṭa* and *nāyinam*, what?

Indefinite pronouns are formed from the interrogatives; thus, *laiki*, anybody; *maṅg-sā* and *māṅg-ḍig*, anything.

Verbs.—The inflexion of verbs is apparently very simple. Reduplicated and doubled bases are apparently freely used; thus, *sa-suḍagu*, attached; *buk-buk*, striking, etc. I have not, however, found anything corresponding to the richly developed system of conjugational bases which forms so characteristic a feature of Kherwāri.

The direct and the indirect objects do not appear to be expressed in the verb. The subject is not expressed by means of pronominal suffixes. There are, however, some

traces of a state of affairs which is related to that prevailing in typical Muṇḍā languages.
Compare :—

Māy-nu āpuṅg-laē sunō, 'junēn, ātōār-kēlē (?) pē-nu sēvā nī ḍēmēḍ-nīṅg ḍu-tō.
His   father-to said,   'see, so-many-years your service I   doing-I   am.

Pē-nu   ukum   ār pēl-taī-tunīṅg. Mīō pēn ō-nīṅg uḍē muyē gī-mē-ō   ōn   ār
Your command not transgress-I.   And you to-me ever one goat-even young not

bē-tō-pēn, nīṅg-nu ḍisēl bu-ḍag sārdā ḍēṅg-ḍēṅg-tun-ō-lē. Pē-nu   tē ōḍu-ōn kisbīn
give-you,   my   friends with merry   make-we.   Your this son harlots

bu-ḍag pē-nu   dan   samōsu   ērān-ēl-pīmuḍīḍaē-ēl (?) pēn māy pulaē lē
with   your property eaten-having as-soon-as-he-came-then you him for good

kunḍarō-pēn.
cooked-you.

The above passage which I have been able to restore with some certainty from the
very corrupt original, contains the suffixed pronouns *nīṅg* (or *īṅg*), I; *pēn*, you; *lē*, we,
used to express the subject.   Compare also *suō-nīṅg bēḍō*, thrown-I-have; *āpuṅg nīṅg
māhāparū-nu hukum ār mānī-tōniṅg*, father, I God-of order not worshipped. The
Vizagapatam list contains forms such as *bilāṅgu-lē yi*, we-we went; *māṅgu-mō yi*,
you-you went; *nōṅgu-tu yiyē*, they went; *mīṅg mitān saṅgāyi-nē yi*, I to-day far-I went,
and so forth; where *lē*, *mō*, *tu*, and *nē*, respectively, appear to be pronominal suffixes
denoting the subject.

The common suffix of the present tense is *tō* or *tu*; thus, *māṅg-tō*, I know; *ḍu-tu*,
is; *buk-tu*, beats; *gō-gōy-ḍu-tu*, I am dying. Forms such as *sārdā ḍēṅg-ḍēṅg-tun-ō-lē*,
that we might make merry, seem to show that the suffix was originally *tun*; compare
Muṇḍāri *tan*. In *māhāparū-nu hukum ār mānī-tōniṅg*, God's order not obey-I; *sun-tunī*,
I will say, and so forth, the tense suffix is perhaps likewise *tun*, *tōn*, and the final *iṅg* or
ī must then be the old form of the personal pronoun of the first person singular.   In
sun-tōn-ēn, they say, the final *ēn* is perhaps the suffix of the third person.   Compare
māy-ēn-nug, their.

Another suffix of the present is *nīṅg*; thus, *ōiniṅg*, go.

The suffix *ēḍ* in *ḍēm-ēḍ-nīṅg ḍutō*, doing-I am, seems to correspond to Santālī *et.*'
It also takes the form *ī*; thus, *iḍ-ī ḍutu*, drinking-am, I drink; *ū-i ḍutu*, he is coming.

The present is also used as a future; thus, *sun-tun-ī*, I will say; *phāsī bē-tunēn*, rope-
give-will, will hang.   According to the list of words a suffix *bē* is added; thus,
buk-tū-bē, I shall strike.   Other future forms are *pi-lam*, it will come; *nāi-lōṅg*, I will go.
I cannot analyse them.

The past is formed by adding one of the suffixes *u* or *o*, and *ī*; thus, *ḍu-g-u*, was;
sun-ō, said; *ju-ō*, saw; *gōi-g-ī*, died; *ōig-ī*, went; *ōn-ī*, heard.   Forms such as *buōnēn*,
killed; *suōnēn*, threw, etc., probably contain a pronominal suffix of the third person.

Compound past tenses are formed by adding the verb substantive; thus, *buō-ḍutu*,
I have killed; *sēbō ḍugu*, I had killed; *nīṅg-nu ōḍu-ōn gōē-gu ḍugu mīyō bur-lagu;
bīsugu ḍugu mīō bōgu*, my son dead was and revived; lost was and was found.

I cannot analyse the suffixes in *sōbōnō*, boughtest, and *sōbōnam*, I bought.

The common suffix of the imperative is *nēn*; thus, *tōl-nēn*, bind, *ju-nēn*, see.   Other
imperatives are *ō-māy nān-bē*, to-him give; *luḍōriṅg*, take; *iṇḍē*, give me; *ā dēmō*, do-
not; *nīṅg samō-su sārdā ḍēmō*, let us eating merry make.

The re-duplicated and the present bases are used as verbal nouns. Thus, *ju-jū*, to see; *gō-gō*, to feed; *buk-tū*, to strike. A suffix *g* is apparently added in some cases; thus, *māy tu-nū pī-pīg-nu bēlā*, he there coming-of time, when he returned; *bun-dēg-nu mēn-dēg-nu kōlār ōni*, music-of dancing-of sound heard.

The various bases are also used as participles; thus, *buk-buk*, beating; *gō-gōb*, grazing; *buō*, struck, having struck. Conjunctive participles are formed by adding *su*; thus, *āāē lē-lē kōpat ēto-su ō-māy bōdi*, all good-good cloth bringing to-him give; *māy mōdgu-su māy-nu āpuṅg-lai*, he having arisen his father-to (went); *mai juō-su māyē dēmo*, he having-seen pity made.

The negative particle is a prefixed *ār* or *urā*; compare Kherwārī *ālō*.

For further details the student is referred to the specimens which follow. The dialect spoken in Vizagapatam is apparently quite different. The materials at my disposal are not, however, sufficient for describing it.

[No. 52.]

MUNDĀ FAMILY.

GADABĀ.

SPECIMEN I.

(STATE BASTAR.)

मुय रेमरतु वर्बन उंवार वडुवंन । तुम्रा लुगनु मैएन श्रोडु श्रंन, वाबा , लयदुनी एदाबा, संसारी मय डुगु नीगं नुडुगुंना तुन् श्रोनो इन्डेवैवे । मै तुंग - तुंग तिरो वेड़ो । लौंगा दीन डेगु श्रार तुतो मैएन श्रोडु श्रीन म्युरो वौड़े , मोडे सोदु पर सवोएंगु नीयो , तुनो फन्दो डेगु सुडेंगू डुगू श्रो श्रायो मायनु माल पुंलाए उडा वेड़ो । तेवे सायै श्रोश्रा , श्रोते वे मायराजवी कुडु लोगुः साय गरोव डेंगु । मंतुवे देसवो लयेनु डैनवोद वीदु सुवे ड़ानें नुडेन वोमायै डुगुः तुरं मल सायेनु लोश्रौंगवो गोवी गोगो सुवा । श्रौसाय तुनू माय गोवी सम सम डुगु श्रमय समी दु सुलं वुद लाश्रोः मय सोम सोम श्राखि । तो तेवे मयचेत वंगु , तेवे मये सुनो , नीग वादाड़ो एल श्राड़ी मुतो वौश्रड़ार सोम सोम तुवो श्रोंग लई डुत , नो कुड्ड गोगोय डुतू नीगं मोडगू मुनोंगसुवाव श्रोरवो नई लौंग, श्रो मय सुन तुनी ए वाबा माद्रा पद उज्न श्रार सानद तोनी सोंवी पितु समो पाए नीग देमो ।

MUNDĀ FAMILY.

GADABĀ.

SPECIMEN I.

(STATE BASTAR.)

TRANSLITERATION AND TRANSLATION.

Muy rĕmar-nu ravaṁnaṁbār ŏḍu-ŏn. Tuā-luṅg-nu mēēn ŏḍu-ŏn
One *man-of* *were-two* *sons.* *Them-among* *young* *son*

bābā-[pu]lai sunŏ, 'ĕ bābā, saṁsārī may ḍugu, niṅg-nu ḍugūnā
father-to *said,* *'O father,* *property* *which* *is,* *my* *will-be*

tu-nū ŏ-nī inḍĕ.' Tĕbĕ mai tuṅg-tuṅg-tĕrŏ bĕḍŏ. Lŏṅgā dīn-ḍegu
share *to-me* *give.'* *Then* *he* *divided* *gave.* *Many* *days*

ār ḍu-tŏ, mĕēn ŏḍu-ŏn myvrŏ-bŏ ḍĕmŏsu par[dĕ]s-bŏ ĕṅgu, mīyŏ
not *became,* *young* *son* *together* *made-having* *abroad* *journeyed,* *and*

runŏ phandī-ḍĕgusu ḍĕṅgu-ḍugū, ŏāyau māy-nu māl-pulāŏ uḍā-bĕḍŏ.
there *riotous-becoming* *became,* *all* *his* *property* *wasted.*

Tĕbĕ may ŏāŏ, tĕbĕ may rāj-bŏ kuḍu lŏgu; may garīb
Then *he* *all,* *then* *that* *country-in* *famine* *arose;* *he* *poor*

ḍĕngu. Mai tuyĕ dĕs-bŏ layĕ-nu ḍĕn ŏi-gĕsu muyĕ
became. *He* *that* *country-in* *somebody's* *house* *gone-having* *one*

dānaṁ-nu ḍĕn-bŏ māyĕ ḍugu. Tu rĕmal māy-nu liŏṅg-bŏ gībī
rich-man-of *house-in* *he* *lived.* *That* *man* *his* *field-in* *swine*

gŏgŏ nuvāŏ. Māy tunū may gībī sam-sam-ḍugu, a-may sam-ŏ-su
to-tend *sent.* *He* *then* *those* *swine* *eating-were,* *that* *eating*

sulai busulāŏ. May sŏm-sŏm ār bĕ-tŏ. Tĕbĕ may chĕt-laṅgu,
belly *filled.* *He* *to-eat* *not* *gives.* *Then* *he* *to-senses-came,*

tĕbĕ may sunŏ, 'niṅg bābā ḍiĕn āḍi bhutī-liaḍār sŏm-sŏm
then *he* *said,* *'my* *father's* *house* *how-many* *hirelings* *to-eat*

nubŏ ŏṅg-lai ḍutu, niṅg kuḍu gŏ-gŏy-ḍutū. Niṅg mŏḍgūsu
them-for *belly-to-fill* *is,* *I* *hunger* *dying-am.* *I* *arising*

niṅg-nu bāb-ŏr-bŏ nailŏṅg, ŏ-may sun-tunī, "ĕ bābā, māhāparū
my *father-near* *will-go (?),* *to-him* *will-say,* *" O father,* *God-of*

hukum ār mānaītŏnī mīyŏ pi-nu samŏ pāp niṅg dŏmŏ.
command *not* *obeyed* *and* *you-of* *before* *sin* *I* *did.*

MUṆḌĀ FAMILY.

GADABĀ.

SPECIMEN II.

(BASTAR STATE.)

STATEMENT OF AN ACCUSED PERSON.

Pai-nū uṅgam Māṭā imī rīlak ḍugū ?
Thy village Māṭā name Gōṇḍ was ?

Ōy, ḍugū, māṭā ā urā.
Yes, was, but now not.

Māṭā ā bō uigī ?
Māṭā now where went ?

Bō urā uigī; māy gōigī uigī.
Anywhere not went; he died went.

Māṅg-sā saraṅg gōigī, māy-nū lāikī buō-suō̃ ?
Any disease died, him anyone killed ?

Māy-nū maṅg-sā saraṅg urā ḍugū. Lāikī buō-nēn, tun gōigī
Him-of any disease not was. Somebody killed, then died

uigī.
went.

U-māy lāikī buō-nēn ?
Him who killed ?

Ning ēran māṅgtō ?
I how know ?

· Sākhī-nēn sun-sun ḍutū ki Māṭā-nō nōm buō-suō̃. Ā nam-nū ā
Witnesses saying are that Māṭā thou killedst. Now thee-of what

san-tū ḍutu ?
saying is ?

Ning urā buō; sākhī aāy kin-umāy. Ning buḍam Māṭā buḍam
I not killed; witnesses all are-tutored. Me with Māṭā with

māṅg-dig ōyōnēn urā ḍutū. Ning māy māṅg-phulāy buō ?
any quarrel not is. I him why killed ?

Tē ṭaṅgayā nam-nū diyan-dī turagū ?
This axe thy house-from was-found ?

Ōy, turagū; ning-nū ṭaṅgayā ḍutū; to-pulāī ning-nū diyan turagū.
Yes, was-found; my axe is; therefore my house was-found.

Tē ṭaṅgayā-nu-bō iyam sadagū ḍutū ?
This axe-on blood attached is ?

Ōy,   sa-saḍa-gū   ḍuṭū.   Niṅg   gēmē   sēbō   ḍugū.   Māy-nu
Yes,   attached   is.   I   goat   killed   was.   It-of
iyam   sa-saḍa-gū   ḍuṭū.
blood   attached   is.

Tē   sēndarā   pai-nū   diyan-ḍig   tura-gū ?
This   cloth   thy   house-from   recovered-was ?

Pulis   havaldār   niṅg-nū   su-maṅg   tē   sēndarā   niṅg-nū
Police   havaldār   my   before   this   cloth   my
diyan   suō-nēn.   Niṅg   sunō,   'tuṅgḍēl,   itō   ā-dē-mō.   Niṅg-nū
house-in   threw.   I   said,   ' Master,   this   not-do.   Me-of
tōmnāṅg-nidā   pilam;   mēp   õ-ning   phāsī-bē-tū-nēn.'
trouble   will-come ;   Government   to-me   hanging-will-give.'
Havaldār   sunō,   'nōm-tō   Māṭā-phulāī   buō-ḍutū,   aāy   lōk
Havaldār   said,   ' thou   Māṭā-for   killed-hast,   all   people
su-tōnēn.   Tō-phulāī   tē   sēndarā   niṅg-nū(sic)   ḍi-yan   suō-ning-bēḍō.'
say.   Therefore   this   cloth   thy   house-in   thrown-I-have.'

Nōm   ḍōṅg   Māṭā   ili   idō-ḍutū ?
Thou   and   Māṭā   liquor   drunk-have ?

Niṅg   sab-dinā   idī-ḍutū;   sēli   sam-sam-ḍutū.
I   all-days   drinking-am ;   flesh   eating-am.

Mansā   kalārnē-nū   bhāṭī   nōm   Māṭā   timē-sam-sam-ēl   ili
Mansā   liquor-seller-of   shop   thou   Māṭā   Pola-day   liquor
idō-ḍutū ?
drunk-have ?

Timē-sam-sam-ēl   niṅg   sulai   mãmuṅg   Guṭṭā-nū   diyan-bō   ḍutū;
Pola-day   I   my(sic)   uncle   Guṭṭā-of   house-in   am ;
Māṭā   buḍam   Mansā   kalārnē-nū   bhāṭī   niṅg   urā   uigī.   Gulāy   pand
Māṭā   with   Mansā   liquor-seller-of   shop   I   not   went.   All   false
ḍutū.
is.

Māṭā-nū   sērāy   nōm   juō ?
Māṭā-of   dead-body   thou   sawest ?

Uṅgam-kā   gulāy   jujū   uigī;   itōō   niṅg   jujū   uigī.
Villagers   all   to-see   went ;   likewise   I   to-see   went.

Māṭā-phulāy   māṅgsā   pārō   ḍutū ?
Māṭā-to   any   wound   was ?

Ōy,   mui-rō   pārā   ṭaṅgayā-nū   māy   bōp-bō   ḍugū,   miyā-mui-ḍan
Yes,   one   wound   axe-of   his   head-on   was,   another
māy   girē   ḍutū.   Māy   nērī-bō   mui-rō   sēndarā   ḍugō,   tunō   iyam
his   chest-on   is.   His   body-on   one   cloth   was,   that-on   blood
sa-saḍa-gū   ḍutū.   Niṅg   maṅ-sā   urā   māṅgtō.
attached   is.   I   anything   not   knɔw.

FREE TRANSLATION OF THE FOREGOING.

Did a man called Māṭā live in your village ?

Yes he did, but now he is not there.

Where did Māṭā go ?

Nowhere.   He died.

Did he die from some disease or was he killed ?

He did not die from any disease.   Somebody killed him.

Who killed him ?

How should I know ?

The witnesses all say that you have killed him.   What do you say to that ?

I did not kill him.   The witnesses are all tutored.   I had   no   quarrel with Māṭā. Why should I kill him ?

This axe has been found in your house ?

Yes, it is my axe, and therefore it was found in my house.

There is blood attached to the axe ?

Yes there is.   I had killed a goat and its blood is on it.

This cloth has been found in your house ?

The police officer threw it into my house in my presence.   I said to him, ' don't do so, master, I shall get into trouble, and the   Government will hang me.'   The officer said, ' all people say that you have killed Māṭā.   Therefore I have thrown the cloth into your house.'

Had you and Māṭā drunk liquor ?

I drink liquor and eat meat every day.

Had you and Māṭā drunk liquor in the shop of Mansā, the liquor dealer, on the Pola-day ?
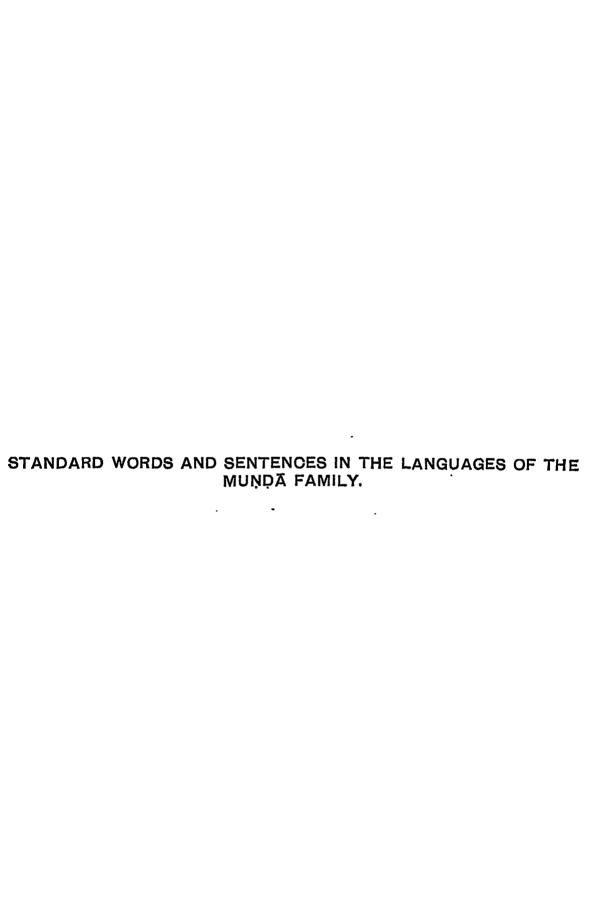
On the Pola-day I stayed with my uncle Guṭṭā and did not go to Mansā's shop with Māṭā.   It is all lies.

Did you see Māṭā's body ?

The whole village went to see it, and I went likewise.

Had Māṭā any wounds ?

Yes, there was a wound of an axe on his head and another one on his chest.   He had a single garment on his body, and it was stained with blood.   I do not know anything more about it.

STANDARD WORDS AND SENTENCES IN THE LANGUAGES OF THE MUNDĀ FAMILY.

English.	Santāli (Sonthal Parganas).	Māhlō (Sonthal Parganas).	Muṇḍārī (Ranchi).
1. One	Mit'	Mit' . . .	Mit', mot', mint', moyat'
2. Two . . .	Bār-ea, bār . .	Bār ; bār-eā . .	Bar-iñ, bār . .
3. Three . . .	Pĕ-ă, pĕ . . .	Pĕ ; pĕ-ā . .	Api-ā, apī . .
4. Four . . .	Pŏn-eā, pŏn . .	Pŏn ; pŏn-eā .	Upun-iñ, upun (upŏn)
5. Five . . .	Mãṛã . . .	Mãṛã ; mũrŏ-yā .	Mãṛũ . . .
6. Six . . .	Turūi . . .	Turūi ; turūi-yā .	Turūi . . .
7. Seven . . .	Ēão . . .	Eão . . .	Eão . . .
8. Eight . . .	Irāl . . .	Irūl . . .	Iral(-iñ), iril (-iñ)
9. Nine . . .	Ārā . . .	Ārā . . .	Are(-n) . . .
10. Ten . . .	Gĕl . . .	Gĕl ; gĕl-eā .	Gĕl(-ea) . .
11. Twenty . . .	Bār-gĕl, isī, mit' isī .	Bār gĕl ; bār gĕl-eā ; isī ; kūrī.	Hisī ; isī . .
12. Fifty . . .	Mãṛã gĕl, bārisī gĕl .	Mũrã gĕl-eā . .	Bār hisī gĕlea .
13. Hundred . . .	Mit' sāo, mãṛã isī .	Sāo ; mit' sāo . .	Mãṛĕ hisī .
14. I . . .	Iñ . . .	Iñ . . .	Aiṅg, (Iñ) . .
15. Of me . .	Iñ-rãn, iñ-ak', etc. .	Iñ-ak' ; iñ-rak' ; iñ-rĕ-ak' ; iñ-ich' ; iñ-rēn ; iñ-inich'.	Aiṅg-rŏn, aiñ-ak', etc.
16. Mine . . .	Iñ-rãn, iñ-ak', etc. .	Iñ-ak', etc. . .	Aiṅg-rŏn, aiñ-ak, etc.
17. We . . .	Ā-bŏ, ā-bŏ-n (*inclusive*) ; ā-lã (*exclusive*).	Ā-bŏ-(n) ; ā-lã ; ā-liñ ; ā-lãñ	Ā-bũ (*inclusive*) ; ā-lŏ (*exclusive*).
18. Of us . .	A-bŏ-rãn, a-lã-rãn, etc.	Ā-bŏn-ak', etc. .	Ā-bũ-rŏn, ā-lŏ-rēn, etc.
19. Our . . .	A-bŏ-rēn, a-lã-rãn, etc.	Ā-bŏn-ak', etc. .	Ā-bũ-rēn, ā-lŏ-rŏn, etc.
20. Thou . . .	Ām . . .	Ām . . .	Ām . .
21. Of thee . .	Ām-rãn, etc. . .	Ām-ak', etc. . .	Ām-rēn, etc. .
22. Thine . , .	Ām-rãn, etc. . .	Ām-ak', etc. . .	Ām-rēn, etc. .
23. You . . .	Ā-pĕ . . .	Ā-pĕ ; ā-bēn . .	Ā-pŏ . .
24. Of you . .	A-pĕ-rãn, etc. . .	Ā-pĕ-ak', etc. .	Ā-pŏ-rēn, etc. .
25. Your . . .	A-pĕ-rãn, etc. . .	Ā-pĕ-ak', etc. .	Ā-pŏ-rēn, etc. .

Bĭrhâṛ (Sonthal Parganas).	Dhangâṛ (Sonthal Parganas).	Korwā (Mirzapur).	English.
Mĭaṭ', mĭt'	Mĭaṭ'; mĭt'; mĭñaṭ' (one only).	Mi(t'), Mĭaṭ'-ṭăṅ	One.
Bār; bāreā	Bār; bāreā	Bārĭ-ṭăṅ	Two.
Pä̆; pä̆-ā	Pä̆; pä̆-ā	Pēi-ṭăṅ	Three.
Pŏn; pŏn-eā	Pŏn; pŏn-eā	Chār	Four.
Mẵṛẵ; mẵṛẵ-ā	Mẵṛẵ; mẵṛẵ-ā	Pāñch	Five.
Tūrūi; tūrūia	Turūi; turūi-ā	Chha	Six.
Sāt; eāe	Sāt	Sāt	Seven.
Āṭ; ĭrăl	Āṭ	Āth	Eight.
Lă̂; ărä̆	Lă̂	Nau	Nine.
Dâs; gäl	Dâs	Das	Ten.
Bīs; bār gä̆l; kūṛĭ	Mĭt' ĭsĭ; bĭs	Bĭs	Twenty.
Poñchās; bār kūṛĭ dâs	Bār ĭsĭ tālā; bār ĭsĭ dâs	Pachās	Fifty.
Sāe	Să̂; mẵṛẵ ĭsĭ	Saio	Hundred.
Ĭñ	Ĭñ	Ĭṅg	I.
Ĭñ-ĭch', iñ-ĭnĭch', iñ-ak'; iñ-rēn, iñ-rĭnĭch', iñ-rĭoh', iñ-rēak'.	Ĭñ-rēn; iñ-ak'; iñ-rĕak'	Iṅaṅ, (iṅg-rak')	Of me.
Ĭñ-ĭch', etc.	Ĭñ-rēn, etc.	Iṅaṅaṅ	Mine.
Ā-bŏn, ā-bŏ; ā-lē	Ā-bū; ā-lē	Ale	We.
Ā-bŏ(n)-ak', etc.	Ā-bū-rēn, etc.	Ale-ra(k')	Of us.
Ā-bŏ(n)-ak', etc.	Ā-bū-rēn, etc.	Ale-ra(k')	Our.
Ām	Ām	Am	Thou.
Ām-ak', etc.	Ām-rēn, etc.	Am-a(k'), (am-rak')	Of thee.
Ām-ak', etc.	Ām-rēn, etc.	Am-aṅ-aṅ	Thine.
Ā-pē	Ā-pē	Ape	You.
Ā-pē-ak', etc.	Ā-pē-rēn, etc.	Ape-ra(k')	Of you.
Ā-pē-ak', etc.	Ā-pē-rēn, etc.	Ape-ra(k')	Your.

DRAVIDIAN FAMILY.

INTRODUCTION.

The Dravidian family comprises all the principal languages of Southern India. The total number of speakers is, in round numbers, about fifty-seven millions. Only a very small portion live within the territory covered by this Survey. It has, however, been found advisable to give a short sketch of the principal Dravidian languages without reference to habitat, in order to make it easier to compare and classify the North-Indian members of the family. The ensuing pages will not, therefore, only deal with such Dravidian dialects as properly fall within the scope of this Survey, but short accounts will also be given of Tamil, Malayāḷam, Kanarese, and Telugu, the principal Dravidian languages of the South. The minor dialects of Southern India, on the other hand, such as Koḍagu, Tuḷu, Toda, and Kōta, will not be described.

With regard to those southern languages which have been included, it should be noted that they have not been dealt with so fully as in the case of languages properly falling within the scope of this Survey. It has been thought sufficient to give a short introduction, a skeleton grammar, a specimen and a list of Standard Words and Phrases for each of them. They have all developed literatures, written in a different dialect. In this Survey, however, the literary dialects will not be accounted for, and the short sketches will be restricted to the colloquial standard forms of Tamil, Malayāḷam, Kanarese, and Telugu.

Name of the family. Draviḍa, a word which is again probably derived from an older *Dramiḷa, Damiḷa,* and is identical with the name of Tamil. Compare p. 298 below. The name Dravidian is, accordingly, identical with Tamulian, which name has formerly been used by European writers as a common designation of the languages in question. The word Draviḍa forms part of the denomination *Āndhra-Drāviḍa-bhāshā,* the language of the Āndhras (*i.e.,* Telugu) and Draviḍas (*i.e.,* Tamiḷians) which Kumārila Bhaṭṭa (probably 7th century A.D.) employed to denote the Dravidian family. In India Draviḍa has been used in more than one sense. Thus the so-called five Draviḍas are Telugu, Kanarese, Marāṭhī, Gujarātī, and Tamil. In Europe, on the other hand, Dravidian has long been the common denomination of the whole family of languages to which Bishop Caldwell applied it in his Comparative Grammar, and there is no reason for abandoning the name which the founder of Dravidian philology applied to this group of speeches.

Area within which spoken. The Dravidian languages occupy the whole of Southern India and the northern half of Ceylon. The northern frontier may be taken to begin at a point on the Arabian Sea about a hundred miles below Goa and to follow the western Ghats to Kolhapur. It then runs north-east in an irregular line through Hyderabad, cuts off the southern border of Berar, and continues eastwards to the Bay of Bengal. The eastern part of the frontier is not, however, anything like a continuous line. Broadly speaking, the hill country to the east of Chanda and Bhandara

is inhabited by Dravidian tribes while Aryan dialects have occupied the plains, so that we often find Dravidian dialects scattered like islets in the sea of Aryan tongues. Farther to the north we find Dravidian dialects spoken by small tribes in the Central Provinces and Chota Nagpur, and even up the banks of the Ganges at Rajmahal. Finally there is a Dravidian dialect in the far north-west, in Baluchistan.

The small Dravidian communities in the north are rapidly becoming Hinduized, and their language adopts an ever-increasing Aryan element, till it is quite superseded by Aryan speech. This process has been going on for centuries, and is still going on. At the Census of 1891 the language returns for Gōṇḍi showed a total of 1,379,580 speakers. At the same time 3,061,680 Gōṇḍs were returned. Many tribes who have formerly spoken some Dravidian dialect, now use an Aryan form of speech. In other cases the dialect still retains sufficient traces of its Dravidian origin and must be characterized as mixed. A few specimens of such semi-Dravidian languages will be found below on pp. 639 and ff.

The result of this gradual spreading of the Aryan dialects is that there must be a **Dravidian element in the Aryan population.** Dravidian element in the population whose native tongue is some Aryan form of speech. Moreover, there seems to be no doubt that the Dravidians had already been settled for some time in India when the Aryans entered the country. In the course of time the Aryans spread over the whole of Northern India. They did not, however, annihilate the Dravidians, who were, besides, probably more numerous than themselves. On the contrary, they have apparently very early adopted them into their community. The Aryan population of Northern India is not, therefore, a pure race, but contains, among others, a strong Dravidian element. We have not here to do with the anthropological side of the question, and we are not concerned with the greater or lesser prevalence of the Dravidian element in the various districts of India. What must interest us in this connexion is the question whether the Dravidian element has left any traces in the speech of the Aryan Indians. We should expect this to have been the case, and Bishop Caldwell very justly remarks :—

'As the prae-Aryan tribes, who were probably more numerous than the Aryans, were not annihilated, but only reduced to a dependent position, and eventually, in most instances, incorporated in the Aryan community, it would seem almost necessarily to follow that they would modify, whilst they adopted, the language of their conquerors, and that this modification would consist, partly in the addition of new words, and partly also in the introduction of a new spirit and tendency.'

It will be necessary, in this place, to give a short account of the various **Vocabulary.** facts connected with the question and we shall first turn to the vocabulary.

There are, in all Indo-Aryan languages, a considerable number of words which cannot apparently be identified in other Indo-European languages. This is especially the case in modern vernaculars, and the old opinion was that such words had, generally speaking, been borrowed from the language of the tribes which inhabited India before the Aryan invasion. The steady progress of philological studies in later years has enabled us to retrace an ever-increasing portion of such words to Sanskrit, and many scholars now hold that there have hardly been any loans at all. It has, however, been overlooked that it is not sufficient to show that a word is found in Sanskrit, or even in the Vedic dialects, in order to prove that it belonged to the original language of the Aryans. If Bishop Caldwell is right in the opinion just quoted, the foreign element must reach back into the oldest times, and it would be necessary to trace the dubious words not only in Sanskrit, but also in other

languages of the Indo-European family. That is exactly what modern philology has, in many cases, failed to do. There are e.g. a number of verbal roots in Sanskrit which do not appear to occur in other Indo-European forms of speech. The same is the case with a considerable portion of the vocabulary. We cannot here go into details, the less so because we do not as yet possess a complete etymological dictionary of Sanskrit. There is, however, every probability for the supposition that at least a considerable portion of such words and bases has been borrowed from the Dravidas. Lists of such words will be found in most of the works dealing with Dravidian philology, e.g. in Bishop Caldwell's grammar, and in the Rev. F. Kittel's Kanarese dictionary. I shall only mention one instance. The word Śiva is already in the Vedas used as an epithet of the god Rudra, and it is well known that Śiva has become one of the principal deities of the Hindū pantheon. It has been asserted that this use of the word *śiva* must be explained from the influence of a Dravidian *śiva*. red. Now the word *rudra* in the Rigveda often seems to mean 'red,' and it seems probable that the conception of the god Rudra-Śiva has a tinge of Dravidian ideas. I have mentioned this word because it shows how fundamental the Dravidian influence on the Aryans can have been, not only philologically, but on the whole method of thought. For further suggestions the student is referred to the various standard works quoted under the different Dravidian languages.

It seems to be a general rule that a people which invades a foreign country, to some degree adopts the pronunciation of its new home, partly as a result of the influence of the climate, and partly also on **Phonology.** account of the intermixture with the old inhabitants. This has also generally been supposed to have been the case in India. Thus there has been a long discussion as to whether the Aryans have adopted the cerebral letters from the Dravidas or have developed them independently. Good reasons have been adduced for both suppositions, and the question has not as yet been decided. The Indo-European languages do not seem to have possessed those letters. They had a series of dentals, which were not, however, pronounced as pure dentals by putting the tongue between the teeth, but probably as alveolars, the tongue being pressed against the root of the upper teeth. It is a well-known fact that these sounds have in India partly become dentals and partly cerebrals. The cerebrals are in most cases derived from compound letters where the old dentals were preceded by an *l*. Similar changes also occur in other Indo-European languages, and it is therefore quite possible that the Indo-Aryan cerebrals have been developed quite independently. The cerebral letters, however, form an essential feature of Dravidian phonology, and it therefore seems probable that Dravidian influence has been at work and at least given strength to a tendency which can, it is true, have taken its origin among the Aryans themselves.

Another point in which the Dravidian element among the Aryans seems to have influenced Aryan pronunciation is in the use of the consonant *l*. Most Indo-European languages possess an *l* as well as an *r*. The use of *l* in Sanskrit and on the whole in Indo-Aryan languages is, however, quite different from that in other languages of the same family. *L* is used in many words where other languages have *r*, and *vice versâ*. The old Eranian dialects did not possess an *l*, and its irregular use in Indo-Aryan makes it probable that we are here face to face with an alien influence. Now it seems almost certain that such an influence can only have been Dravidian. The change of *r* to *l* is, as has long ago been pointed out by Bishop Caldwell, quite common in Dravidian languages. The supposition of a Dravidian influence in this respect is in thorough

agreement with the fact that the use of *l* in Indo-Aryan languages has steadily increased, from the Vedic times down to the present day.

There are some further features in Indo-Aryan phonology where it seems reasonable to think of Dravidian influence. I may mention the softening of hard consonants after vowels in the Prakrits, not only in single words, but also in compounds; the double pronunciation of the palatals in Marāṭhī; the change of *ch* to *s* and of *s* to *h* in many modern vernaculars, and so forth.

The influence, however, which the Dravidian languages seem to have exercised on

Inflexional system.

Aryan inflexion are of much greater importance, and pervades the whole language.

With regard to the inflexion of nouns we may mention the use of postpositions as case suffixes, the postpositions being usually the same in the singular and the plural. This peculiarity the Indo-Aryan vernaculars share with Dravidian, but also with the other non-Aryan languages of India, and it would not therefore be safe to base any conclusion upon this fact. Still it is remarkable that the postpositions are often added not to the base but to an oblique form, just as is the case in Dravidian, where the oblique form is commonly used as a genitive. The use of a separate oblique form is, moreover, most extensive in languages such as Marāṭhī and Bihārī, where the Dravidian influence must presumably have been strongest. Note also that the genitive is, in both families, an adjective.

The use of two different forms of the objective case is distinctly Dravidian. We cannot, from an Aryan point of view, explain why a postposition should, in this case, be added to a noun denoting a rational being, and not to other nouns as well. In the Dravidian languages, on the other hand, all nouns can broadly be divided into two classes, such as denote rational beings, and such as are destitute of reason, whether animate or inanimate. The Hindī rule for the use of a postposition in the objective case agrees with that prevailing in Tamil and Malayāḷam. In Telugu, on the other hand, animals are, in this respect, treated as rational beings, but this state of affairs is probably due to Muṇḍā influence.

If we compare the Dravidian and the Indo-European verb we are at once struck by a considerable difference. The Indo-European languages have developed a richly varied system of real verbal tenses, while the Dravidians do not use ordinary tenses but employ forms which can best be described as participles or nouns of agency derived from such participles. The Dravidian verb in this respect also differs from the Tibeto-Burman one, which can most properly be described as a verbal noun.

The Dravidian participles are commonly used without any addition, as conjunctive participles, in subordinate sentences. In other cases they are used in the same way in some dialects, but usually pronominal suffixes are added in order to indicate the person of the subject. The same is, to a great extent, the case with ordinary nouns and nouns of agency, when they are used as verbs.

It is easy to see how a corresponding tendency has gradually pervaded the Indo-Aryan languages and changed their whole appearance.

In the Vedas we still find the Indo-European principle of using a varied system of verbal tenses. But already in the old Epics all this has changed. According to Prof. Whitney, the number of verbal forms in the Nala and the Bhagavadgītā is only one-tenth of that found in the Ṛigvēda. In classical Sanskrit almost every verbal tense was replaced by a participle, and in the modern vernaculars there are only traces of the

old tenses, and new ones have been formed from the old participles, just as is the case in the Dravidian forms of speech. The use of personal terminations in many Indo-Aryan vernaculars, and the substitution of the nominative for the case of the agent in some of them point in the same direction.

Side by side with this development we find that the conjunctive participle is used more and more in secondary sentences, another point of analogy with the Dravidian languages. In the Epics this form is used thrice as often as in the Vedas and in the later literature its use is steadily increasing.

There are two more verbal forms which look like Dravidian innovations, *viz.*, the periphrastic future and the active perfect participle.

The periphrastic future is very sparingly used in the Brāhmaṇas and only becomes more frequent in the later Sanskrit literature. It is, as is well known, formed from the noun of agency by adding the verb substantive in the first and second persons. Now the noun of agency is a present or indefinite form and not a future. In Dravidian languages, on the other hand, the indefinite present is commonly also a future. The analogy becomes still more striking when we remember that the verb substantive is only added in the first two persons, just as nouns of agency in the Dravidian languages are used without any additions as verbs in the third person singular, while pronominal suffixes are added in the first and second persons. Forms such as *kartāsmi*, I shall do; *kartāsi*, thou wilt do; *kartāraḥ*, they will do, thus directly correspond to Gōṇḍi *kiātōn-ā*, I do, lit. I am a doer; *kiātōn-ī*, thou doest; *kiātōr*, they do.

Forms such as Sanskrit *kṛitavān*, one who has done, are also peculiar to later Sanskrit. The suffix *vat* is, of course, Aryan, but it is not easily understood how an active form can be arrived at by adding the suffix to a passive participle. In the Dravidian languages, on the other hand, the past participle is active as well as passive, and a noun of agency is formed from it in all dialects. Thus from Tamil *seydu*, having done, we form *seydavan*, one who has done. The close agreement between *kṛitavān* and *seydavan* is, of course, partly accidental. There cannot, however, be any reasonable doubt about the former having been influenced by the latter. In Sanskrit *kṛitavān* is an anomalous form without analogy in connected languages, while Tamil *seydavan* is quite regular.

The order of words in modern Indo-Aryan vernaculars, with the governed before the governing word and the verb invariably at the end of the sentence, is also in agreement with Dravidian principles. It is, however, here also possible to think of an influence exercised by other non-Aryan languages, and I only mention the fact that both families agree also in this respect.

Enough has, however, been said to show that the Dravidian element in the Aryan population of India has not failed to leave its stamp on the language.

We do not know how long the Dravidians have been settled in India. It seems certain that they had long lived in the country when the Aryans entered it, but we do not know whether they are to be considered as autochthones or as having, in their turn, immigrated into India from some other country. The fact that a tribe speaking a language which is clearly Dravidian is found in the extreme north-west of India has been adduced by Bishop Caldwell and others as indicating that the Dravidians, like the Aryans, must have entered India from the north-west.

Original home of the Dravidas.

Bishop Caldwell has collected a vast heap of materials to show that the Dravidian languages point in the same direction. He follows the Danish philologist Rask in classing Dravidian as a member of the so-called Scythian family, and this statement has since been repeated over and over again.

The denomination Scythian is a very unhappy one. The Scythian words which have been handed down by Greek writers are distinctly **Scythian family.** Eranian, *i.e.*, they belong to the Indo-European family. But nevertheless the word has been used as a common designation of all those languages of Asia and Europe which do not belong to the Indo-European or Semitic families. Moreover those languages cannot, by any means, be brought together into one linguistic family. The monosyllabic languages of China and neighbouring countries are just as different from the dialects spoken in the Caucasus or from the speech of the Finns and Magyars, as is the Indo-European family. The points in which they agree are such features as recur in almost all languages, and they are, by no means, sufficient to outweigh the great and fundamental characteristics in which they differ from each other. With regard to the Dravidian languages the attempt to connect them with other linguistic families outside India is now generally recognized as a failure, and we must still consider them as an isolated family. The possibility of a connexion with the Muṇḍā languages has been discussed in the introduction to that family. See above pp. 2 and ff. The attempts made to show a closer connexion with the Indo-European family have proved just as futile, and one of the latest theories, which compares the language of the Chins of Farther India with the Dravidian family, does not even appear to have attracted the notice of scholars.[1]

The best known Dravidian languages are Tamil, Malayālam, Kanarese, and Telugu. **Enumeration of languages.** They have all for a long time been used as literary languages. Their literature is, in the case of all of them, written in a language which differs more or less from every-day speech, and is usually recognized as a separate dialect. The difference between the two forms of each speech is often considerable, and it would for instance be a vain attempt to make an uneducated Tamil read and understand the literature of his native tongue. The relation between the literary and colloquial forms of the languages in question has not, however, been fully explained, and the question cannot be taken up in this place where we are only concerned with the spoken form, the more so because none of the languages in question properly fall within the scope of this Survey. We can only note the fact that the literary dialects usually represent a stage of development older than the colloquial forms. On the other hand, they are apparently based on different dialects, and older forms are often preserved in the dialects spoken at the present day. For further details the student should consult Bishop Caldwell's grammar, mentioned under authorities below.

The four Dravidian languages mentioned above will be dealt with in the ensuing pages. There are, on the other hand, some Dravidian forms of speech which have not been included in the present Survey, *viz.*, Tuḷu, Koḍagu, Tuda, and Kōta. I subjoin some short notes on them from Bishop Caldwell's grammar :—

' Notwithstanding its want of a literature, Tuḷu is one of the most highly developed languages of the Dravidian family. It looks as if it had been cultivated for its own sake, and it is well worthy of a careful

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[1] The question about the connexion which has been stated to exist between Australian and Dravidian has by no means been solved by Prof. Friedrich Müller. It is not, however, possible to take it up again in this place.

study. This language is spoken in a very limited district and by a very small number of people. The Chandragiri and Kalyanapuri rivers, in the district of Canara, are regarded as its ancient boundaries, and it does not appear ever to have extended much beyond them. The number of the Tuḷu-speaking people has been found not to exceed 300,000 [at the Census of 1901, 535,210 speakers were returned], and their country is broken in upon to such a degree by other languages that Tuḷu might be expected soon to disappear. All Tuḷu Christians are taught Canarese as well as Tuḷu. Tuḷu, however, shows, it is said, no signs of disappearing, and the people have the reputation of being the most conservative portion of the Dravidian race. The name Tuḷu means, according to Mr. Brigel, mild, meek, humble, and is to be regarded therefore as properly denoting the people, not their language.

Tuḷu was supposed by Mr. Ellis to be merely a dialect of Malayāḷam; but although Malayāḷam characters were, and still are, ordinarily employed by Tuḷu Brāhmans in writing Sanskrit, in consequence of the prevalence of Malayāḷam in the vicinity, the supposition that Tuḷu was a dialect of Malayāḷam can no longer be entertained. The publication of Mr. Brigel's "Tuḷu Grammar" [Mangalore, 1872] has thrown much new light on this peculiarly interesting language. It differs far more widely from Malayāḷam than Malayāḷam does from Tamil. It differs widely, but not so widely, from Canarese; still less so from Coorg. The dialect from which it differs most widely is Tamil. . .

Coorg is a small but interesting district, formerly an independent principality, beautifully situated amongst the ridges of the Western Ghauts, between Mysore on the east, and North Malabar and South Canara on the west. The native spelling of Coorg is usually *Koḍagu*, properly *Kuḍagu*, from *kuḍa*, west, a meaning of the word which is usual in Ancient Tamil. . . . It is not quite clear to me yet to which of the Dravidian dialects it (the language of Coorg) is most closely allied. On the whole, however, it seems safest to regard it as standing about midway between old Canarese and Tuḷu. Like Tuḷu it has the reputation of puzzling strangers by the peculiarities of its pronunciation. A grammar of the Coorg language has been published by Major Cole, Superintendent of Coorg [Bangalore, 1867] . .

Toda, properly Tuda, is the language of the Tudas or Tudavars, a primitive and peculiarly interesting tribe inhabiting the Neilgherry hills. It is now regarded as certain that the Tudas were not the original inhabitants of those hills, though it is still far from certain who the original inhabitants were . . . . An interesting book has lately [London, 1873] been written by Colonel Marshall, entitled "A Phrenologist among the Todas," in which everything that is known of this people is fully described. The same book contains a valuable epitome of the grammar of their language by the Rev. Dr. Pope . . . I shall content myself here with transcribing the concluding paragraphs . . .

"The language seems to have been originally old Canarese, and not a distinct dialect. The Tudas were probably immigrants from the Canarese country and have dwelt in the Nilagiris for about 800 years. A few Tamil forms were introduced by the Poligars. Intercourse with the Badagas has probably modernised a few of the forms, and introduced some words. Of Telugu influences I see no trace. Nor can I trace any resemblance in Tuda to Malayāḷam in any of the points where that dialect differs from its sisters." . . .

The language of the Kōtas, a small tribe of helot craftsmen inhabiting the Neilgherry hills . . . may be considered as a very old and very rude dialect of the Canarese, which was carried thither by a persecuted low-caste tribe at some very remote period.'

It will be seen that all those minor southern dialects are more closely related to Kanarese than to any other Dravidian language.

The remaining Dravidian languages are all spoken within the districts covered by this Survey. They are Kuruḵẖ, Malto, Kui, Gōṇḍī, and Brāhūī. Some dialects such as Kōlāmī and Naikī have usually been considered as forms of Gōṇḍī, but will in this Survey be separated from that form of speech.

Tamil has usually been considered to be the Dravidian language which has

Classification.

preserved most traces of the original form of speech from which all other Dravidian dialects are derived. Some points will be drawn attention to in the ensuing pages where this does not appear to be the case, and in many peculiarities other Dravidian languages such as Telugu have preserved older forms and represent a more ancient state of development. It would therefore be more correct to describe Tamil as a dialect like the other ones, without any special claim to antiquity. On the other hand, it seems certain that no other Dravidian language has developed the common Dravidian principles with so great consistency as Tamil. We shall therefore make that form of speech the base of our classification.

Tamil and Malayāḷam are two sister dialects of the same language. Old Malayāḷam literature has been much influenced by Tamil, but the modern language nevertheless preserves traces of a more ancient stage of development than is the case with Tamil. In this respect the principal point is the use in Malayāḷam of conjunctive participles instead of the ordinary verbal tenses. In most particulars, however, Malayāḷam and Tamil so closely agree with each other that the only reason for separating them as two different languages is the fact that each has developed a literature of its own.

Kanarese is also closely related to Tamil, and the two languages form together one of the principal groups of the Dravidian family. They alone have a regular feminine gender. The various suffixes of the plural of rational and irrational nouns respectively are essentially the same in both, and they are more consistently distinguished than in most other connected forms of speech. Both languages also agree in the principles for the formation of the oblique base, and in other particulars. It has already been remarked that Kumārila Bhaṭṭa (7th century A.D.) styled the Dravidian languages as *Āndhra-Drāviḍa-bhāshā*, the speech of Āndhras and Draviḍas. If this denomination denotes a difference of dialect, which is by no means certain, Kanarese and Tamil would be included in the *Drāviḍa-bhāshā*, as against Telugu, the *Āndhra-bhāshā*.

In some points, however, Kanarese differs from Tamil. Thus it has only one form of the plural of the personal pronoun of the first person, just as is the case in Gōṇḍī and Brāhūī. It agrees with Telugu in the formation of the oblique cases of the singular of the pronouns 'I' and 'thou,' in possessing a present participle and in other similar points. On the whole Kanarese has more points of analogy with Telugu than has Tamil.

The smaller South-Indian languages, Tuḷu, Koḍagu, Toda and Kōta, must be classed as lying between Tamil and Kanarese, nearer to the latter than to the former.

A similar position must be ascribed to Kuruḵẖ and Malto. Those two forms of speech are very closely related. They have no separate feminine singular, but use the neuter instead, just as is the case in Kui, Gōṇḍī, and Telugu. Their nouns have no separate oblique base, as is also the case in Brāhūī and often in Telugu.· Their personal pronouns are most closely related to those used in Tamil and Kanarese, especially the old dialects of those languages. Their present tense is formed as in Kanarese, and the formation of the past tense most closely corresponds to that found in vulgar Tamil, and so on. Kuruḵẖ and Malto must therefore be derived from the same dialect as that which became the common origin of Tamil and Kanarese.
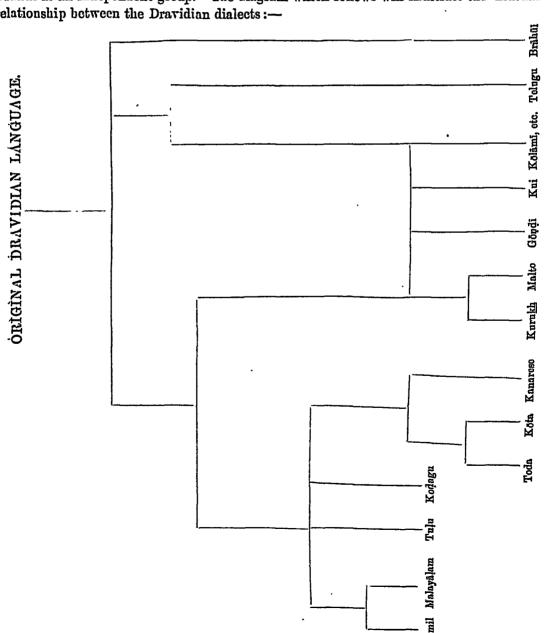
Kui and Gōṇḍī occupy a similar position, but gradually approach Telugu. They differ from other connected languages in using the neuter instead of the feminine both in the plural and in the singular. They follow the same principles as Tamil and Kanarese in the formation of the plural, and mainly agree with Kanarese in the formation of the present and past tenses. Both languages gradually merge into Telugu, and they may be described as being links between that language and Tamil-Kanarese. They are, on the whole, more closely connected with the latter forms of speech than with Telugu.

Some minor dialects such as Kōlāmī, Naikī, and the Bhīlī spoken in the Pusad Taluqa of Basim, should be classed in a similar way. They use the neuter singular as a feminine, like Telugu, Gōṇḍī, Kui, etc., but the oblique base is formed as in Tamil and Kanarese. In this respect the dialects in question also agree with Gōṇḍī. The plural suffixes agree with Kanarese dialects and Telugu; the numerals are mainly the same as

in Telugu; the personal pronouns as in Kui, while the pronoun *amd*, he, stands midway between Old Kanarese *avam* and Telugu *vāḍu*. The same can be said with regard to the verbal tenses and the pronominal suffixes. Those dialects will, therefore, be inserted between Gōṇḍi and Telugu.

That last-named language, in many respects, occupies an independent position and can be characterized as the only descendant of the Āndhra-dialect of Old Dravidian.

The remaining Dravidian language, the Brāhūī of Baluchistan, is no more an unmixed form of speech. It has been so largely influenced from various sources that it is only in general principles and in some few but important words that its character as a Dravidian language can be recognized. It has for centuries been separated from the other Dravidian tongues, and must have branched off at a very early period, when the difference between the dialects was as yet unimportant. We must, therefore, class Brāhūī as an independent group. The diagram which follows will illustrate the mutual relationship between the Dravidian dialects :—

The number of speakers of the various Dravidian languages is exhibited in the table which follows. It is based on the reports of the Census of 1891 and on local estimates made for the purposes of this Survey. The figures returned at the Census of 1901 have been added in a second column :—

Number of speakers.

	Estimated number.	Census of 1901.
Tamil	16,228,700	17,494,001
Malayālam	5,425,979	6,022,131
Kanarese	9,710,832	10,368,515
Tuḷu	491,728	535,210
Kodagu	37,218	39,191
Toda	736	805
Kōta	1,201	1,300
Kurukh	503,980	609,721
Malto	12,801	60,777
Gōṇḍi	1,322,190	1,123,974
Kui	318,592	494,099
Kōlāmī and Naiki	23,295	1,505
Telugu	19,783,901	20,697,264
Brāhūī	165,500	48,559
TOTAL	54,021,653	57,497,982

In addition to the Dravidian languages proper, specimens will be given of two dialects which have now become Aryan forms of speech, though the tribes in question appear to have formerly used a form of Gōṇḍi. They are spoken by 2,452 individuals in Berar and the Central Provinces. If we add these figures to the total for the Dravidian family, we arrive at the following grand total :—

Dravidian family	54,021,653
Semi-Dravidian dialects	2,452
TOTAL	54,024,105

It has already been mentioned that the Dravidian languages do not belong to any other linguistic family but constitute a group of their own. The remarks which follow are an attempt to collect and arrange a few facts which seem to throw light on the mutual relationship of the various languages of the group, and above all such features as constitute the principal characteristics of the whole family.

General characteristics of the Dravidian languages.

There is in most Dravidian languages a strong tendency to pronounce a short vowel after every final consonant. This sound is shorter than an ordinary short vowel and is considered by native grammarians to be equal to a fourth of a long vowel. It should be compared with the so-called *off-glide* of modern phonetics, the indistinct sound uttered when the tongue is moved from one position to another.

Pronunciation.

In Tamil a short *u* is heard after every final *k*, *ś*, *ṭ*, *t*, *p*, and *r* ; in Kanarese and in grammatically written Telugu every word must end in a vowel, and a short *u* is added after every final consonant. It is, however, often dropped in Kanarese and colloquial Telugu. Thus Telugu *gurramu*, a horse, is usually pronounced *gurram*. In Malayālam the short final sound is often an *a*, and in Northern Malayālam it is so indistinct as to be scarcely audible. The case in Tuḷu is similar. With regard to the remaining Dravidian languages we have no trustworthy information.

Dr. Burnell has drawn attention to the fact that this short final *u* does not occur in the Tamil words mentioned by Kumārila Bhaṭṭa in his *Tantravārttika*. There we find *chōr*, Tamil *śoru*, boiled rice ; *pāmp*, Tamil *pāmbu*, snake; *vair*, Tamil *vayiṟu*, belly. It would be rash to infer from this fact that the pronunciation was then different from that of the present day.

The Dravidian languages possess a short as well as a long variety of the vowels *e* and *o*. The usual pronunciation of these sounds when initial is *ye, yē ; vo, vō*, respectively.

Harmonic sequence.—In many languages there is a distinct tendency to approach the sound of vowels in consecutive syllables to each other. This tendency sometimes affects the preceding and sometimes the following vowel. It is generally known as the law of harmonic sequence of vowels, and it was long considered as a characteristic feature of the so-called ' Scythian ' languages. Thus the Finnish vowels are divided into three classes, hard, *a, o* and *u ;* soft, *ā, ö, ü* (the vowels in German ' Bär,' ' schön,' and ' für,' respectively) ; and neutral, *e* and *i*. Now a hard vowel cannot be used in the syllable following on a soft one, and *vice versá*. Thus we find *Suoma-lainen*, a Fin, but *Venä-läinen*, a Russian.

A similar tendency has been found to exist in Telugu where short *i* and *u* in many cases are interchangeable in such a way that *i* is used when a neighbouring syllable contains *i, ī* or *ei*, and *u* in all other cases. The facts are as follows.

The suffixes of the dative and accusative have the form *ki, ni*, respectively, after the vowels *i, ī*, and *ei*, while *ku, nu*, respectively, are used after other vowels. Thus, *tammuni-ki*, to the brother ; but *gurramuna-ku*, to the horse. The suffixed conjunction *nni, nnu*, and, changes according to similar principles. Thus, *ā manishi-nni ī manishi-nni*, that man and this man ; *mīru-nnu mī tammuḍu-nnu*, you and your brother.

The pronominal suffixes used in the conjugation of Telugu verbs end in a short *i*, if the preceding syllable contains an *i, ī*, or *ei*, and in *u* in all other cases. Thus, *koṭṭinā-nu*, I struck ; *uṇṭi-ni*, I was.

In such cases the final vowel is changed so as to approach the sound of the preceding one. In other cases the vowel of the preceding syllable is assimilated to that of the following. This takes place in such words as contain an *i* in the . last, or last two syllables, the *i* being changed to *u* before the plural suffix *lu*. Thus the plural of *katti*, a knife, is *kattu-lu*, knives. This last change, however, does not take place if the *i* is found in the first syllable of a word or is followed by *ḍi, li,* or *ri*. Thus, *biḍḍa-lu*, children ; *kaugili*, an embrace, plural *kaugil-lu*.

These are the principal instances of this tendency in Telugu. In other cases an *i* and a *u* are freely used in consecutive syllables. And even the dative suffix *ku* is, in the case of the pronoun of the second person, added after an *ī*. Thus, *nī-ku*, to thee ; *mī-ku*, to you.

There are scarcely any traces of a similar tendency in other Dravidian languages. In Kanarese, it is true, we find parallel forms such as *māḍuttē-ne*, I do ; *māḍide-nu*, I did ; but here the vowel which is changed is the very short sound which is added after every consonant, and forms such as *māḍē-nu*, I may do, show that there must here be another reason for the change, though I am unable to see the law regulating the matter.

In Tamil there are some cases in which a vowel seems to be changed as a result of the influence of a following vowel. Thus, *i*, before *ṭ, ṇ, r, ṟ, ṛ, l,* and *ḷ*, followed by *a* or *ei*, acquires something of the sound *e*. *Piḷḷei*, a child, is, *e.g.*, pronounced somewhat like *peḷḷei*, and so forth.

It is impossible to base any conclusions as to the affiliation of the Dravidian languages on such facts. It has, in this connexion, been pointed out that the law of harmonic-sequence is a peculiarity of the 'Scythian' languages. This is not, however, the case. In the first place, there are some languages which belong to what has formerly been called the Scythian family, which do not possess any trace of it. This is, for instance, the case in the language of the Lapps. Moreover, the harmonic sequence does not materially differ from such phenomena in the Indo-European languages as are commonly known as 'Umlaut,' assimilation of vowels, and so on. Compare Prakrit *puhutta*, Sanskrit *prithaktva*, separateness; Greek dialects Σίβιλλα instead of Σίβυλλα; Latin *similacra* and *simulacra*, images; Prakrit *uchchhū*, Sanskrit *ikshu*, sugar; Greek γόργυρα from γέργυρα, prison; Latin *bonus*, good, but *bene*, well, and so forth.

Nothing can, therefore, in this respect be inferred from the changes in the Dravidian vowels which have been mentioned above. We should remember that only Telugu shows clear traces of an adaptation of the vowels of consecutive syllables which can, with any probability, be compared with the harmonic sequence in Finnish and similar languages. And even in Telugu there is no consistency in the matter. It almost looks as if we have, in this case, to do with an influence from without, and such an influence could only have been exercised by the Muṇḍā languages. Compare the remarks on the vowels in Santālī on pp. 37 and ff.

The most interesting feature with regard to Dravidian consonants is the common interchange between hard and soft consonants. There is a tendency in all Dravidian languages, which in Tamil and Malayāḷam has become a law, that no word can begin with a soft consonant, and that every single consonant in the middle of a word or compound word must be soft. The same is the case if the consonant is preceded by a nasal. The effect of this law can best be seen in the case of borrowed words. Thus Sanskrit *danta*, a tooth, becomes *tandam* in Tamil.

This Tamilian law is the same as that prevailing in many Tibeto-Burman languages, especially in Burmese. In the case of those latter languages it is possible to see how the tendency is gradually gaining ground, and it also seems possible to account for it to some extent. This much is at least certain that the original Tibeto-Burman language freely used soft consonants in the beginning of words, and the rule that every consonant in the middle of a word must be soft is only found in Burmese.

With regard to the Dravidian languages it has already been remarked that only Tamil and Malayāḷam are consistent in the interchange of hard and soft consonants. And the law in question does not seem to be of a very ancient date even in those languages. The word Tamil itself has early been borrowed by the Arans in the form *Damiḷa*, and Kumārila Bhaṭṭa has handed down the Tamil word *pāmbu*, a snake, in the form *pāmp*. Both these forms point to the conclusion that the tendency to change every initial soft consonant to the corresponding hard one and only to tolerate soft single consonants in the middle of a word is a comparatively modern departure in the history of the Dravidian languages.

Most of the phonetical changes of Dravidian consonants differ in the different languages, and they do not, therefore, concern us in this connexion. I shall only mention some few features which recur in more than one language and are of importance for what follows.

The gutturals are often changed into palatals. Compare Kanarese *kinna*, Telugu *chinna*, Tamil *śinna*, small; Kanarese *kivi*, Telugu *chevi*, Tamil *śevi*, an ear; Gōṇḍī *kīyā*, Telugu *chēya*, Tamil *śeya*, to do; Tamil *kāykku* and *kāychchu*, boil.

The palatals are further often interchangeable with dentals. Compare Tamil *eindu* and *añju*, five ; *paḍittēn* and vulgar *paḍichchēn*, I learnt. In vulgar Tamil and in Malayāḷam a *chch* almost always corresponds to *tt* in High Tamil after *i* and *ei*. Compare Malayāḷam *chirichcha*, High Tamil *śiritta*, that laughed.

We are not as yet able to trace the laws according to which such changes take place. It seems, however, probable that a guttural was, in most of such cases, the original sound, so that, *e.g.*, Brāhūī *kun*, eat ; *kar-ak*, do, represent a more ancient stage of development than Tamil *tinnu*, eat ; *śey*, do.

G is further sometimes interchangeable with *v* ; thus, Tamil *aruvar*, Telugu *aruguru*, seven.

Final *m* sometimes interchanges with *n*. Thus, Tamil *palam* and *palan*, fruit; Old Kanarese *avam*, modern *avanu*, he; Tamil *-um*, Telugu *-nnu*, and ; Tamil *nām*, Brāhūī *nan*, we, and so forth.

The change of *n* to *ḍ* is especially frequent in Telugu. Compare Kanarese *avanu*, Telugu *vāḍu*, he ; Telugu *tammuḍu*, brother, acc. *tammuni* and *tammuḍi* ; *ataḍu* and *atanu*, he. Compare also Brāhūī *ōde*, him ; Kōī *ōṇḍu*, Parjī *ōd*, he, etc.

I shall finally only note the common change of *r* to *l* which has already been mentioned in another connexion. According to Bishop Caldwell the opposite change of *l* to *r* also occurs, but not nearly so frequently. A good instance of the common tendency is the vulgar pronunciation of the borrowed Tamil word *rakshi*, save, which is *lakshi* or *laṭchi*.

For further details Bishop Caldwell's Grammar should be consulted. Most of the illustrations of phonetic changes quoted in the preceding pages have been taken from his book, which is still our principal source for the study of Dravidian languages. The vulgar dialects of Southern India must, however, be thoroughly examined before we shall be able to judge of the history of Dravidian sounds with something approaching to certainty, and it is therefore much to be wished that a linguistic survey of Southern India should be taken in hand.

Inflexion of Nouns.—The noun is one of the most characteristic features of Dravidian languages, and it will be necessary to give a summary of the principal facts connected with it.

Gender.—Dravidian nouns are divided into two classes, which Tamil grammarians denote by the terms high-caste and casteless. The former include such nouns as denote beings endowed with reason, the latter all other nouns. This distinction is a peculiarity of the Dravidian languages, and I do not know of any parallel in other linguistic families. We shall hereafter denote the casteless nouns neuter.

The Dravidians of course knew the two natural genders, and they distinguished them by adding words meaning ' male ' and ' female' respectively. But this distinction has nothing to do with grammar.

In the case of high-caste nouns, however, gender is, at least in most languages of the family, distinguished by the addition of pronominal suffixes. Such suffixes consist of the terminations of the demonstrative pronoun, and they can be added to most high-caste nouns. In the plural there is no difference between the masculine and feminine genders. In the singular, on the other hand, there are separate suffixes for the two, at least in Tamil, Malayāḷam, and Kanarese, the masculine suffix being *an*, the feminine *aḷ*. Compare

Tamil *avaṉ*, he; *aval*, she. We know that the feminine suffix *al* was already in use in the 7th century, for Kumārila mentions *āl* as a *strī-pratyaya*, i.e. feminine suffix.

Brāhūī does not distinguish the genders even in the case of rational beings. Most other languages of the family, Kurukh, Malto, Kui, Gōṇḍī, Kōlāmī, and Telugu, have no feminine singular but use the neuter instead. The same is the case in Kurumvāri, a dialect of Kanarese. Kui and Gōṇḍī also use the neuter gender in the plural in order to denote feminine nouns.

Bishop Caldwell compares the feminine suffix *al* with the termination in Telugu *kōḍalu*, a daughter-in-law; Kui *kuāli*, a Kui woman, and further with Telugu *āḍu*, female. Compare also Kurukh *ālī*, a woman. Traces of a feminine suffix *āl* or *ār* are occasionally met with in Gōṇḍī where it is used for the feminine and singular neuter in verbal forms such as *mandāl*, it is (Mandla); *kiār*, she, or it, will do. There are thus some indications that the suffix *al* has once been used over a wider area in order to form feminine words. Telugu further possesses some feminine pronouns such as *ābiḍe* and *āme*, she. Compare also *okaḍu*, one man; *okate*, one woman; *okaṭi*, one thing. On the other hand, there are also some traces. of the use of a feminine suffix corresponding to the Telugu feminine and neuter suffix *adi* in Tamil and Kanarese. Thus, Tamil *vaṇṇāṉ*, a washerman; *vaṇṇātti*, a washerwoman; Kanarese *okkalati*, a farmer's wife.

Nouns denoting women and goddesses are accordingly, in almost all dialects, treated as high-caste nouns in the plural. In the singular, on the other hand, there is a double tendency. Tamil, Malayālam, and Kanarese use a separate female form of which there appear to be some few traces in other Dravidian languages, while all other dialects substitute the neuter. The analogy from the plural seems to indicate that this latter tendency is an innovation of the languages in question, and that the feminine singular of rational nouns did not originally agree with the neuter. I may mention as a possibility that the feminine singular suffix *al* in Tamil and Kanarese is only a modified form of the masculine *an*. It will be shown under the head of Gōṇḍī that there are distinct traces in that language of a system of inflexion of nouns where rational masculine and feminine bases form their cases from an oblique base ending in *n* while the oblique base of neuter nouns ends in *t*. Though the latter form is now used in most nouns it is just probable that we have here to do with the last traces of an older state of affairs where the feminine singular, like the feminine plural, agreed with the masculine. We are not, however, as yet in a position to arrive at a final decision, and the question must be left open.

It should be noted, in this connexion, that in Kurukh the speech of women when they are talking amongst themselves differs somewhat from that of men or of men to women in the conception of gender. In the singular, neuter forms are always used to denote the feminine. In the plural, however, feminine nouns are put in the masculine plural by men and by women when talking to men. When women talk to each other they use the neuter form also in the plural.

Number.—The Dravidian languages have two numbers, the singular and the plural. In this respect they agree with the modern Indo-Aryan vernaculars, while Sanskrit, like the Muṇḍā languages, possesses a dual in addition to the singular and the plural.

Neuter nouns are not always pluralized, the singular form being, in numerous cases, used as a plural as well. The plural suffix of rational nouns is identical with the termination of the plural demonstrative pronoun denoting men and women. There is also a

plural suffix which takes different forms in the different dialects; thus, Tamil *gal*, colloquial *ga, āl, ā, āṅg*; Kanarese *galu*, colloquial *gōl, gōḍ, l, lā*; Gōṇḍī *k, ṅg, sk*; Kui *gā, ṅgā, skā*; Telugu *lu*; Brāhūī *āk, k*. This suffix is probably originally a neuter suffix. It is, however, very commonly used to denote rational nouns as well. Nouns containing a neuter pronoun form their plural in accordance with the neuter plural pronouns.

Case.—The various cases are formed on the agglutinative method by adding postpositions. Those postpositions are the same in the singular and in the plural. The usual case postpositions are not used as independent words and cannot stand by themselves, but are only added to other words. This is the reason for the semi-inflexional appearance of the Dravidian languages.

The postpositions are often added to the simple base which appears in the nominative. This base is, in such cases, also used as a genitive. This is, for instance, the case with such nouns as agree with the demonstrative pronoun in form. Thus, Tamil *maṇidaṇ*, a man; accusative *maṇidaṇ-ei*. The nominative of such words has often been changed in the various dialects according to special phonetical laws. The oblique base or genitive, however, generally retains the old form. Thus, Telugu *tammuḍu* from **tammunu*, a brother; genitive and oblique base *tammuni*; Kui *lāveñju*, a young man; dative *lāveñi-ki*, etc.

Another group of nouns form the oblique base by adding an element the most characteristic component of which seems to be *ṭ*. Compare Tamil *maram*, tree; obl. *maraṭṭu*: *vīḍu*, house; oblique *vīṭṭu*: Kanarese *maraou*, a tree; locative *marad-alli*: Gōṇḍī *chhaurā*, child; ablative *chhaurāt-āl*: Telugu *nūyi*, well; dative *nūti-ki*, and so forth.

The genitive, which is usually identical with the oblique base, is formally an adjective, and the suffixes which are added to the nominative in order to form this case are also used to form adjectives. The consonant of such suffixes often coalesces with the initial vowel of a postposition. Compare *e.g.* Tamil *ōḍu*, Telugu *tōḍa*, with; Tamil *iṇru*, pronounced *indru*, Korvi *uṇḍ*, literary Telugu *uṇḍi*, colloquial Telugu *nuñchi*, from, and so forth.

The accusative or case of the object is usually distinguished from the dative. In many dialects, however, the two cases are confounded. This is especially the case in Gōṇḍī and Brāhūī, but also in vulgar dialects of the other Dravidian forms of speech. This state of affairs is probably due to the influence of Aryan vernaculars.

The suffix of the accusative is, in many dialects such as Tamil and Malayālam, seldom added to neuter nouns, but is invariably applied in the case of such nouns as denote rational beings. This is quite in accordance with the common Dravidian distinction of high-caste and neuter nouns. In Telugu, on the other hand, all nouns denoting living beings take the suffix of the accusative when used as the object of transitive verbs. The same is the case in other northern dialects. It has already been suggested above that this peculiarity may be due to the influence of the Muṇḍā languages where all nouns can be divided into two classes, those that denote animate beings and inanimate objects, respectively.

The various case suffixes in actual use in the Dravidian languages cannot be discussed in this place. It should, however, be borne in mind that they do not form cases in the same way as the suffixes in the Indo-European languages. A Dravidian case is a compound consisting of a base and a governing word, and the latter is, in most cases, probably originally an independent noun. It has, however, become customary to speak of such compounds as cases and to denominate them in the same way as in the case of Indo-

European languages, nominative, accusative, dative, and so on. It has been found convenient to follow this practice in this Survey. It should, however, always be remembered that this is not quite correct. It is, accordingly, often difficult to compare the case suffixes of the different dialects. A postposition which is commonly used with the meaning of an ablative in one language, can *e.g.* be used to form an instrumental in another, and so forth. Moreover, the number of cases can be increased to any extent. The Dravidian grammarians have drawn up their tables of declension in imitation of Sanskrit grammar, and we shall hereafter follow this practice, which is, however, only a matter of convention. The actual Dravidian noun consists of a base, which is used without any case suffix as a nominative, and an oblique base, which is used as an adjectival genitive, and to which modifying postpositions are added in order to indicate the various relations of the noun to the surrounding words.

Adjectives.—The Dravidian adjectives are not capable of inflexion. It has already been pointed out that the genitive of ordinary nouns is in reality an adjective, and the difference between nouns and adjectives is of no great importance. Both classes of words are often also used in the function of verbs, and many adjectives can, therefore, be considered as relative participles. Adjectives frequently have the same form as the past relative participles of ordinary verbs. Such are, for instance, the Tamil *širiya*, small; *periya*, great; *uyarnda*, high; *tārnda*, low. A similar state of affairs is common in many Tibeto-Burman languages, but it would be rash to infer a connexion between the two families from this fact. In this connexion I may mention that adjective suffixes such as *ni* and *ti* in Telugu agree with genitive suffixes in the same languages, just as the adjective in Tibetan is put into the genitive case when it precedes the qualified noun.

Numerals.—The first numerals will be found in the lists of words on pp. 648 and ff. The higher numerals are formed according to the decimal system.

The original forms of the various numerals cannot be fixed with certainty, though much useful material has been collected by Bishop Caldwell in his Comparative Grammar.

The numeral for 'nine' is formed from the numeral 'ten' by prefixing 'one' and inserting an *m* between both. Thus, Tamil *ombadu*, Kanarese *ombhattu*, Kōta *ormpatu*, Telugu *tommidi*, and so on. The Kōta form is clearer than the rest. The usual form for 'one' is *oru*, and that for 'ten' *patu*, *padu*, etc. Telugu *tommidi* is apparently derived from *to-m-padi* and presents a different form for the numeral 'one,' with an initial *t*. We cannot decide whether this form is more original than that occurring in other languages.

In Telugu 'eight' is *emmidi* or *enimidi*. Bishop Caldwell thinks that the original form is *eni*. It is, however, also possible that *emmidi* is formed in the same way as *tommidi* and literally means 'two from ten.' The neuter form for the numeral 'two' is *end* in Kurukh and *is* in Malto, and the parallelism between the two first numerals might point to the conclusion that this form is more original than the common *rendu*. Compare the Tamil adjective *oru*, one; *iru*, two; with the neuter nouns *onru, i.e. ondru* or *ondu*, one; *rendu*, two. *Rendu* is here perhaps derived from an older *endu* under the influence of the form *iru*.

If the Telugu *emmidi* is in reality formed in the same way as *tommidi*, nine; it seems probable that forms such as Tamil *ettu*, Kanarese *entu*, Tulu *enmā*, eight, have been abbreviated from similar forms, so that the numerals 'eight' and 'nine' have originally been compound forms meaning 'two from ten,' 'one from ten,' respectively.

It will be mentioned under the head of Malto that that dialect uses generic prefixes with numerals in order to indicate the qualified noun. A similar principle is common in Tibeto-Burman languages. There are no traces of it in other Dravidian forms of speech, and it therefore seems to be an innovation in Malto.

The numerals are partly used as adjectives and partly as nouns. The numeral nouns are treated as ordinary nouns, and are, accordingly, sometimes neuter and sometimes accompanied by the terminations of rational nouns.

Pronouns.—The personal pronouns of the first and second persons and the reflexive pronoun in Dravidian languages form one distinct group. Compare Kurukh *ēn*, I; *ēm*, we; *nīn*, thou; *nīm*, you; *tān*, self; *tām*, selves. There is a singular form ending in *n* and a plural form ending in *m*. The final *n* of the singular can apparently be dropped. Thus we find *ē* and *ēnu* in old Telugu. Bishop Caldwell suggests that it may be identical with the final *n* of *aran*, he, which is used as a masculine suffix in Tamil and most other Dravidian languages. There is no distinction of gender in the first two persons of the personal pronouns. If Bishop Caldwell's explanation of the final *n* is correct, it would add some probability to the theory suggested above that the feminine singular may originally have been identical with the masculine.

The final *m* of the plural forms is apparently a plural suffix. We find it used as such in the conjugation of verbs in High Tamil. In the case of the second person it is often replaced by *r*, the common plural suffix of rational nouns. Thus, Tamil *nīr* in addition to *nīngal*, you; Tulu *ir*; Kui *iru*; Telugu *mīru*, old *īru*, you. Similarly we also find *tāru* instead of *tāmu*, selves.

The personal pronouns, and still more the reflexive *tan*, *tam*, very often occur in the beginning of words denoting relationship. Compare Tamil *tandei*, Kanarese *tande*, Telugu *taṇḍri*, father; High Tamil *endei*, *namdei*, our father; *undei*, *nundei*, your father. Kurukh and High Tamil use all the personal pronouns in this way, in the other dialects the usage is almost exclusively restricted to the reflexive pronoun. We may, in this respect, compare a principle prevailing in many languages, for instance in the Muṇḍā and Tibeto-Burman families. Nouns denoting relationship are there seldom used alone, but a possessive pronoun is usually prefixed or suffixed. In other words, the idea of 'father,' 'mother,' and so forth, is not conceived in the abstract, but put into relation to somebody else.[1]

The personal pronoun of the first person has in most Dravidian languages a double form, one including, and another excluding, the person addressed. Compare the table which follows:—

		Tamil.	Malayālam.	Kurukh.	Kui.	Telugu.
We,	exclusive	*nīngal*	*naññal*	*ēm*	*āmu*	*ēmu, mēmu*
We,	inclusive	*yām, nām*	*nām*	*nām*	*āju*	*manamu*

It will be seen that the exclusive form in Kurukh, Kui, and Telugu is essentially identical with the inclusive form in Tamil and Malayālam. It seems necessary to infer

[1] It is of importance that the pronouns are, in Dravidian languages, prefixed and not suffixed, as is the case in Muṇḍā According to Pater W. Schmidt such languages as prefix a suffixless genitive use suffixes in the formation of words, and *vice versā*. The Dravidian languages are accordingly originally suffix languages, another reason for separating them from prefix languages such as Indo-Chinese.

that the original Dravidian language had not developed a double plural of this pronoun. The probability of such a supposition is strengthened by the fact that Kanarese, Gōṇḍi and Brāhūī only possess one form for ' we.' The use of a double plural can accordingly be due to a tendency which has been adopted from a different family, and if that be the case, we can only think of the Muṇḍā languages where there is a similar set of dual and plural forms of the personal pronoun of the first person. Compare Santāli *aliñ*, we two; *alā*, we, when the person addressed is excluded, but *alaṅ*, thou and I; *abon*, we (including the party addressed).

The demonstrative and interrogative pronouns are sometimes adjectives and sometimes nouns substantive. In the former case the shortest forms of the bases are used without any inflexion; in the latter, suffixes indicating gender, number and case are added. These same suffixes are also added to nouns and adjectives in order to form nouns of agency and other compound nouns. Thus, Tamil *avaṇ*, he, that man; *aval*, she, that woman; *adu*, it, that; *nallav-aṇ*, a good man; *nall-aval*, a good woman; *nall-adu*, a good thing. Compare also the remarks under the head of Verbs, below.

There is one base for the nearer and one for the remoter demonstrative. The shortest forms of them are usually *i*, this; *a*, that; as in many other languages. These bases and the corresponding interrogative base (usually *e*) are inflected in the same way in most Dravidian forms of speech.

There is no relative pronoun. Relative participles are used instead, as is also the case in other non-Aryan languages of India, and indeed in most languages. In Gōṇḍi, it is true, we often find the interrogative pronoun used as a relative. This state of affairs is, however, due to Aryan influence, and relative participles are used as well. Gōṇḍi has been reduced to writing by foreigners, and the use of the interrogative pronoun as a relative does not appear to be so common in the spoken form of the language as might be inferred from grammars and translations of the Gospels.

In the case of all these pronouns the plural is used as an honorific form in the singular. In some dialects the old singular masculine of demonstrative pronouns is no more used but always replaced by the honorific plural. This is usually the case in colloquial Tamil and always in Gōṇḍi.

Verbs.—Many bases are both nouns and verbs. Thus, Tamil *kōṇ*, a king; *kōṇ-eṇ*, I am a king. Nouns of agency are very commonly used as verbs. They are then inflected in person and number by means of pronominal suffixes, especially in Telugu, Gōṇḍi, and other dialects. In Tamil this is only the case in the literary form of the language.

Such nouns of agency are freely formed from the various relative participles, and in this way tenses can be made up. Thus from the Telugu verb *koṭṭa*, to strike, are formed the relative participles *koṭṭut-unna*, who strikes; *koṭṭina*, who struck; *koṭṭē*, who would strike, who usually strikes. Nouns of agency can be formed from all these participles. Nouns of agency are partly formed by adding the full demonstrative pronoun, and partly by adding its terminations. Thus, Tamil *vill-aṇ* and *vill-avaṇ*, a bowman. The demonstrative pronoun 'he,' ' that,' in Telugu is *vāḍu*. From the participles mentioned above we can form nouns of agency such as *koṭṭutunna-vāḍu*, one who strikes; *koṭṭina-vāḍu*, one who struck; *koṭṭē-vāḍu*, one who usually strikes. Such forms can be used as verbs, and the person of the subject is then distinguished by adding pronominal suffixes. Thus, *nēnu āyana iṇṭ-lō lekka vrāsē-vāḍa-nu*, I his house-in accounts writer-am, I am an accountant in his house; *mēmu vaṇṭa chēsē-vāra-mu*, we cookery doers-are, we are cooks.

A form such as *koṭṭinavāḍu*, one who struck, is essentially identical with *koṭṭināḍu*, ə struck. Compare Tamil *villaṉ* and *villavaṉ*, a bowman. The same is the case with all verbal tenses in Telugu, and the verb in that language, and indeed in almost all Dravidian forms of speech, can be characterized as an inflected noun of agency. The Dravidian verb in this respect distinctly differs from the real Indo-European verb, which simply denotes the action done by the subject, and from the Tibeto-Burman verb which can be described as a noun of action without any reference to subject or object, both of which must be indicated by means of other words. The Dravidian verb is half adjective and half noun, denoting as it does the subject as the doer of the action in question. In this connexion it should also be noted that transitive and intransitive verbs are treated in the same way. There can be no question of using any such thing as the case of the agent in order to denote the subject of transitive verbs when the verb is in reality a noun of agency.

It has been mentioned above that pronominal suffixes are added in order to indicate the person of the subject. These suffixes are usually the shortest form of the personal pronouns. The full pronouns have, in the course of time, assumed different forms in the various members of the Dravidian family. The pronominal suffixes have often changed in the same way. Compare Tamil *avaṉ aḍeigiṟāṉ*, he gets; Kanarese *avanu mādidanu*, he did; Kui *ēañju pāgiteñju*, he struck; Gōṇḍī *ōr kītōr*, he did; Telugu *vāḍu koṭṭināḍu*, he struck. It will be seen how in such cases the common pronoun 'he,' 'that man,' has assumed different forms in all Dravidian languages, and how the termination of the third person singular of the verb agrees with it. The pronominal suffix can, in this way, be reduced so as to become almost unrecognizable. Compare Telugu *nīvu chēsinā-vu*, thou didst. Here *nīvu*, thou, is a later form developed from an old *nī* or *ī*. So strongly was the pronominal suffix felt to belong to the pronoun that it became necessary to change its form to *vu* in order to effect harmony in sound with the full pronoun though *vu* has nothing to do with the original form of the pronoun. In some cases, on the other hand, the pronominal suffix has become a mere suffix of inflexion, and it has been possible to change the full pronoun without necessitating a similar change in the suffix. A good instance is furnished by Gōṇḍī, where 'I' is *nannā* and 'thou' *immā*, while the corresponding suffixes have the older forms *ā* (*ān*) and *ī* (*īn*), respectively.

The pronominal suffixes are not, however, necessary for the conjugation of Dravidian verbs, and they are very often dropped in common speech. In Malayāḷam they are never used, but the tenses are replaced by participles without any distinction of person and number. Such participles are also in other dialects used as conjunctive participles. In Gōṇḍī we occasionally also find them employed in the same way as in Malayāḷam. In High Tamil we find a similar state of affairs. Here forms such as *seydu*, having done, can be used for all the persons of the past tense singular. In the plural an *m* is added; thus, *seydum*, we, you, or they, did.

Such participles probably represent the oldest stage of development of the Dravidian verb, and they have long been recognized as the bases of the so-called tenses, *i.e.*, the compound nouns or nouns of agency used as such. Their number is not great, but it can be increased by using similar nouns formed from other participles. In this way Gōṇḍī has attained an apparent richness of conjugational forms which has puzzled the grammarians who have written about it.

Three tenses are commonly distinguished, an indefinite tense which is used as a present and often also as a future, a past tense, and a future.

The indefinite present is formed from a participle which usually contains a suffix *d* or *t*. Thus, Kanarese *māḍ-uttā-ne*, he does; Kurukh *es-d-an*, I break; Kui *īnu gi-d-ī*, thou doest; Gōṇḍī *nannā kīā-t-ōn-ā*, I do; Telugu *nēnu koṭṭu-t-unnānu*, I strike; *nēnu koṭṭu-d-unu*, I would strike. In literary Telugu *ch* is substituted for the *t* of this tense; thus, *chēyuchunnānu*, I do. Now *ch* often seems to be derived from an older *k*. It seems therefore probable that such forms must be compared with Malayāḷam *aḍikkunnu*, he beats and so on. The whole tense is apparently formed by adding the verb substantive to a present participle. Compare Tamil *naḍakkiṟēn*, I walk, and *kiri*, I am, in the Kaikāḍī of Berar.

The past tense is formed from the conjunctive participle. The usual suffixes of that form are either an *i* or else a suffix which occurs in various forms. Tamil has *ndu* or *ttu*, vulgarly pronounced *chchu*; Kanarese has *du*; Kurukh *k*; Kui *t*; Gōṇḍī *t*; Telugu *t*; Brāhūī *k*. It seems to be most in accordance with Dravidian phonetical laws to derive all those forms from a *ku*-suffix. Its actual form in the original Dravidian language cannot, however, be ascertained.

The future is formed in various ways. The most common suffix seems to contain a *v* or *ō*.

The Dravidian verb further forms verbal nouns, verbal and relative participles, an imperative, and so on.

On the other hand, there is no passive voice. In Gōṇḍī, it is true, some forms occur which look like an imitation of the passive in Indo-Aryan vernaculars, and Kurukh seems to have developed a regular passive. But on the whole the Dravidian languages are destitute of a passive voice.

There remains one peculiarity of the Dravidian verb which must be mentioned in this connexion, *viz.*, the negative conjugation. It is usually restricted to one tense, verbal nouns with a negative particle being used when a different tense is to be indicated. In Malayāḷam, Tulu, Kui and some other dialects the negative verb has developed more than one tense, and in most languages we find a varied system of negative participles and verbal nouns. The principle of the formation of negative tenses is apparently the addition of ordinary personal suffixes to a negative base. The details will be found separately under the various dialects.

It is hoped that the preceding remarks have drawn attention to the principal characteristics of the Dravidian languages. The details will be found under the various languages and in the works mentioned under authorities. Bishop Caldwell's comparative grammar is the standard work on Dravidian philology. It has been consulted, and largely drawn upon throughout the preceding inquiry, and it should be studied by everyone who aims at a deeper knowledge of the Dravidian family or of the various languages belonging to it.

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TAMIL.

Tamil is spoken by about 17 millions of people. In the territory included within the operations of the Linguistic Survey it is only spoken, as a foreign language, by settlers from the south. We cannot, therefore, here deal with it in the same way as in the case of the languages of Northern India. Tamil is, on the other hand, so important a language that it has been found necessary to give a rapid sketch of it, without aiming at completeness or fullness of detail.

The name of the language should properly be written *Tamiṛ*. The consonant *ṛ* being often interchangeable with *l*, the word is often pronounced *Tamiḷ* in the Tamil country. In the old Pāli of the Mahāvaṁsō the Tamils are called *Damiḷa*. The same form is also used in the Canon of the Śvētāmbara Jains. The forms *Daviḷa* and *Daviḍa* in the Prakrit literature of the Jains and of the Sanskrit plays seems to be a later stage, due to the Prakrit change of *m* to *v*. The oldest texts have *Damiḷa*. Damiḷa and Daviḍa were Sanskritized to Dramila, Dramiḍa, and Draviḍa, respectively. Varāhamihira (sixth century A.D.) probably used the form Dramiḍa, though the printed editions of his Bṛihatsaṁhitā read Draviḍa. According to Professor Kern some manuscripts read Dramiḍa, and this form must evidently be adopted, considering the fact that Draviḍa is the usual form in Sanskrit which would not be likely to be changed to the less known Dramiḍa. Tāranātha, in his history of Buddhism in India, mentions the Dramilas, and his sources must, therefore, have exhibited that form. 'Dramila' also occurs in old Malayāḷam versions of the Purāṇas, and in inscriptions, such as the pillar inscription of King Maṅgaleśa, from Mahākūṭa near Bādāmī (597-608). Classical authors know the word under forms such as Damirice, Dimirica, and perhaps Δυμιρίκη (Ptolemy). Dramiḍa was again borrowed by Tamil under the form Tiramiḍa.

Name of the Language.

The form Tamul is due to the French missionaries and should be disregarded.

No plausible explanation of the word has as yet been given. Bishop Caldwell thinks Draviḍa to be the original form. This is not, however, probable, Damiḷa being the form the word assumes in the oldest Aryan literature. Adelung compared Tamil with the name of the river Tāmraparṇī. The native Tamil scholars state that Tamil means 'sweetness' or 'fragrance.' If *Tamiṛ* is the original form of the word, it would perhaps be allowable to consider *iṛ* as a suffix and compare the base *tam* with the reflexive pronoun. Compare the German name *Schwaben*, lit. 'own country.'

The language is also known under other names. The Telugus and Kanarese call it *Aravam*, the Kanarese also *Tigaḷar* or *Tiguḷar*. The old Portuguese, who did not distinguish between Tamil and Malayāḷam, called both the Malabar language, and Tamil was long known under that name in Europe.

I may add that various parts of the Tamil country were known to the Aryan Indians at an early period under names such as Pāṇḍya, Chōda or Chōla, Chēra, and so forth.

Tamil is spoken all over the south-eastern part of the Indian Peninsula and the northern half of Ceylon. On the peninsula its eastern frontier is the Bay of Bengal and towards the west it extends to the Western Ghats. It is the prevailing language south and east of a line drawn from the sea a few miles north of Madras through Chingleput and North Arcot, leaving the smaller, northern half of that latter district to Telugu. The line thence runs through

Area within which spoken.

the north-western corner of Salem, where Tamil meets with Kanarese, to the Nilgiri and the Western Ghats, and thence southwards, leaving Malabar, Cochin, and the greatest part of Travancore to Malayāḷam. Tamil is spoken in the last mentioned state on the western side of the Ghats, from Cape Comorin to the neighbourhood of Trivandrum.

Tamil is bounded to the north by Telugu, to the west by Kanarese and Malayāḷam, and to the south and east by the sea.

Linguistic Boundaries.

Tamil settlers have, in early times, brought the language to Ceylon; they are found everywhere in the Dekhan, and form the majority of the so-called Klings in Further India and the Malay Archipelago. We find them as coolies in Mauritius and the West Indies, and so on. 'In short,' says Bishop Caldwell, 'wherever money is to be made, wherever a more apathetic or a more aristocratic people is waiting to be pushed aside, thither swarm the Tamilians, the Greek or Scotch of the East, the least superstitious and the most enterprising and persevering race of Hindūs.'

Malayāḷam was in old times considered as a form of Tamil. It is, however, now universally admitted to be a distinct language, and it will, therefore, be separately dealt with. Tamil itself is, by no means, uniform over the whole area where it is spoken as a vernacular. We are here only concerned with the colloquial language, the so-called *Koḍun-Damiṛ* and can therefore only mention the fact that the classical language of Tamil literature, the so-called *Šen-Damiṛ*, differs widely from the modern form of speech.

Dialects.

There are many distinct provincial dialects of Tamil. We do not, however, know much about them. Three dialects only were distinguished at the Census of 1891, Yeru-kala or Korava, spoken by a wandering tribe; Irula, a caste dialect in the Nilgiris and adjoining districts; and Kasuva, the dialect of a jungle tribe between the base of the Nilgiris and the Moyar River. Yerukala or Korava is also spoken in the Bombay Presi-dency, and a short account of that dialect will therefore be found below on pp. 318 and ff. Two other dialects spoken by vagrant Gipsy tribes, the so-called Kaikāḍi, and Burgaṇḍi will be added.

According to the returns of the Censuses of 1891 and 1901, the number of speakers of Tamil in those districts where it is spoken as a vernacular were as follows:—

Number of speakers.

Madras Presidency—

	Census, 1891.	Census, 1901.
Madras	270,970	318,993
Chingleput	863,094	965,388
North Arcot	1,214,930	1,242,429
Salem	1,395,130	1,560,102
Coimbatore	1,297,174	1,442,804
Nilgiri	28,038	39,121
South Arcot	1,882,159	2,063,343
Tanjore	2,095,135	2,118,667
Trichinopoly	1,157,689	1,219,782
Madura	2,081,102	2,258,359
Tinnevelly	1,627,915	1,770,125
Travancore	448,322	492,273
Cochin	44,777	54,171
Pudukkottai	353,770	360,362
Total Madras Presidency	14,760,205	15,905,919
Ceylon	950,844	951,740
GRAND TOTAL	15,711,049	16,857,659

The figures from Ceylon are those given for the Tamil race in the island at the Censuses of 1891 and 1901.

Outside the territory where Tamil is spoken as a vernacular the number of speakers returned were as follows :—

Madras Presidency—

	Census, 1891.	Census, 1901.
Ganjam	701	1,372
Vizagapatam	1,479	2,303
Godavari	1,525	4,046
Kistna	2,695	3,741
Nellore	26,984	38,430
Cuddapah	6,262	4,939
Kurnool	2,074	1,350
Bellary	11,792	11,747
Anantapur	2,411	4,716
Malabar	106,399	109,893
South Canara	1,150	1,096
Ganjam Agency	3	3
Vizagapatam Agency	14	58
Godavari Agency	164	147
Banganapalle	17	18
Sandur	24	49
Total Madras	**163,694**	**183,908**
Ajmer-Merwara	...	29
Andamans and Nicobars	...	851
Assam	...	2,497
Beluchistan	..	49
Bengal Presidency	...	2,274
Berar	...	459
Bombay Presidency	...	9,909
Burma	71,401	99,576
Central Provinces	4,250	6,277
Coorg	19,048	5,189
North-West Frontier	...	589
Punjab	...	145
United Provinces	...	766
Baroda	...	85
Central India	...	1,130
Hyderabad	29,266	27,514
Kashmir	...	392
Mysore	159,392	226,472
Rajputana	...	61
Total	**447,051**	**568,172**

The figures for the minor Tamil dialects are as follows :—

	Census, 1891.	Census, 1901.
Korava	55,116	52,626
Irula	1,614	932
Kasuva	316	241
Kaikāḍi	8,289	14,598
Burgaṇḍi	265	673
Total	**65,600**	**69,070**

By adding the figures given above we arrive at the following estimate of the number of speakers of Tamil in India and in Ceylon :—

	Census, 1891.	Census, 1901.
Tamil spoken at home by	15,711,049	16,857,659
Tamil spoken abroad by	447,051	568,172
Tamil dialects	65,600	69,070
TOTAL	16,223,700	17,494,901

Of these totals, 950,844 and 951,740, respectively, were enumerated in Ceylon. The number of speakers of Tamil in the Indian peninsula were, therefore, 15,272,856 in 1891 and 16,543,161 in 1901.

Tamil was the first Dravidian language to develop a literature of its own. It would be out of place here to give an account of Tamil literature.

Literature.

Suffice it to note that native tradition refers the commencement of literary activity in the Tamil country to Agastya, the mythical apostle of the Dekhan. The oldest Tamil grammar, the so-called *Tolkâppiyam*, is ascribed to one of his pupils. Its age has not as yet been finally settled. It includes quotations from older authors and contains several poetical excerpts which show that Tamil had already a literary history of its own. The beginning of Tamil literature proper seems to be due to the labours of the Jains. It is relatively independent of Sanskrit, and has attained to a high degree of perfection, especially in the numerous ethical apothegms. The *Kuṛaḷ* of Tiruvaḷḷuvar, *i.e.*, the sacred Vaḷḷuvan or Pariya priest, which teaches the Sâṁkhya Philosophy in 1330 poetical aphorisms, is considered as one of the gems of Tamil literature. The author is said to have been a Pariah, and he cannot, according to Bishop Caldwell, be placed later than the 10th century. His sister, called Auveiyâr, 'the venerable matron,' is one of the most highly admired Tamil poets.

Another great ethical poem, the *Nâlaḍiyâr*, is perhaps still older.

We shall further mention the romantic epics *Chintâmaṇi*, by an unknown Jaina poet; the *Râmâyaṇa* by Kambar; the old dictionary *Divâkaram*; the classical Tamil grammar or *Nannûl* of Pavaṇanti, and so forth.

For further information the student is referred to the authorities mentioned below.

The art of printing[1] was introduced into India by the Goa Jesuits about the middle of the 16th century. A seminary and church dedicated to St. Thomas seem to have been built by the Jesuits at Ambalacatta, now a small village inland from Cranganore, and a few miles to the north of Angamali.

'Sanskrit, Tamil, Malayâlam, and Syriac were studied by the Portuguese Jesuits residing there with great success, and several important works were printed, of which, however, we have only the names left us, as recorded by F. de Souza and others, and still later by Fr. Paulinus. The last tells us that—" Anno 1679 in oppido Ambalacatta in lignum incisi alii characteres Tamulici per Ignatium Aichamoni indigenam Malabarensem, iisque in lucem prodiit opus inscriptum: *Vocabulario Tamuelco com a significaçao Portuguesa composto pello P. Antem de Proença da Comp de Jesu, Miss: de Madurê.*" The first Malabar-Tamil types had been cut by a lay brother of the Jesuits, Joannes Gonsalves, at Cochin, in 1577. Ambalacâtta was destroyed by order of Tipu, when his army invaded Cochin and Travancore.'

According to Bishop Caldwell, 'the title of the book printed in 1577 was the *Doctrina Christiana* which was followed the next year by a book entitled the *Flos*

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[1] The remarks on the art of printing in India have been taken from a paper contributed by the late Dr. Burnell to *Trübner's Record* for the 31st October, 1872, as quoted by Bishop Caldwell,—*A Comparative Grammar of the Dravidian Languages.* 2nd Edition. London, 1875, Grammar pp. 14 and ff.

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The oldest Tamil inscriptions are written in an alphabet which differs from that in
use at the present day. We are here only concerned with
the latter, which consists of the following signs :—

Written character.

VOWELS.

அ *a*, ஆ *ā*, இ *i*, ஈ or ஈ *ī*, உ *u*,

ஊ *ū*, எ *e*, ஏ *ē*, ஐ *ei*, ஒ *o*, ஓ *ō*, ஔ *au*.

CONSONANTS.

க *ka*,	ச *ḳa* (cha),	ட *ṭa*,	த *ta*,	ப *pa*,
ங *ṅa*,	ஞ *ñe*,	ண *ṇa*,	ந *na*,	ம *ma*,
ய *ya*,	ர *ra*,	ல *la*,	வ *va*	
ழ *ṛa*,	ள *ḷa*,	ற *ṟa*,	ன *ṇa*.	

The Tamil alphabet is also used for writing Sanskrit. Separate signs for the
Sanskrit sounds wanting in true Tamil are then added and this, fuller, alphabet is known
as Grantha. Some of the additional signs are commonly used in ordinary Tamil, in
words borrowed from foreign languages. They are,—

ஷ *sha*, ஸ *sa*, ஜ *ja*, க்ஷ *ksha*, ஹ *ha*.

The forms of the vowels given above are those used as initials. As in other
connected alphabets the vowels have each also a secondary form, used when it is preceded
by a consonant. The various forms of the vowels in such positions are exhibited in the
table which follows. The short *a* must, as usual, be pronounced after a consonant when
it is not combined with any other vowel.

2 R 2

	(vowel)	k	ch	ṅ	ṭ	ṇ	t	n	p	m	y	r	l	v	ḻ	ḷ	ṟ	ṉ
ஔ au	au	kau	chau	ṅau	ṭau	ṇau	tau	nau	pau	mau	yau	rau	lau	vau	ḻau	ḷau	ṟau	ṉau
ஓ ō	ō	kō	chō	ṅō	ṭō	ṇō	tō	nō	pō	mō	yō	rō	lō	vō	ḻō	ḷō	ṟō	ṉō
ஒ o	o	ko	cho	ṅo	ṭo	ṇo	to	no	po	mo	yo	ro	lo	vo	ḻo	ḷo	ṟo	ṉo
ஐ ei	ei	kei	chei	ṅei	ṭei	ṇei	tei	nei	pei	mei	yei	rei	lei	vei	ḻei	ḷei	ṟei	ṉei
ஏ ē	ē	kē	chē	ṅē	ṭē	ṇē	tē	nē	pē	mē	yē	rē	lē	vē	ḻē	ḷē	ṟē	ṉē
எ e	e	ke	che	ṅe	ṭe	ṇe	te	ne	pe	me	ye	re	le	ve	ḻe	ḷe	ṟe	ṉe
ஊ ū	ū	kū	chū	ṅū	ṭū	ṇū	tū	nū	pū	mū	yū	rū	lū	vū	ḻū	ḷū	ṟū	ṉū
உ u	u	ku	chu	ṅu	ṭu	ṇu	tu	nu	pu	mu	yu	ru	lu	vu	ḻu	ḷu	ṟu	ṉu
ஈ ī	ī	kī	chī	ṅī	ṭī	ṇī	tī	nī	pī	mī	yī	rī	lī	vī	ḻī	ḷī	ṟī	ṉī
இ i	i	ki	chi	ṅi	ṭi	ṇi	ti	ni	pi	mi	yi	ri	li	vi	ḻi	ḷi	ṟi	ṉi
ஆ ā	ā	kā	chā	ṅā	ṭā	ṇā	tā	nā	pā	mā	yā	rā	lā	vā	ḻā	ḷā	ṟā	ṉā
அ a	a	ka	cha	ṅa	ṭa	ṇa	ta	na	pa	ma	ya	ra	la	va	ḻa	ḷa	ṟa	ṉa

If a consonant is not followed by any vowel, a dot is added at the top of it. Thus, ௧�வக்கிறேன் *veikkiṟēṉ*, I put.

The letter ர *ṟa* is usually written ர when no ambiguity can arise, the latter sign being the secondary form of the long *ā*.

The numerals are denoted as follows :—

க	உ	௩	ச	௫	சா	எ	அ	கூ	௰	௰க	உ௰
1	2	3	4	5	6	7	8	9	10	11	20

No Tamil word can end in other consonants than *ñ*, *ṇ*, *n*, *m*, *ṉ*, *y*, *r*, *l*, *v*, *ṟ*, and *ḷ*.

Pronunciation. A short *u* is pronounced after all other final consonants, and, in colloquial Tamil, often also after those just mentioned. This short *u* has only about half the length of an ordinary short vowel. In words consisting of two short syllables a *v* is inserted after it before a following vowel. Thus, *paśu-v-il*, in the cow. In other words the short *u* is dropped before a following vowel. Thus, *kāḍu*, ear; *kād-il*, in the ear.

Initial *e* and *ē* are pronounced as *ye*, *yē*, respectively. In the same way initial *i* and *ī* are sometimes pronounced as *yi* and *yī* respectively.

The diphthong *ei* is pronounced as *ei* when it occurs in the first syllable of a word. In other cases it has the sound of *ē* with a slight tinge of *i* added.

Au is often pronounced and written *avu*.

It will be seen that the Tamil alphabet has no separate signs for soft mute consonants. The hard mutes are, however, regularly softened in certain positions, and they are then usually transliterated as soft consonants.

K, *ṭ*, *t*, and *p* are always hard at the beginning of words, and when they are doubled or immediately followed by another consonant. They are, on the other hand, pronounced as *g*, *ḍ*, *d* (commonly pronounced as *th* in English 'that') and *b*, respectively, in the middle of a word, when they are not doubled.

The hard sounds are also used after *ṭ* and *ṟ*, while the soft pronunciation prevails in combination with nasals. Thus, *veṭkam*, bashfulness; but *aṅgē*, there; *tiṅgiṟēṉ*, I am eating.

The pronunciation of the palatal mute varies in the different parts of the country. When single, it is sometimes pronounced as *ś* and sometimes as *s*. When doubled, or preceded by *ṭ* or *ṟ*, it is pronounced as a palatal *ch*. After *ñ* it is usually pronounced as a soft palatal *j*. Thus, *paśu*, a cow; *ichchei*, a wish; *sāṭchi*, a witness; *muyaṟchi*, an effort; *añju*, reverence.

Initial mutes are sometimes pronounced as soft consonants in the beginning of borrowed words. Thus, *guru*, a teacher; *jaṉam*, people; *dēvaṉ*, god; *bayam*, fear.

There are no aspirates. A soft aspiration is, however, often locally combined with the soft pronunciation.

Single consonants are often doubled.

A final consonant of a monosyllabic word containing a short vowel is doubled before a suffix beginning with a vowel. Thus, *kal*, a stone; *kall-il*, in a stone.

An initial *k*, *ś*, *t* or *p* is, in some cases, doubled after a word ending in a vowel.

1. After *a(nda)*, that; *i(nda)*, this; *e(nda)*, which? Thus, *appaḍi*, in that way; *ippaḍi*, in this way; *eppaḍi*, in which way?

2. In compound words, when the first part of the compound is governed by the second. Thus, *koṭṭa-ppaḍu*, to be beaten; *pakkattu-chchuvar*, a side-walk.

3. After the adverbial suffixes *āy* and *āga*.

4. After a dative or accusative.

5. After an infinitive ending in *a*.

L and *ṇ* are semi-cerebrals, like English *l* and *n*.

The cerebral *ṛ* is vulgarly pronounced as a *y*. It has often been transliterated as *zh* in old books and is so pronounced in Pondicherry, Karikal, and Tanjore. The tongue is curled back to the position it has in pronouncing *ṭ* but does not touch the palate.

The letter *ṛ* is a palatal *r* sound. It is theoretically rougher than *r*, but practically little difference is made between both sounds. Double *ṛṛ* is pronounced as English *tt*. An *ṛ* immediately followed by another consonant is pronunced *t* or *r*; thus, *adaṛku*, thereto, is pronounced *adatku* or *adarku*. The combination *ṇṛ* is pronounced *ndr*; thus, *eṇṛu*, pronounced *endru*, having said.

L and *r* cannot be pronounced as initials, but must always be preceded by an *i*, or, in case the following vowel is *u*, *ū*, *o*, or *ō*, by an *u*. Thus, *iraṇḍu*, two; *urūbam*, form.

Final *ṇ* and *l* become *ṛ*, and final *ṇ* and *ḷ* become *ṭ* when the following word begins with *k*, *ś*, *t*, or *p*.

Most of the preceding notes have been taken from Mr. Arden's grammar, mentioned under authorities above. When they are borne in mind it is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the version of the Parable of the Prodigal Son which is printed on pp. 312 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1889. A list of Standard Words and Phrases, hailing from Poona, will be found on pp. 648 and ff.

I.—NOUNS.

Gender.—Men and gods are masculine ; women and goddesses feminine ; other nouns neuter.

Number.—Masculine bases ending in *aṇ* form their plural in *ar* or *argaḷ*. Respectful denominations ending in *ār* add *mār* or *mārgaḷ*. The plural of other nouns is formed by adding *gaḷ*, or, if the noun ends in a long vowel or consists of two short syllables ending in *u*, *kkaḷ*. The plural is inflected as the singular, case suffixes being added directly to *ar*, *aḷ*, etc.

	Bases in *aṇ*.	Bases in *am*.	Bases in *ḍu, ṛu,* not consisting of two short syllables.	Other bases.	
Sing. Nom.	*maṇidaṇ*, a man.	*maram*, a tree.	*vīḍu*, a house.	*naḍu*, middle.	
Acc.	*maṇidaṇei*.	*marattei*.	*vīṭṭei*.	*naḍurei*.	
Instr.	*maṇidaṇāl*.	*marattāl*.	*vīṭṭāl*.	*naḍurāl*.	
Dat.	*maṇidaṇukku*.	*marattukku*.	*vīṭṭukku*.	*naḍurukku*.	
Gen.	*maṇidaṇuḍeiya* (*maṇidaṇiṇ*.)	*marattiṇ(-uḍeiya)*.	*vīṭṭiṇ(-uḍeiya)*.	*naḍuriṇ(-uḍeiya)*.	The particle *iṇ* may be inserted before case suffixes. In the vocative an *ē* is added to the base.
Loc.	*maṇidaṇil*.	*marattil*.	*vīṭṭil*.	*naḍuril*.	
Plur.	*maṇidāxr(-gaḷ)*.	*marangaḷ*.	*vīḍugaḷ*.	*naḍukkaḷ*.	

II.—PRONOUNS.

	First person, I.	SECOND PERSON.		THIRD PERSON.		
		Thou.	Honorific.	He.	She.	It.
Sing. Nom.	*nāṇ*.	*nī*.	*nīr*.	*avaṇ*.	*avaḷ*.	*adu*.
Acc.	*eṇṇei*.	*uṇṇei*.	*ummei*.	*avaṇei*.	*avaḷei*.	*ad(aṇ)ei*.
Dat.	*eṇakku*.	*uṇakku*.	*umakku*.	*avaṇukku*.	*avaḷukku*.	*adarku, adirku, adukku*.
Gen.	*eṇ*.	*uṇ*.	*um*.	*avaṇ*.	*avaḷ*.	*adaṇ, adiṇ*.
Plur. Nom.	*nām, nāngaḷ*	*nīngaḷ*.		*avar(gaḷ)*.		*avei(gaḷ)*.
Acc.	*nammei, engaḷei*.	*ungaḷei*.		*avar(gaḷ)ei*.		*aveigaḷei, avarrei*.
Dat.	*namakku, engaḷukku*.	*ungaḷukku*.		*avar(gaḷ)ukku*.		*aveigaḷukku, avarrukku*.
Gen.	*nam, engaḷ*.	*ungaḷ*.		*avar(gaḷ)*.		*aveigaḷ, avarriṇ*.

Nām, we, includes, and *nāngaḷ* excludes the person addressed. *Avar*, they, is used as an honorific singular. The suffix *uḍeiṛa* is commonly added in the genitive ; thus, *eṇṇuḍeiya*, my.

Tāṇ, self, gen. *taṇ*, plur. *tām* and *tāngaḷ*, as *nāṇ*. As *avaṇ*, he, also *ivaṇ*, this ; *evaṇ*, who ? *Ār* or *yār*, who ? as *avar*, he (honorific). *Eṇṇam*, what ? is a noun, and inflected like *maram*, a tree. *Eṇṇa*, what, is both a noun and an adjective. It is indeclinable.

Pronominal adjectives *a(nda)*, that ; *i(nda)*, this ; *e(nda)*, which ? etc., are indeclinable.

GRAMMAR.

III.—VERBS.

Suffixes of principal parts.				Personal terminations.				
Present.	Past.	Future.		1	2	3 masc.	3 fem.	3 u.
giṟu	*ndu, iṉu*	*vu, bu.*	Sing.	*ēṉ*	*āy, īr*	*āṉ*	*āḷ*	*adu.*
kkiṟu	*ttu*	*ppu.*	Plur.	*ōm*	*īrgaḷ*	*ār, ārgaḷ*		*aṉa.*

The final *u* of the tense suffixes is dropped before the personal terminations; thus, *aḍeiv-ēṉ*, I shall get. *Iṉu* with *adu* becomes *iṉadu, iyadu,* or *iṟṟu*. The third person neut. future is formed by adding *um* to bases which form the future in *vu* and *kkum* to such as add *ppu;* thus, *aḍeiyum,* it will get. An *ṉ* is inserted before the *ṟ* of the suffix of the present in the third person plural neuter.

A.—Regular Verbs.—

Paḍi, learn; *ōḍu,* run.

Infinitive, *paḍikka, ōḍa.*

Verbal Nouns, *paḍikkal, paḍittal, paḍikkei; ōḍal, ōḍudal, ōḍugei.* Negative, *paḍiyāmei, ōḍāmei.*

Relative participles.—Present, *paḍikkiṟa, ōḍugira.* Past, *paḍitta, ōḍiṉa (ōḍiya).* Future, *paḍikkum, ōḍum.* Negative, *paḍiyāda, ōḍāda.*

Conjunctive participle, *paḍittu, ōḍi.* Negative, *paḍiyāmal, ōḍāmal.*

Present tense, *paḍikkiṟēṉ, ōḍugirēṉ.* Negative, *paḍikkirad-illei, ōḍugirad-illei.*

Past tense, *paḍittēṉ, ōḍiṉēṉ.* Negative, *paḍittal-illei, ōḍudal-illei.*

Future, *paḍippēṉ, ōḍuvēṉ.* Negative, *paḍikka-māṭṭēṉ, ōḍa-māṭṭēṉ.*

Imperative, *paḍi, paḍiyum* (honorific), *paḍiyuṅgaḷ* (plural); *ōḍu, ōḍum, ōḍuṅgaḷ.* Negative, *paḍiyādē,* etc. *ōḍādē,* etc.

Negative tense, *paḍiyēṉ, ōḍēṉ;* 3rd pers. neut. *paḍiya, ōḍa,* singular also *paḍiyādu, ōḍādu.*

B.—Irregular Verbs.—

Several verbs take a contracted form in the past. Bases ending in *ṉ* and *ḷ* add *ṉṟu,* and those ending in *l* and *ṉ* add *ṉṟu* in the past. Thus, *uṅgirēṉ,* I eat; *uṇṭēṉ,* I ate; *eṅgirēṉ,* I say; *eṉṟēṉ,* I said.

Other contracted forms are *iṭṭēṉ,* I gave, pres. *iḍugirēṉ; paṭṭēṉ,* I suffered; pres. *paḍugirēṉ; uṟṟēṉ,* I existed, pres. *uṟugirēṉ; nakkēṉ,* I laughed, pres. *nagugirēṉ; soṉṉēṉ,* I said, pres. *sollugirēṉ,* etc.

Several common verbs are irregular. Thus,—

Infinitive.	Conj. part.	Present.	Past.	Future.	Imperative.
āga, become	*āy*	*ā(gu)girēṉ*	*ā(gi)ṉēṉ*	*ā(gu\)vēṉ*	*ā.*
īya, give	*īndu*	*īgirēṉ*	*īndēṉ*	*īvēṉ*	*ī.*
tara, give	*tandu*	*tarugirēṉ*	*tandēṉ*	*taruvēṉ*	*tā(rum).*
pōga, go	*pōy*	*pōgirēṉ*	*pōṉēṉ*	*pō(gu)vēṉ*	*pō(m).*
vara, come	*vandu*	*varugirēṉ*	*vandēṉ*	*varuvēṉ*	*vā(rum);*
sāga, die	*settu*	*sāgirēṉ*	*settēṉ*	*sā(gu)vēṉ*	*sā(vum).*

C.—Auxiliaries.—

Vēṇḍum, it is wanted; negative *vēṇḍām; kūḍum,* it is possible, it is proper; negative *kūḍādu; tagum,* it is fit; negative *tagādu; aṭṭum,* let, are added to the infinitive. Thus, *nī aṅgē pōga-vēṇḍām,* you should not go there; *avaṉ varaṭṭum,* let him come. *Am,* negative *ādu* is added to the verbal noun ending in *al* and denotes permission. Thus, *nī pōgal-ām,* you may go. A kind of conditional mood is formed by adding *āl* to the past relative participle or *il* to the infinitive. Thus, *paḍittāl,* if you learn; *seyyil,* if you do. *Illei* is 'does not exist'; *alla* is the negative copula or verb substantive.

Passive voice—Formed by adding the verb *paḍu,* suffer, to the infinitive; thus, *aḍikka-ppaḍugirēṉ,* I am beaten.

Reflexive Verbs—Formed by adding *koḷ,* take, to the conjunctive participle. Thus, *pārttu-kkoḷḷa,* to look out for oneself, to beware.

Causatives—Formed by adding *ikkiṟu,* past *ittu,* future *ippu* to the future base and conjugating throughout; thus, *seyvikkiṟēṉ,* I cause to do. From *paḍu,* suffer, is formed *paḍuttugirēṉ,* past *paḍuttiṉēṉ;* from *ōḍu,* run, *ōṭṭu,* and so forth.

Particles.—*Ē* adds emphasis; *ā* denotes a question; *ō* a doubt, a contrast, or indefiniteness; *um,* completeness, etc. *Um* added to the conjunctive participle means 'although'. Thus, *irund-um,* although he is.

DRAVIDIAN FAMILY.

TAMIL.

ஒரு மனுஷனுக்கு இரண்டு குமாரர் இருந்தார்கள்.—அவர்களில் இளையவன் தகப்பனை நோக்கி, தகப்பனே, ஆஸ்திியில் எனக்கு வரும் பங்கை எனக்குத்தரவேண்டும் என்றுன். அந்தப்படி அவன் அவர்களுக்குத்தன் ஆஸ்தியைப்பங்கிட்டுக்கொடுத்தான்.—சிலநாளைக்குப் பின்பு, இளைய மகன் எல்லாவற்றையும் சேர்த்துக்கொண்டு, தூரதேசத்துக்குப்புறப்பட்டுப் போய், அங்கே துன்மார்க்கமாய் ஜீவனம்பண்ணி, தன் ஆஸ்தியை அழித்துப்போட்டான்.— எல்லாவற்றையும் அவன் செலவழித்தபின்பு, அந்த தேசத்திலே கொடிய பஞ்சமுண்டா யிற்று. அப்பொழுது அவன் குறைவபடத்தொடங்கி, அந்ததேசத்துக் குடிகளில் ஒருவ னிடத்தில் போய் ஒட்டிக்கொண்டான். அந்தக்குடியானவன் அவனைத்தன் வயல்களில் பன் றிகளே மேய்க்கும்படி அனுப்பினன்.—அப்பொழுது பன்றிகள் தின்கிற தவிட்டினுலே தன் வயிற்றை நிரப்ப ஆசையாயிருந்தான், ஒருவனும் அதை அவனுக்குக்கொடுக்கவில்லை. அவ னுக்குப் புத்தி தெளிந்தபோது, அவன், என் தகப்பனுடைய கூலிக்காரர் எத்தனையோபே ருக்குப்பூர்த்தியான சாப்பாடு இருக்கிறது, நானே பசியினுல் சாகிறேன்.—நான் எழுந்து, என் தகப்பனிடத்திற்குப்போய், தகப்பனே, பரத்துக்கு விரோதமாகவும் உமக்கு முன்பாக வும் பாவஞ்செய்தேன்,—இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரனல்ல, உம்முடைய கூலிக்காரரில் ஒருவனுக எண்ண வைத்துக்கொள்ளும் என்பென் என்று சொல்லி, எழுந்து புறப்பட்டு, தன் தகப்பனிடத்தில் வந்தான். அவன் தூரத்தில் வரும்போதே, அவனுடையதகப்பன் அவனைக்கண்டு, மனதுருகி, ஓடி, அவன் கழுத்தைக் கட்டிக்கொண்டு, அவனே முத்தஞ்செய்தான்.—குமாரன் தகப்பனை நோக்கி, தகப்பனே, பரத் துக்கு விரோதமாகவும், உமக்கு முன்பாகவும் பாவஞ்செய்தேன், இனிமேல் உம்முடைய குமாரன் என்று சொல்லப்படுவதற்கு நான் பாத்திரன் அல்ல என்று சொன்னன்.—அப்பொ ழுது தகப்பன் தன் ஊழியக்காரரை நோக்கி, நீங்கள் உயர்ந்த வஸ்திரத்தைக்கொண்டுவந்து, இவனுக்கு உடுத்தி, இவன் கைக்கு மோதிரத்தையும் கால்களுக்குப்பாதரட்சைகளையும் போ டுங்கள். நாம் புசித்து, சந்தோஷமாயிருப்போம். என் குமாரனகிய இவன் மரித்தான், திரும்பவும் உயிர்த்தான்; காணமற்போனன், திரும்பவும் காணப்பட்டான் என்றுன். அப் படியே அவர்கள் சந்தோஷப்படத்தொடங்கினர்கள்.

அவனுடைய மூத்தகுமாரன் வயலிலிருந்தான். அவன் திரும்பி வீட்டெகுச்சமீபமாய் வருகிறபோது, கீதவாத்தியத்தையும் நடனக்களிப்பையும் கேட்டு ஊழியக்காரரில் ஒருவனை அழைத்து, இதென்ன என்று விசாரித்தான்.—அதற்கு அவன், உம்முடைய சகோதரன் வந்தார், அவர் மறுபடியும் சுகத்துடனே உம்முடைய தகப்பனிடத்தில் வந்து சேர்ந்தபடியி னுலே அவருக்காக விருந்துபண்ணினர் என்றுன்.—அப்பொழுது அவன் கோபமடைந்து, உள்ளேபோக மனதில்லாதிருந்தான். தகப்பனே வெளியேவந்து, அவனை வருந்தியழைத் தான்.—அவன் தகப்பனுக்குப் பிரதியுத்தரமாக, இதோ, இத்தனைவருஷகாலமாய் நான் உம க்கு ஊழியஞ்செய்து, ஒருக்காலும் உம்முடைய கற்பணையை மீறுதிருந்தும், என் சிநேகிது ரோடே நான் சந்தோஷமாயிருக்கும்படி நீர் ஒருக்காலும் எனக்கு ஒரு ஆட்டுக்குட்டியையா வது கொடுக்கவில்லை. வேசிகளிடத்தில் உம்முடைய ஆஸ்தியை அழித்துப்போட்ட உம் முடைய குமாரனகிய இவன் வந்தவுடனே இவனுக்காக விருந்துபண்ணினீரே என்றுன்.— அதற்குத் தகப்பன், மகனே, நீ எப்போதும் என்னேடிருக்கிறுய், எனக்குள்ளதெல்லாம் உன் னுடையதாயிருக்கிறது. உன் சகோதரனகிய இவனே மரித்தான், திரும்பவும் உயிர்த்தான்; காணமற்போனன், திரும்பவும் காணப்பட்டான். ஆனபடியினுலே, நாம் சந்தோஷப்பட்டு மகிழ்ச்சியாயிருக்கவேண்டுமே என்று சொன்னன் என்றுர்.

[No. 1.]

DRAVIDIAN FAMILY.

TAMIL.

TRANSLITERATION AND TRANSLATION.

Oru   maṇushaṇukku   iraṇḍu   kumārar   irundārgaḷ.   Avargaḷil   iḷeiyavaṇ
One   man-to   two   sons   were.   Them-in   younger-the

tagappaṇei   nōkki,   'tagappaṇ-ē,   āstiyil   eṇakku   varum   paṅgei
the-father   addressing,   'father-O,   property-in   me-to   coming   share

eṇakku-ttara-vēṇḍum,'   'eṇrāṇ.   Andappaḍi   avaṇ   avargaḷukku-ttaṇ   āstiyei-
me-to-to-give-is-wanted,'   said.   Accordingly   he   them-to-his   property-

ppaṅgiṭṭu-kkoḍuttāṇ.   Śila   nāḷeikku-ppiṇbu   iḷeiya   magaṇ   ellāvarṛeiyum
having-divided-gave.   Few   days-after   younger   son   all

śērttu-kkoṇḍu   dūra   dēśattukku-ppuṛappaṭṭu-ppōy   aṅgē
having-gathered   distant   country-to-having-started-having-gone   there

duṇmārkkam-āy   jīvaṇam-paṇṇi   taṇ   āstiyei   aṛittu-ppōṭṭāṇ.
evil-way-having-become   life-having-made   his   property   wasted.

Ellāvarṛeiyum   avaṇ   śelavaṛitta   piṇbu   anda   dēśattilē   koḍiya   pañjam
All   he   spending   after   that   country-in   severe   famine

uṇḍāyiṛṛu.   Apporudu   avaṇ   kuṛeivu   paḍa-ttoḍaṅgi   anda   dēśattu-
arose.   Then   he   want   to-suffer-having-begun   that   of-country-

kkuḍigaḷil   oruvaṇ-iḍattil   pōy   oṭṭi-kkoṇḍāṇ.   Anda-kkuḍiyāṇavaṇ
inhabitants-among   one-with   having-gone   joined-himself.   That-husbandman

avaṇei-ttaṇ   vayalgaḷ-il!   paṇṛigaḷei   mēykkumbaḍi   aṇuppiṇāṇ.   Apporudu
him-his   fields-in   pigs   to-feed   sent.   Then

paṇṛigaḷ   tiṅgiṛa   taviṭṭiṇāl-ē   taṇ   vayiṛṛei   nirappa   āśei-yāy-irundāṇ,
pigs   eating   husk-with-even   his   belly   to-fill   wish-having-become-was,

oruvaṇ-um   adei   avaṇukku-kkoḍukkavillei.   Avaṇukku-pputti   teḷinda-pōdu
one-even   that   him-to-gave-not.   Him-to-sense   clear-become-time-at

avaṇ,   'eṇ   tagappaṇuḍeiya   kūlikkārar   ettaṇeiyō   pērukku-ppūrtti-yāṇa
he,   'my   father's   servants   how-many   men-to-full

śāppāḍu   irukkiṛadu,   nāṇ-ō   paśiyiṇāl   śāgiṛēṇ.   Nāṇ
food   is,   I-on-the-other-hand   hunger-with   die.   I

erundu,   eṇ   tagappaṇ-iḍattiṛku-ppōy,   "tagappaṇē,   parattukku   virōdam-
having-arisen,   my   father-to-having-gone,   "father-O,   heaven-to   contrarily-

āgavum   umakku   muṇb-āgavum   pāvañ-jeydēṇ;   iṇimēl   ummuḍeiya
also   you-to   before-also   sin-I-did;   hereafter   your

'kumāraṇ   eṇru   śolla-ppaḍuvadaṛku   nāṇ   pāttiraṇ-alla;   ummuḍeiya
son   having-said   to-be-called   I   fit-man-am-not;   your

kūlikkāraril oruvan-āga ennei veittu-kkoḷḷum,"
servants-among *one-to-become* *me* *keep-for-yourself,"*

enbēn,' enru
will-say,' *having-said*

śolli, erundu pura-ppaṭṭu, tan tagappan-idattil vandān.
having-uttered, *having-arisen* *having-started,* *his* *father-to* *came.*

Avan dūrattil varum pōdē avanudeiya tagappan avanei-kkandu manad-
He *distance-at* *coming* *when* *his* *father* *him-seeing* *heart-*

urugi ōdi avan karuttei-kkaṭṭi-kkondu avanei muttañ-jeydān. Kumāran
melting *running* *his* *neck-embracing* *him* *kiss-made.* *The-son*

tagappanei nōkki, 'tagappanē, parattukku virōdam-āgavum, umakku
the-father *addressing,* *'father-O,* *heaven-to* *against-also,* *you-to*

munb-āgavum pāvañ-jeydēn; inimēl ummudeiya kumāran enru
before-also *sin-I-did;* *hereafter* *your* *son* *having-said*

śolla-ppaduvadarku nān pāttiran-alla,' enru śonnān. Apporudu tagappan
to-be-called *I* *fit-man-am-not,'* *saying* *said.* *Then* *the-father*

tan ūriyakkārarei nōkki, 'nīngaḷ uyarnda vastirattei-kkonduvandu
his *servants* *addressing,* *'you* *costly* *robe-having-brought*

ivanukku udutti, ivan keikku mōdirattei-yum kālgaḷukku-
him-to *having-dressed,* *his* *hand-to* *ring-also* *legs-to-*

ppādaratcheigaḷei-yum pōdungaḷ. Nām puśittu, sandōsham-āy iruppōm.
shoes-also *put.* *We* *having-eaten,* *merry-having-become* *shall-be.*

En kumāran-āgiya ivan marittān, tirumbavum uyirttān; kānāmar-pōnān,
My *son-being* *this* *died,* *again* *became-alive;* *lost-went,*

tirumbavum kāna-ppaṭṭān,' enrān. Appadiyē avargaḷ sandōsha-ppada-
again *was-found,'* *said.* *So* *they* *merry-to-be-*

ttodanginārgaḷ.
began.

Avanudeiya mūtta kumāran vayalil irundān. Avan tirumbi vīṭṭukku-
His *elder* *son* *field-in* *was.* *He* *again* *house-to-*

chchamīpam-āy varugira-pōdu gīta-vāttiyattei-yum nadana-kkaḷippei-yum
near-having-become *coming-time-at* *music-also* *dancing-merriment-also*

kēṭṭu, ūriyakkāraril oruvanei areittu, 'id-enna?' enru viśārittān.
hearing, *servants-among* *one* *calling,* *'this-what?'* *saying* *asked.*

Adarku avan, 'ummudeiya sagōdaran vandār, avar marubadiyum
That-to *he,* *'your* *brother* *came,* *he* *again*

sugattudanē ummudeiya tagappan-idattil vandu sērnda-padiyinālē
safe *your* *father-to* *having-come* *reached-because*

avarukk-āga virundu panninār,' enrān. Apporudu avan kōpam adeindu
him-for *feast* *he-made,'* *he-said.* *Then* *he* *anger* *having-got*

ullē pōga manadillād-irundān. Tagappan-ō veliyē vandu avanei
in *to-go* *mind-without-was.* *The-father-but* *out* *having-come* *him*

varundiy-areittān. Avan tagappanukku-ppiradiy-uttaram-āga, 'idō,
having-entreated-invited. *He* *the-father-to-reply-as,* *'lo,*

ittaṉei varusha-kālam-āy nāṉ umakku ûṛiyañ-jeydu, orukkāl-um
so-many *years-time-being* *I* *you-to* *service-did,* *one-time-even*

ummuḍeiya karpaṇciyei mīṛād-irundum, eṉ śiṉēgitar-ōḍē nāṉ
your *command* *not-transgressing-being-though,* *my* *friends-with* *I*

śandōshamāy irukkumbaḍi nīr orukkāl-um eṉakku oru āṭṭukkuṭṭiyeiy-āvadu
merry *to-be* *you* *one-time-even* *me-to* *one* *kid-even*

koḍukkav-illei. Vēśigaḷ-iḍattil ᵢ̔ ummuḍeiya āstiyei aṛittu-ppōṭṭa ummuḍeiya
gave-not. *Harlots-with* *your* *property* *having-wasted* *your*

kumāraṉ-āgiya ivaṉ vandav-uḍaṉē ivanukk-āga virundu paṇṇiṉīr-ē,'
son-being *this* *coming-immediately* `*him-for* *feast* *made;'*

eṉṛāṉ. Adaṛku tagappaṉ, 'magaṉ-ē, nī eppōdum eṉṉ-ōḍ-irukkiṛāy,
said. *That-to* *the-father,* '*son-O,* *thou* *always* *me-with-art,*

eṉakk-uḷḷad-ellām uṉṉuḍeiyad-āy-irukkiṛadu. Uṉ śagōdaraṉ-āgiya ivaṉ-ō
me-to-being-all *thine-having-become-is.* *Thy* *brother-being* *this-but*

marittāṉ, tirumbavum uyirttāṉ; kāṇāmar-pōṉāṉ, tirumbavum kāṇa-ppaṭṭāṉ.
died, *again* *came-alive;* *lost-went,* *again* *was-found.*

Āṉa-paḍiyiṉāl-ē nām śandōsha-ppaṭṭu magiṛchchiy-āy-irukka-vēṇḍum-ē,'
So *we* *merry-being* *glad-having-become-to-be-is-wanted,'*

eṉṛu śoṉṉāṉ eṉṛār.
saying *spoke* *said.*

KORAVA OR YERUKALA.

The Koravas or Yerukalas are a wandering tribe of basket and mat-makers, pig-breeders, etc. They are found all over the Madras Presidency, and in several districts of the Bombay Presidency.

They call themselves Kora, Kurru, Korava, Koracha, and Kuluvaru in Mysore and Madras, and Yerukala seems to be the name given to them by the Telugu people. Their dialect has been returned as Kōrchari and Korvī from Belgaum, as Korvāru from Bijapur, and as Korvī from Kolhapur and the Southern Marāṭhā Jaghirs.

I do not know anything about the origin of these names. Similar denominations are also used by connected tribes such as the Koḍagas of Coorg and the Kurukhs of the Bengal Presidency.

Local estimates of the number of speakers in the Bombay Presidency have been made for the purposes of this Survey. The other figures which follow have been taken from the reports of the Censuses of 1891 and 1901 :—

	Census of 1891.	Census of 1901.
Bombay Presidency .	13,041	2,490
Belgaum .	9,500	407
Bijapur .	3,231	225
Dharwar .	...	18
Kanara .	...	39
Satara Agency .	...	1
Kolhapur .	250	413
Southern Marāṭhā Jaghirs .	60	1,387
Hyderabad .	...	6,921
Madras Presidency .	37,815	40,606
Ganjam .	371	360
Vizagapatam .	1,118	1,464
Godavari .	1,430	1,532
Kistna .	9,900	12,629
Nellore .	3,229	3,602
Cuddapah .	5,989	5,598
Kurnool .	4,428	5,280
Bellary .	4,551	4,543
Anantapur .	2,240	2,240
Madras .	...	269
Chingleput .	422	117
North Arcot .	1,869	1,378
Salem .	735	218
Coimbatore .	183	16
South Arcot .	715	878
Tanjore .	48	14
Trichinopoly .	90	41
Madura .	77	18
Malabar .	7	8
Vizagapatam Agency .	...	32
Godavari Agency .	134	80
Pudukkottai .	61	...
Banganapalle .	218	274
Sandur .	...	15
Coorg .	75	18
Mysore .	4,185	2,591
TOTAL .	55,116	52,626

Of the 9,500 speakers returned for the purposes of this Survey from Belgaum, 1,000 have been stated to speak Kōrchari, and 8,500 Kōrvī. Some of the speakers returned from Bijapur are said to speak ordinary Tamil.

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Korava has sometimes been considered as a separate language. This is not, however, the case, though it is not derived from the colloquial Tamil of the present day. There are also several points in which the dialect differs from Tamil and agrees with other Dravidian languages. The whole structure is, however, almost the same as in Tamil, as will be seen from the materials printed below.

Specimens have been forwarded from Belgaum, the Jamkhandi State, and Bijapur. They all represent the same form of speech, with slight local variations, which closely agrees with the dialect described by Messrs. Macdonald and Cain. See Authorities, above. Consistency cannot, of course, be expected in the dialect of a tribe which wander over such a wide area and associate with people talking so many different languages. It would be out of place to give a full account of the dialect and its various forms. We can only draw attention to a few facts which may prove to be of interest for the history of the dialect.

Pronunciation.—Short final vowels are not distinctly sounded, and are often interchanged. Thus, *tōpanke, tōpanki, tōpanka,* and *tōpank,* to the father.

Final *l* is usually dropped. Thus, *āga,* they; but *āgal-ulli,* among them.

Initial *h* is often dropped. Thus, *ōgi* and *hōgi,* having gone. The *h* in this word corresponds to *p* in Tamil. Kanarese has *h.*

Nouns.—The suffixes of the plural are *ar(u), mār(u), ga(lu),* and *nga.* Thus, *manasaru,* men; *tōp-mār,* fathers; *āvugalu,* fathers; *āvānga,* cows; *mādānga,* bulls. The suffix *nga* is derived from *ngal,* and must be compared with Gōṇḍī *ng.*

The usual case suffixes are,—

Dative, *ke, ka, k* (compare Kanarese *ki*).

Ablative, *inde, und, indri, inde* (compare Kanarese *inda,* Tamil *inru,* pronounced *indru*).

Locative, *ulli, olli, ōl* (compare Kanarese *alli*).

The dative is also used as an accusative. This latter case takes the suffixes *e, an, nna* and *ni.* The genitive is identical with the oblique base.

Examples of the various cases are, *ambala mavunna kodibugudā,* she gave birth to a male child; *maun-ka,* to the son; *tōp-inde,* from a father; *Dēvara,* God's; *beras-tanāta,* of the greatness; *āraṇyat-ulli,* in the forest.

It will be seen that the case suffixes mainly agree with Kanarese. The plural, on the other hand, and the oblique form more closely agree with Tamil.

Numerals.—The numerals are given in the list of words. They are, broadly speaking, the same as in vulgar Tamil. 'One' is *oru*, neuter *oṇd*. Instead of *oru* we also find *ort* as in Kurukh.

Raṇd, two, corresponds to Malayāḷam *raṇḍu*, Tamil *iraṇḍu*. Forms such as *arasu*, king, however, show that Korava has the same difficulty in pronouncing an initial *r* as Tamil. The masculine and feminine form of *raṇḍ* is *raṇḍēr*.

Añja, five, corresponds to Malayāḷam and vulgar Tamil *añju*.

Pronouns.—The following are the personal pronouns,—

nā, nānu, I	*nī, nīnu*, thou	*avū, ãvu*, he; *ava(l)*, she.
nan, me	*nin*, thee	*avan*, him; *avaḷana*, her.
nanaka, to me	*ninaka*, to thee	*avanka*, to him; *avaḷa-ka*, to her.
nan, naṅg, my	*nina*, thy	*avan*, his; *avaḷa*, her.
nāga, we	*nīga*, you	*avga, āga*, they.
naṅgaḷa, our	*niṅgaḷa*, your	*avgaḷa, āgaḷa*, their.

There is only one form of the plural of the first person, just as is also the case in Kanarese. The oblique cases of the first person singular are also more closely related to Kanarese than to Tamil. *Nāga*, we; *nīga*, you, on the other hand, must be compared with Tamil *nāṅgaḷ*, we; *nīṅgaḷ*, you; Coorgī *naṅga*, we; *niṅga*, you.

Verbs.—The present tense is formed as in Tamil. Compare *aḍikēri*, I strike; *hōgārē*, I go. The suffix *kēr, gār*, is here clearly identical with Tamil *kkiṟa, giṟa*. Forms such as *aḍikire*, I shall strike, still more closely agree with Tamil.

The past tense is formed by adding the suffixes *sa* and *na*, or, in most cases, in the same way as in Tamil. Thus, *aḍasā*, thou struckest; *hōnū*, he went; *kuḍatū*, he gave. The *s*-suffix must be compared with the suffix *si, chi* in Gōṇḍi; *si* in Telugu. Similar forms are also used in vulgar Tamil.

The personal terminations are,—

Singular.		Plural.	
1.	*ē, i*	1.	*ō.*
2.	*ā*	2.	*ā(ga).*
3.	*ū*, fem. *ā*, neut. *du, chu.*	3.	*ā(ga)*, neut. *mū, mō.*

Thus, *sāgārē*, I die; *śēndirā*, thou hast made; *igarū*, he is; *igadu*, it is; *varādu*, it comes; *kuḍatā*, she gave; *iñchamū*, they (neuter) were; *vañchu*, it came, etc.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son and the second a popular tale in the so-called Kōrchari dialect of Belgaum. The third is the beginning of another version of the Parable in the so-called Korvi of the same district. Then follows a popular tale in the so-called Korvi of the Jamkhandi State, and, lastly, the deposition of a witness in the so-called Korvāru of Bijapur.

A list of Standard Words and Phrases in the so-called Korvi of Belgaum will be found below on pp. 646 and ff.

[No. 2.]

DRAVIDIAN FAMILY.

TAMIL.

Korava (so-called Korchari) Dialect.

SPECIMEN I.

(District Belgaum.)

Ĕdŏ-ōr manasan-ka randĕr āmḷ-guṇṭĕṅg inchamū. Avgaḷ-toḷe saṇ
A-certain *man-to* *two* *male-children* *were.* *Them-among* *younger*

gōrāḷṛū tan tōpan-ka soṇṇū, 'yūvā, nin jingōḷ-iṇḍe nan-ka varra
son *his* *father-to* *said,* '*father,* *your* *property-in-from* *me-to* *coming*

paṅg nan-ka tā.' Tōpu avgaḷ-toḷe tan jingī pañchi-kuḍatū.
share *me-to* *give.'* *Father* *them-among* *his* *property* *having-divided-gave.*

Saṇ mau tan paṅg akkoṇḍu dūr dĕs-ka ōgi lāvu
Younger *son* *his* *share* *having-taken* *a-far* *country-to* *having-gone* *many*

nāḷ āgikillā, addantuḷḷe avũ lāvu khartṣ śĕndu tan
days *had-not-been,* *meanchile* *he* *much* *expenditure* *having-done* *his*

jingī allā kaḍtōṭu. Avũ hināg śĕnd parsālō ā dĕstoḷe
property *all* *squandered.* *He* *so* *having-done* *after* *that* *country-in*

her kharv bugad avan-ka pyādastan vañch. Avũ ū
a-mighty *famine* *having-fallen* *him-to* *poverty* *came.* *He* *that*

dĕsa-ṇṭ manasa-n dauṭe paṇi-mōnĕ niṇḍrū. Ā manasū avan-ka
country-of *man-of* *near* *work-on* *remained.* *That* *man* ' *him-to*

maṭvāyi mĕspikkirku tan kolli-ki amśyōṭū. Aṅgō lāvu pestkāsi
swine *to-feed* *his* *field-to* *sent.* *There* *much* *hungry-being*

maṭvāyi tiṅgir-antā poṭṭu suddā tiṇḍru varag mettāḍsi-koṇḍū. Ānākĕ
swine *eaten-that* *husks* *even* *having-eaten* *belly* *was-filling.* *But*

avan-ka ĕtar-daut-iṇḍĕ yandū śigakillā. Inagō ravatn dinaṅg
him-to *anybody-near-from* *anything-even* *was-obtained-not.* *Thus* *a-few* *days*

ōsmū, tan parag vāti neppāgi tan manas-uḷḷi soṇṇū, 'nan
passed, *his* *former* *state* *memory-becoming* *his* *mind-in* *said,* '*my*

tōpan-kiṭak ikkirāvĕ eddanō paṇi-mandi-kī varag metti vechch
father-near *living* *how-many* *work-people-to* *belly* *having-filled* *more*

sōr sigañch. Ivaṭe nān paṭṇĕ sāgārĕ. Nān eddu nan
food *is-obtained.* *Here* *I* *hunger-with* *am-dying.* *I* *having-arisen* *my*

tōpan-dauṭe ōgi soṇṇĕ, "tōpā, nān dĕvar pāp tōpan pāp
father-near *having-gone* *will-say,* "*father,* *I* *God-of* *sin* *father-of* *sin*

2 T

kaṭi-koṇḍirē.   Nān   nin   mauvaṇḍ   'soṇdark   bag-illā.   Nan-ka
have-got-tied-to-myself.   *I*   *your*   *son-as*   *to-be-called worthy-am-not.*   *Me*

or   paṇī-maṇasan   dins   śēndu   nin-dauṭi   vcchchakō."'   IIināg   soṇṇi
one *work-man-of*   *like* *having-made* *of-you-near* *keep."'*   *So*   *having-said*

aṅg-iṇḍe   eddu   tan   tōpan-dauṭe   varrappōr   tōpu   dūruṇḍe
there-from *having-arisen* *his* *father-near* *coming-while* *father* *distance-from*

avan-ka   pātu   dayā   vandu   ōḍikiṭ-ōgi   kalebugadu
him-to *having-seen* *pily* *having-come* *running-having-gone* *having-embraced*

muddu   kuḍatū.   Appōr   mau   tan   āvan-ka   soṇṇū,   'tōpā,   nān   dēvar
a-kiss *gave.*   *Then* *the-son* *his* *father-to* *said,* *'father,* *I* *God-of*

munne   nin   munne   tapp-śēndē.   Nan   nī   nin   mauvaṇḍ   akki-māṇā.'   It-ke
before *your* *before* *sin-did.*   *Me* *you* *your* *son-as* *call-do-not.'*   *This-to*

tōpu   tan   paṇi-mandi-ki   soṇṇū,   'nal-nal   baṭṭoṅgā   'akkoṇḍ-vandu   nan   maun-ka
father *his* *work-men-to* *said,*   *'best* *clothes* *having-brought* *my* *son-to*

ōḍgō,   baṭṭuḷḷe   mūdar   ōḍgō,   kāluḷḷe   śarpaṅgā   ōḍgō,   mugasarka   śēgō,
put-on, *finger-in* *a-ring* *put,* *feet-in* *shoes* *put,* *to-eat* *prepare,*

nāg   uṇḍu   santōs   āgun.   Yantk-aṇḍākē,   ī   nan   mau   śattindū,
we *having-eaten* *happy* *let-us-become.*   *Why-if-said,*   *this* *my* *son* *was-dead,*

tirgā   jīv-tōṭi   igarū;   tapsikoṇḍu-ōgindū,   ippōr   śikkirū.'   Ī   vātī   kaṭa
again *alive* *is;*   *lost-gone-was,*   *now* *is-found.'*   *This* *news* *having-heard*

allārū   santōs   ānāgā.
all   *happy*   *became.*

    Ippōru   avan   ber   mau   kolloḷe   indū.   Avū · ūḍ-dauṭku   vandappōr
    Now   *his* *elder* *son* *field-in* *was.*   *He*   *house-near*   *coming-when*

avan-ka   pada-pāḍratā   kuṇḍritā   kaṭ-kuṇḍ-vandū.   Avū   ā   paṇi-mandy-uḷḷe
him-to · *singing*   *dancing*   *to-be-heard-came.*   *He*   *that*   *work-men-in*

ortan-ka   agasi,   'yand   naḍadīd ?'   aṇḍu   kaṭū.   At-ke   avū   soṇṇū,
one-to *having-called,* *'what* *is-going-on ?'* *saying* *inquired.*   *That-to*   *he*   *said,*

'nin   tembi   vandirū;   "avū   naltaṇṭlē   vandu   muṭṭinnēṭ-"aṇḍu
'thy *brother* *is-come;*   *"he* *safe-and-sound* *having-come* *has-reached-"saying*

nin   tōpu   ber   sōr   śendirū.'   Ita   kaṭa   ber   mau   yarsm-āgi
thy *father* *a-big* *feast* *has-made.'*   *This* *having-heard* *elder* *son* *angry-becoming*

uḷḷaka   ōg-illā.   Atk-osarē   avan   tōpu   bēlikē   vandu,   'uḷḷaka vā,'
in *went-not.*   *For-that-reason* *his* *father* *out* *having-come,*   *'in come,'*

aṇḍu   avan-ka   lāvu   soṇṇi-koṇḍū.   At-ke   avū   tan   tōpan-ke   soṇṇū,   'nān
saying *him-to* *much* *entreated.*   *That-to* *he* *his* *father-to* *said,*   *'I*

ittan   vāṭkāl   dankā   nin   paṇī   śēndu   eppōrū   nin   vātu   oḍik-illā.
so-many *years* *till* *thy* *service* *having-done* *ever* *thy* *word* *broke-not.*

Ānākēnu   nān   nan   genērn   agasi-koṇḍu   ber   sōr   śairk-osarē
However   *I*   *my* *friends* *having-gathered-together* *a-big* *feast* *to-make-for*

nī   nan-ku   eppōrū   oru   myāk-kuṭṭi   suddā   kuḍat-illā.   Ānākē   basivēr
thou *me-to* *ever* *a* *goat-young* *even* *gavest-not.*   *But*   *harlots-of*

sangatī bugad nin jingī-allā muḷagyōḷ-antā ī nin mau
company-in having-fallen thy property-all that-has-devoured this thy son
ūḍ-ka vand sariginē nī avank-osare sōr śēndirā.' Tōpu maun-ku
house-to coming as-soon-as thou him-for a-feast hast-made.' Father son-to
soṇṇū, 'nī eppōrū nan-dauṭi ikkyārā. Nan-dauṭi ikkird-allā nindē.
said, 'thou always of-me-near art. My-near what-is-all thine-alone.
Śatt nin tembi, tirgā jīv-tōṭē igarū; tapasikoṇḍu-ōnāvū, śikknū, aṇḍ
Dead your brother, again alive is; lost-went, is-found, saying
nāg santōs āgardu sarige igadū.'
we happy becoming proper is.'

DRAVIDIAN FAMILY.

TAMIL.

Korava (so-called Kŏrcharī) Dialect.

Specimen II.

(District Belgaum.)

A POPULAR STORY.

Purandar-gaḍ	aṇḍu	soṇḍrada	oru	ūru	uttar	dēstuḷḷi	igadu.
Purandargad	*so*	*called*	*one*	*village*	*north*	*country-in*	*is.*

Ī	ūrtuḷḷi	raṇḍ-nūr	vāṭkāl	park	oru	peṇāmbran	syāvkārastan
This	*village-in*	*two-hundred*	*years*	*ago*	*one*	*Brāhman*	*banking*

śēnd-goṇḍu	lāvu	kañjistan-iṇḍe	indū.	Avũ	ravatnānā	dān-dharm
having-carried-on	*very*	*miserly*	*was.*	*He*	*in-the-least*	*charitable-acts*

śaiyyāk-illā.	Avan	kañjistan	udipikkirku-osarē	Krishṇā
performed-not.	*His*	*miserliness*	*to-cause-to-abandon-in-order*	*Krishṇa*

oru	pyād	peṇāmbra-na	sōṅg	akkoṇḍu	ā	syāvkār-dauṭi-ke
a	*poor*	*Brāhman-of*	*disguise*	*having-taken*	*that*	*banker-near*

vandu	ōḍigirk	attindū.	Avũ	dinā	udyāṭle	varandū.
having-come	*to-beg*	*began.*	*He*	*daily*	*in-the-morning*	*was-coming.*

Syāvkār	aṅgandū,	'udyāl	vā,	nān	imān	paṇī-mēnē	igarē.'
The-banker	*used-to-say,*	*' to-morrow*	*come,*	*I*	*to-day*	*business-on*	*am.'*

Inagēnē	oru	vāṭkāl	ā	peṇāmbrā	ūḍ-ka	vaṇḍu	ōgandū.
In-this-way	*one*	*year*	*that*	*Brāhman*	*house-to*	*having-come*	*went.*

At-mēnē	syāvkār	lāvu	danaj-goṇḍu	tan	ūṭolli	ikkird	khoṭṭi
That-on	*the-banker*	*much*	*being-vexed*	*his*	*house-in*	*existing*	*false*

duḍḍu-duggāṇi	oru	dinā	ā	peṇāmbran	munne	sōrju,	'ittōḷē
copper-coins	*one*	*day*	*that*	*Brāhman-of*	*before*	*having-poured,*	*' this-in*

end	bēkānādu	oṇḍu	parikkoṇḍu	ō,'	aṇḍ	soṇṇū.	Atkosarē
whatever	*wanted-being*	*one*	*having-picked*	*go,'*	*saying*	*said.*	*That-for*

ā	kaṭṭ	peṇāmbrā	mātendu	uṭṭuṭṭu	ōgi	partaṭ
that	*crafty*	*Brāhman*	*having-refused*	*having-left*	*having-gone*	*backyard*

vāsliṇḍe	ā	syāvkār	khuḷsi	dauṭke	vandu,	'nan	mauṇṭād
door-from	*that*	*banker*	*wife-of*	*near*	*having-come,*	*' my*	*son-of*

muñjī	śaiyyārē,	yandānā	dān	tā,'	aṇḍ	kaṭū;	āva
thread-ceremony	*am-performing,*	*some*	*charity*	*give,'*	*so*	*asked;*	*she*

-soṇṇā, 'nān paṅgēru, nan tāv yandū illā.' 'Nin mūkoḷḷātā
said, '*I* *woman,* *my* *possession-in* *anything* *is-not.*' '*Your* *nose-in-from*

nat tā, dharm varādu,' aṇḍu soṇṇi ā peṇāmbrā lāvu
pearl-ring *give,* *merit* *comes,*' *saying* *having-said* *that* *Brāhman* *much*

upadr śēndū. Atkosarē āva, 'nan maṇāgu lāvu syāvkār ānākū
trouble *did.* *Therefore* *she,* '*my* *husband* *a-great* *banker* *being-though*

dān-dharm śaiyyarnallā. Yandānākū chintillā, nānānākū dān
charity *performer-not.* *Whatever-being-though* *care-is-not,* *as-for-myself* *charity*

śaiyyārē,' aṇḍu tiḷaja-goṇḍu avū tan-ka soṇṇikoṇḍ-matē ā
perform,' *so* *having-thought-to-herself* *he* *her-to* *entreated-according-to* *that*

peṇāmbran-ka tan mūkoḷḷyātā nat kuḍtōṭā. Avū appōrē atnē
Brāhman-to *her* *nose-in-from* *ring* *gave-away.* *He* *forthwith* *that*

akkoṇḍu vandu adē syāvkār-dauṭi ī nattu vattē
having-taken *having-come* *the-same* *banker-near* *this* *nose-ring* *security*

vechch-koṇḍu, 'duḍḍu tā,' auḍ soṇṇū. Appōru, 'nan khuḷsīṭādu,'
having-deposited, '*money* *give,*' *so* *asked.* *Then,* '*my* *wife's,*'

aṇḍu gurat śiks.
-*saying* *identification* *was-made-out.*

FREE TRANSLATION OF THE FOREGOING.

There is a village called Purandargad in the North country. About two-hundred years ago, there lived in this village a very miserly Brāhmaṇ who followed the profession of a money-lender. He performed no charitable acts whatever. With a view to cure him of this vice, Kṛishṇa appeared before the rich man for alms in the disguise of a poor Brāhmaṇ. When the Brāhmaṇ put in his appearance every morning, the rich man excused himself saying, 'come to-morrow, I am busy to-day.' The rich man was greatly vexed at the frequent visits of the Brāhmaṇ for one full year, poured out, one day, before him all the counterfeit coins he had in his house and asked him to pick one out of them. Thereupon the cunning Brāhmaṇ refused to accept the offer, and having made his way through the back door to the rich man's wife said, 'I intend performing the sacred thread ceremony of my son and beg of you to favour me with whatever little you can.' At this, she replied, 'I am a woman, nothing is in my possession.' 'Give me your nose-ring; this will bring you merit,' said the Brāhmaṇ pertinaciously. 'Though my husband is a great banker,' said she to herself, 'he never gives alms. I should not, however, mind it. As for myself, I am bent upon giving alms.' So she offered her nose-ring to the Brāhmaṇ as desired. He, forthwith, came with it to the banker, offered it and asked him to lend money on the security of the ring, when the banker recognized it as his wife's property.

[No. 4.]

DRAVIDIAN FAMILY.

TAMIL.

KORAVA (SO-CALLED KORVĪ) DIALECT.

SPECIMEN III.

(DISTRICT BELGAUM.)

Ortū-ortū manusuna-ka raṇḍēr āml-makk indāga. Agal-ulli saṇa
A-certain man-to two male-children were. Them-among younger

mauru taṅg-āvunk aṇḍū, 'āvā mina jinjigīvulli nan-ka varra
son his-father-to said, 'father your property-in me-to coming

paṅg nan-ka kuḍū.' Āru agal-ulli tana jinjigī panchya-kuḍatū.
share me-to give.' Father them-among his property divided-gave.

Saṇa mauru tana paṅg akuṇḍ dūr nāt-ka hōgi lāva nāl
Younger son his share taking far country-to going many day

āgall, addantulle āva dund-ulli tana paṅg phāga-sēdū. Āva hināga
had-not-been, meanwhile he luxury-in his share wasted. He so

sēda balk ā nāthai ber kharva bugada āvank
having-made after that country-in mighty famine having-fallen him-to

baḍatana vānchha. Āva ā dēsulli ortu manusūn jyāti tsākari
poverty came. He that country-in one man-of near service

niṇḍrū. Ī manusū āvana paṇḍrī mēsark tana kolli-ke hachchyoṭṭū. Āñji
stood. This man him swine to-feed his field-to sent. There

pesta kalavalsne paṇḍri tiṅgar-hantāta poṭṭ suda tiṇḍra varaga metāts-
being-hungry being-troubled swine that-can-eat · husk also eating stomach wees-

kuṇḍū. Ānāka āvank yārind yāndū śigallā. Hināga thōḍē nāl hōsa,
filling. But him-to anyone-from anything was-not-found. So a-few days passed,

tana park vāti nippāgi āva tana manas-ulli aṇḍū, 'naṅg āvan
his former state remembering he his mind-in said, 'my father-of

jyāti ikkir eddan tsākari-mand-ki varaga metti hech-āgar-addan anna
near living how-many servants-to belly filling so-as-to-exceed food

śikkarāda. Ānāka iñji nā pesta sāgāri. Nā edda naṅg āvan
is-found. But here I being-hungry die. I rising my father-of

jyāti hōgi aṇḍe, "āvā, nā dēvar pāpa tōpan pāpa kāti-kuṇḍē.
near going will-say, "father, I God-of sin father-of sin have-got-tied-to-myself.

Nā nina mauru and anisiṅgark āgarkill. Nana ortū āl-manusūna
I your son as to-be-called am-not-fit. Me one servant-of

hināga	echakō." '	Ăva	añjyuṇḍe	edda	taṅg-āvan	jyāṭi	varvāga,
like	*keep*." '	*He*	*thence*	*rising*	*his-father-of*	*near*	*when-coming,*
āvu	dūruṇḍe	ăvan	pāta,	kaḷākaḷā	aṇḍs	ōḍa-hōgi	kagat-puḍasa
father	*distance-from*	*him*	*seeing,*	*pity*	*feeling*	*running-going*	*embracing*

mudda-aḍt-kuṇḍū.
    kiss-gave.

DRAVIDIAN FAMILY.

TAMIL.

Korava (so-called Korvī) Dialect.

Specimen IV.

(Jamkhandi State.)

Hināga vartu arasu indū. Avanaka añja-āḷa kūliśimāra indāga.
So one king was. Him-to five-persons wives were.

Agaḷ-uḷḷi arasu vara-vartini bōṭū, tirigi agaḷaka katū, ' ī suku
Them-in king one-one called, and them asked, 'this happiness

nī yāra dayād-inda uṅgārā ? ' Agaḷ-uḷḷi nāḷēru, ' ī suku
thou whose mercy-with eatest ? ' Them-in four, 'this happiness

ninna dayād-inda uṅgārā(sic),' aṇḍāga. Paragoṇḍu arasu añja-āḷa-uḷḷi
thy mercy-with enjoy,' said. Afterwards king five-persons-in

saṇṇāvaḷa bōṭū tirigi avaḷa katū, ' ī suku nī yāra
the-youngest called and her asked, 'this happiness thou whose

dayād-inda uṅgārā ? ' Avu uttara kūḍatā, ' Dēvara tandīda-antā ī
mercy-with enjoyest ? ' She answer gave, ' God given-so this

suku ninaka vandīda. Atra-kāraṇad-inda ī suku nā ninna
happiness thee-to came. That-reason-for this happiness I thy

dayād-inda tirigi Dēvara dayād-inda uṅgāri.' Ī vāti katu
mercy-from and God's mercy-from enjoy.' This word having-heard

arasanaka śiṭṭu vāñchū. Paragoṇḍu avaḷa vaḍa-mēni ḍāgīṇi tirigī
king-to anger came. Afterwards her body-on ornaments and

kovāki parasa-kuṇḍu, avaḷa-ka vaṇḍa pagana paḍiki kūḍutū tirigi.
clothes having-taken-off, her-to one old cloth gave and

berāda ārāṇyat-uḷḷi vaṇḍa gūḍiśi kaṭṭi avaḷana echchū. Appāga avaḷu
great forest-in one cottage building her kept. Then she

raḍajita indā. Paragoṇḍu avaḷ-ē aṅgē ambaḷa mavunna.
pregnant was. Afterwards she-indeed there male child

kaḍi-buguḍā. Arasu ī vāti katu lāvu santōsa uṭṭū tirigi
bare. King this news hearing much satisfaction felt and

avaḷana bōṭū uṭōḷi echchū. 'Ivu muñchi aṇḍānāga Dēvara dayād-
her called house-in kept. 'She before said-as God's mercy-

inda ī suku khare,' hināga andu tana berastanāta hyāmēśi
from this happiness certainly,' so saying his greatness-of pride

uṭṭu Dēvarāda berastana hogaḷarka hattanu.
leaving God's greatness to-praise began.

[No. 6.]

DRAVIDIAN FAMILY.

TAMIL.

Korava (so-called Korvaru) Dialect.

Specimen V.

(District Bijapur.)

DEPOSITION OF A WITNESS.

Hōna	mādat-oḷi	Śindigi	jāttiri	āgi	raṇḍ	mūḍ	dina
Past	*month-in*	*Śindagi*	*fair*	*having-become*	*two*	*three*	*days*

ānda-mēne	śegāṭ-oḷi	raṇḍ	tāsa	pōḍu	yerida-mēne	Rāō-sāb
becoming-after	*morning-in*	*two*	*hours*	*time*	*rising-after*	*Rāō-Sahib*

māmaladār	kachchērit-oḷi	nā	indē.	Mādūrāya	kulkarṇi	īva	appaga
Mamlatdār	*office-in*	*I*	*was.*	*Mādūrāya*	*the-Kulkarṇi*	*this*	*then*

nōndaṇi	kachchēri	bailaka	ukkānd-indu.	Āropi	Śaraṇya	ortan-ka
registration	*office*	*outside*	*sitting-was.*	*The-accused*	*Śaraṇya*	*one-to*

bōṭa-koṇḍu	vanda.	Mādūrāyanaka,	'nannu-daśanda	nōndaṇi	kāgida
having-called	*came.*	*Mādūrāya-to,*	'*me-for*	*registration*	*deed*

variraka	vā,'	aṇḍa	Śaraṇya	bōṭā.	Appaga	Mādūrāya	tiragi	nā
to-write	*come,'*	*saying*	*Śaraṇya*	*called.*	*Then*	*Mādūrāya*	*and*	*I*

kachchēri	voṭṭu	vanda.	Nāgaḷa	Śirśāḍ	Śidaliṅgappana	ūṭaka	hōnō.
office	*having-left*	*came.*	*We*	*Śirśād*	*Śidaliṅgappa-of*	*house-to*	*went.*

Avaṭi	nā	ikyārē.	Ippaga	kōṭina	munnē	nikkira	āropi	tiragi	avana
There	*I*	*live.*	*Now*	*court*	*before*	*standing*	*accused*	*and*	*him*

kūḍa	ortanu	raṇḍēru	kūḍa	vandā.	Mādūrāyana	jēvaṭi	ukkandu.
with	*one*	*two*	*with*	*came.*	*Mādūrāya*	*near*	*he-sat.*

Mādūrāya	dast	varadu.	Mādūrāyanaka	yār	śondu	vara-siraṅga	nā
Mādūrāya	*deed*	*wrote.*	*Mādūrāya-to*	*who*	*telling*	*to-write-caused*	*I*

katilla.	Tōḍē	pōḍa	āda-mēne	āropi	Śaraṇya	īva	yakarē
heard-not.	*Little*	*time*	*becoming-after*	*accused*	*Śaraṇya*	*this*	*area*

sarvē-nambara	māyiti	attuṅgaraka	ūṭa	uṭṭu	hōnu.
Survey-number	*information*	*in-order-to-bring*	*house*	*having-left*	*went.*

Ā-mēne	āropinaka	nā	yeppagū	pātilla.	Āropi	hōnu	tusu
That-after	*the-accused*	*I*	*ever*	*saw-not.*	*The-accused*	*having-gone*	*little*

yālyatoḷi	varttanu	vandu.	Mādūrāyanaka,	'kāgida	varimāṇa,	koṭṭi	kāgida
time-in	*some-one*	*came.*	*Mādūrāya-to,*	'*deed*	*write-not,*	*false*	*deed*

igadu,'	aṇḍa	sondu.
is,'	*saying*	*said.*

IRULA AND KASUVA.

These dialects are both spoken outside the territory included in the Linguistic Survey, and they cannot, therefore, be dealt with in this place. Irula vocabularies have been published by Hodgson, *Miscellaneous Essays*, Vol. ii, London, 1880, pp. 105 and ff., and in the *Manual of the Administration of the Madras Presidency*, Vol. ii, pp. 193 and ff. The affiliation of Kasuva is doubtful.

At the Census of 1891, Kasuva was spoken by 316 persons in the Nilgiri Hills. In 1901 only 241 speakers were returned. The figures for Irula were as follows :—

	Census, 1891.	Census, 1901.
Cuddapah .	32	...
North Arcot .	1	7 .
Salem .	8	...
Coimbatore .	377	106
Nilgiris .	1,196	819
TOTAL .	1,614	932

KAIKĀḌĪ.

The Kaikāḍīs are a vagrant tribe of mat-makers. They are found in the Bombay Presidency, Berar, and the Central Provinces. Their number has been estimated for the purposes of this Survey as shown in the table which follows, and which also registers the figures returned at the last Census of 1891 :—

								Estimated number.	Census of 1901.
Bombay Presidency	.	.	.	.	.	.	.	7,365	1,484
Ahmednagar	.	.	.	.	.	.	. 700		477
Khandesh	.	.	.	.	.	.	. ...		42
Nasik	.	.	.	.	.	.	. ...		4
Poona	.	.	.	.	·.	.	·. .2,300		438
Satara	.	.	.	.	.	.	. 450		235
Sholapur	.	.	.	.	.	.	.3,000		224
Belgaum	.	.	.	.	.	.	. 200		...
Kolaba	.	.	.	.	.	.	. 100		...
Akalkot	.	.	.	.	.	.	. ...		43
Satara Agency	.	.	.	.	.	.	. 415		21
Southern Marāṭhā Jaghirs	.	.	.	.	.		. 200		...
Berar	.	.	.	'.	.	.	.	879	10,732
Haiderabad	.	.	.	.	.	.	.	...	2,380
Central Provinces (Nimar)	.	.	.	.	. .	.	45		2
						Total	.	8,289	14,598

Kaikāḍī in most respects agrees with vulgar Tamil and will therefore be dealt with as a dialect of that form of speech. Like other Tamil dialects, it in several points agrees with Kanarese, and it must therefore be derived from an older form when Tamil and Kanarese had not as yet been differentiated so much as is the case at the present day.

The dialect is not exactly the same in all districts. It is purest in Sholapur, from where the greatest number of speakers has been returned. In the Satara Agency and in Ahmednagar the number of speakers is less, and the influence of the speech of the bulk of the population is strongly felt. In Berar the state of affairs is similar. Thus we find forms such as *gāvās musallā*, he said to his father; *mulukāt*, in the country, in Akola; *hōnās*, thou wentest, in Buldana, etc. On the whole, however, the local variations are comparatively small, and are almost always due to corruption through the influence of other forms of speech. It is therefore sufficient to print the specimens received from Sholapur as illustrations of the dialect. The beginning of a version of the Parable of the Prodigal Son received from the Melkapur Taluka, District Buldana, will be added in order to show that the dialect of Berar is essentially identical. The beginning of a similar version received from Ellichpur will finally be reproduced. It in many respects forms the link connecting Kaikāḍī with the so-called Burgaṇḍī. A list of Standard Words and Phrases, received from Sholapur, will be found on pp. 646 and ff. below.

Pronunciation.—Long and short vowels are very commonly interchanged; thus, *vandu, vāndu, vandū,* and *vāndū,* he came. *Ō* and *ū* are apparently interchangeable; thus, *appō* and *appū,* then.

The palatals are, at least in Sholapur, pronounced as in Telugu, *i.e.*, as *ts*, *dz*, respectively, if they are not followed by *i*, *e*, or *y*.

An *h* often corresponds to a *p* in ordinary Tamil. Thus, *hō*, and in Ahmednagar even *ō*, go. In Kolaba, however, we find *pō*. The change of *p* to *h* is common in Kanarese.

Final *l* is dropped as in Korava and vulgar Tamil. Thus, *gōgā*, sons, but *gōglak*, to the sons.

Nouns.—The genders are sometimes confounded. In Ellichpur the neuter forms of the demonstrative pronouns are apparently always used also for the masculine.

The suffixes of the plural are *gā* and *ăṅg*; thus, *gōu*, a son; *gō-gā*, the sons; *gō-gl-ak*, to the sons: *khudri*, a horse; *khudryăṅg*, horses.

Forms such as *urtyā*, women, from *urti*, woman, are Marāṭhī.

Case suffixes are added to the base of neuter nouns. Thus, *uṭ-ali*, in the house. Occasionally, however, we find the base modified before suffixes as in Tamil. Thus, *man-t-uli*, in the mind, in the specimens received from Aundh.

The dative is commonly also used as an accusative. It usually takes the suffix *k* or *ku*; thus, *gāun-k*, to the father. We sometimes also find an accusative suffix *l* in words such as *khudril*, the horses; *pyeṇḍril*, swine.

The genitive sometimes agrees with the qualified noun in gender, as is also the case in Gōṇḍī. Thus, *ninnāu māṅg*, thy son; *khudryād khōgir*, the horse's saddle. In Kolaba we also meet with forms such as *ayyan-aṭa ūṭle*, in the father's house. Compare the Tamil suffix *uḍeiya*.

The suffix of the locative is *ali*, *uli*, or *oli*. In Kolaba and Ellichpur we find *ale* used instead. Thus, *uṭ-ali*, in the house; *kāl-uli*, on the feet.

The case suffixes will, on the whole, be found to agree pretty well with Korava.

Adjectives.—Adjectives are sometimes inflected. Thus, *nalla urāpāy*, a good man; *nallayā urāyā*, good men; *nallād urti*, a good woman; *nallayā urtyā*, good women.

Numerals.—The numerals are given in the list of words. They are the same as in Korava and vulgar Tamil.

Pronouns.—The personal pronouns have almost the same forms as in Korava. The usual forms are as follows:—

nān, nā, I.	*nīn, nī,* thou.	*āu,* he; *ād, ata,* it.
nān-k, me, to me.	*nīn-k,* to thee.	*āun-k,* him; *atka,* it.
nān, nannād, my.	*nin, ninnāu, ninnād,* thy.	*āun,* his; *ātan,* its.
nāṅg, we.	*nīṅg,* you.	*āuṅg,* neuter *ayā* they.
nāṅglāda, our.	*ninglād,* your.	*āuṅglād,* their.

The form *nāṅg* seems to be the exclusive plural, corresponding to Tamil *nāṅgal*. When the person addressed is included the plural of the first person is *nāmb*, dative *nām-burk* (corresponding to Tamil *nām*), in the Sholapur specimens.

The neuter singular seems to be used as a feminine. Compare *nallād urti*, a good woman. There are, however, no instances of a feminine pronoun in the specimens, and the verbal suffix of the third person singular feminine is *ā*, which corresponds to Tamil *al*.

The interrogative pronouns are *yāu*, who? *midā*, what? We sometimes also find the neuter form *ēdu* instead of *yāu*, who? The genitive of *yāu* is *yattan*, whose? *Yāu* is occasionally also used as a relative pronoun.

Verbs.—The personal terminations are as follows :—

	Sing.		Plur.
1.	ē, ī, i.	1.	ō, ū.
2.	ā.	2.	āṅg.
3 m.	ō, ū, u.	3 m. & f.	āṅg.
3 f.	ā.	3 n.	gā.
3 n.	da(du) ; tsa (tsu).		

Thus, *indī*, I was ; 2 *indā* ; 3 m. *indu* ; 3 f. *indā* ; 3 n. *intsa* ; plur. 1 *indū* ; 2 *indāṅg* ; ·3 m. and f. *indāṅg* ; 3 n. *intsgā*. A neuter plural *indāni*, were, is recorded from Ramdrug. ·Compare Tamil.

The present tense of the verb substantive is *igarī*, I am ; *igada*, it is ; *igadgā*, they (neuter subject) are. In Berar we find *kiri*, I am, etc., used instead.

The present tense of finite verbs is formed by adding a suffix *āk* (*gāk*) or *ār*. Thus, *iḍḍākī*, I strike ; *varāk*, it comes ; *hōgākī* (Kolaba *pōgārē*), I go ; *nikyākā*, thou art ; Ramdrug *sāgārī*, I die ; Kolaba *sonārē*, I say ; *seyārō*, he is doing.

The past tense is formed by means of the same suffixes as in Tamil. Compare ·*svandu*, he said ; *niṇḍu*, he lived ; *hōnu*, he went ; *hatnu*, he began ; *pātu*, he saw ; *kuḍatō*, he gave. Forms such as *senduṭu*, he has done ; *yakpisutu*, he spent, are compounds. Compare Tamil *uṟṟēn*, pronounced *uttēn*, I was. Forms such as *bhēṭitsnō*, he met ; *vāutsa*, it ·came ; *tiṅgāntsgā*, (the pigs) ate, should be compared with vulgar Tamil forms such as *paḍichchān*, he learned ; *paḍichchadu*, it learnt (corresponding to standard *paḍittān, paḍittadu*, respectively) ; *āchchu* and *āchchudu* instead of *āyiṟṟu*, it became, it ·was. *Āsa*, it was, in a specimen received from Akola, directly corresponds to vulgar Tamil *āchchu*.

The form *hatnā* instead of *hatnāṅg*, they began, is probably due to the influence of Marāṭhī.

In Ellichpur we find forms such as *pēsus*, he said ; *guḍtusu*, he gave ; *hōsu*, he went. They appear to contain the suffix *tsa* or *tsu* of the third person neuter. Similar forms also occur in Burgaṇḍī.

The future apparently corresponds to the Tamil present. Thus, *ikarī*, I shall be ; *edkirī*, I shall arise ; *idrī*, I shall strike ; *hōgrī*, I shall go.

For further details the specimens which follow should be consulted. The two first ·ones have been received from Sholapur. They are a version of the Parable of the Prodigal Son and a short popular tale. It will be seen that they represent a form of speech which very closely agrees with Tamil and especially with Korava.

The third specimen is the beginning of a version of the Parable forwarded from the Melkapur Taluka of District Buldana. It represents the same form of speech, but is much more influenced by Aryan languages. It may be taken as a representative of the ·dialect as spoken in Berar. The fourth specimen, the beginning of a version of the Parable from Ellichpur, is of a similar kind. In some details it agrees with the so-called Burgaṇḍī, which will be separately dealt with below.

A list of Standard Words and Phrases will be found on pp. 646 and ff. It has been forwarded from Sholapur.

DRAVIDIAN FAMILY.

TAMIL.

Kaikāḍi Dialect.

SPECIMEN I.

(Parable of the Prodigal Son.)

Vanla mannnek tanla elak injeci.   A mahorajtu chinglu
One   man-to   two   sons were.   That time ...

thn chunk rvandu, 'chii,   mnt-il   pk-g nhak tï.'   Au
the son   one said, 'father, my   share give ...'   He

ätan-chillı gäu thn samskil pk-e tti taxle Maani
... father his property of ... having divided gave. Then

thölyä divaeuli snrän tn alai samskinä pti dedkanll ärik
few   days-in the younger his all property together having made ...

thür par ärk knu, änik a-e th samude chiperi
far   other country-to went, and there his property extravagant

fendi alni vätuja-fendatu. Yappri alni samde yakphatu appä
having-made all waste-made. When all property he lay-out then

ä üruli bhyärädh kärä bhunjea. A saktka äunk
that country-in great famine fell. That time-at him-to

duddäd lahäu kami bhunjea. Phäng ä äruli vanla
money-of great scarcity fell. Then that country-in one

man-san-kitja äu naukari nindn. Äu äunk kvälluli phyendiril melchiek
man-near he service stayed. He him fields-in swine to feed

hächitü. Phyendryä etta tarpal tingänruä ätan suddä bhyër
sent. Swine which husk were-eating there even great

santöshasuli thindli äu tän värgs metäkunlikiyö, pan attu suddä
joy-in having-eaten he his belly would-have-filled, but that even

edu at-ka kudtillä. Äu yappä suddi-mini vändü, appä äu tän
anyone him-to gave-not. He when sense-on came, then he his

manuli svandu, 'nän gäun padaruli lahäu manascal-kitja thindi
mind-in said, 'my father's service-in many men-near having-eaten

uļida iddün anna igada. Nä parantu phatni sägätiri. Nä
remaining so-much food is. I but starving am-dying. I

edkirö änik nä högi nän gäunk svalri, "ävä, nä ninnäd
will-arise and I having-gone my father-to will-say, "father, I thy

va dëvaräd päp šendiri. Itan-šiväy niunäu mäng svandi ätungrik
and God's sin have-done. This-from thy son having-said to-take

chalkē illā. Ātundusk nān-k nin tsākrīgadyān chalkē tsākrī etstsūḍ.'"
worthy not. Therefore me thy servants like service keep."

Hināṅg svandi yatstsu phārg tān gāun nerk vāndū. Āū thūr
Thus having-said arose then his father towards came. He far

ikkyā āun gāu āun-k pātu, ānik māyā vāndi āun nerk
being his father him saw, and pity having-come him towards

ōḍi hōgi āun khagat-k bhundi mukā ātuṇḍu. Māṅg
having-run having-gone his neck-to having-fallen kiss took. The-son

svandu, 'āvā, nā dēvarād va ninglād gunhā śendiri, ānik ātan-munni
said, 'father, I God-of and you-of sin have-done, and henceforth

ninnāu māṅg svandi ātuṅgrik yagyi illā.' Tar āun gāu tān
thy son having-said to-take worthy not.' But his father his

tsākrīgadyān svandu, 'nālla kvāki ātiyā āun vāḍbuli hōḍgō, āun kāiḷi
servants-to said, 'good cloth bring his body-in put, his hand-on

mudur hōṭi āun kāluḷi kālād hōḍgō. Ānik naḍāṅgō, nāmb
ring putting his foot-on shoes put. And go, we

thiṇḍi uṇḍi ānand śaivāṅgō. Iu nān māṅg śattindu, pan
having-eaten having-drunk joy let-make. This my son had-died, but

thirgi jīva vāntsa; āu kāḷjindu, pan phārguṇḍā dvārkunu.' Hanā
again life came; he had-been-lost, but again is-found.' So

svandi āuṅg ānand śairark hatnā.
having-said they joy to-make began.

Iṇṭa āun bhyēr māṅg kvālluḷi indu. Āu henā-henā ūṭ-kiṭṭa
Now his elder son field-in was. He as house-near

vārark hatnu, hanā-hanā pāḍrād va āḍrād āun svaikyē vārrark
to-come began, so singing and dancing his ear-to to-come

hatstsa. Āu vaṇḍa tsākrī-gadyānk bōṭuṇḍi vāndi, 'ida
began. He one servant-to having-called having-come, 'this

midād?' svandi keṭō. Āu āunk svandū ki, 'niṅgaḷa
what?' having-said asked. He him-to said that, 'your

tyembi vāndirō. Āu khuśāl vāndi gāunk bhēṭitsnō,
younger-brother has-come. He safe having-come father-to was-met,

ātun-dusk āu khuśāli śendū.' Āta svaikēṭi āu yārsk-vāndū ānik
therefore he feast made.' That having-heard he anger-came and

uḷak hōgāmi-ānō. Ātun-dusk āun gāu vaḷaki vāndū ānik āun
inside not-go-would. Therefore his father outside came and his

vinanti śendu. Phārg āu tān gāvank svandu, 'pārgō, nā lahāu
entreaty made. Then he his father-to said, 'see, I many

vatkālā nin tsākrī śayāke, ān nā yaṇḍrū ninna vāti vaḍśillā. Hinā
years thy service do, and I ever thy word broke-not. So

indi nānk sōbtyān barābar majā śayirk yaṇḍrū āṭ-kuṭṭi suddā tandillā.
being me-to friends with feast to-make ever kid even gavest-not.

Tan yán ninnád adni jingáni randikálull yakpityáб, án nin robag
But who thy all property hostelry-in squandered, that thy son

vándi baribar, ni ánnk khuláli feat!' Appáz án ánnk
having-come immediately, then likeato feast readest.' Then he like-to

svandú, 'góvané, ni ibbar nín litta nikyáká. Ranndunk nin
said, 'son-O, thou always me near dwell. Therefore my

kittád adni ninnád benda In nin tyrubi bathada, ánnk
near-being all thine is. This thy prosperd-rather he-bdied, like-to

jiva vántra; án kiljindu, án dabkaun. Ataudast nin majá
life came; he hadbeen-lost, he refound Therefore I feat

fayiyu nimbark khulál áxuyá. adn pappi beala'
should-make us-to joy it-behoves-me, that proper is'

[No. 8.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

SPECIMEN II.

(DISTRICT SHOLAPUR.)

A POPULAR TALE.

Paḷasgãv   svandi   vaṇḍa   ūr   intsa.   Aṅgē   vaṇḍa   baṇḍa
Paḷasgãv   having-said   one   village   was.   There   one   bandy-man

indu.   Āunk   raṇḍa   gōgā   intsgā.   Vartaṅ   pēra   Khaṇḍērāo,   āniki   inivartan
was.   Him-to   two   sons   were.   One-of   name   Khaṇḍērāo,   and   other-of

pēra   Yasavantrāo.   Āun   kiṭṭa   raṇḍa   nāllayā   khudryāṅg   intsgā.   Vaṇḍa
name   Yasavantrāo.   Him   near   two   good   horses   were.   One

khudri   pēra   Khaṇḍērāo,   āniki   inivaṇḍa   khudri   pēra   Yasavantrāo.
horse-of   name   Khaṇḍērāo,   and   other   horse-of   name   Yasavantrāo.

Ā   baṇḍa   śatta-barka   āun   kuḷiśi   taḷaghar-uḷi   khudryāṅg   dhvānkśi
That   carrier   dead-after   his   wife   cellar-in   horses   concealing

etstsutā,   ā   khudryāṅg   āun   kankē   hōṭi   illā.   Gōgā   bhērkā
kept,   those   horses   their   sight-to   putting   not.   Boys   big

āna-barka   gām-ka   toḷaṅgāmī   āuṅg   taḷaghar   ughḍisnāṅg,   appō   ā
becoming-on   mother-to   telling-not   they   cellar   opened,   then   those

khudril   āuṅg   pātāṅg   Āuṅg   svandāṅg,   'nāṅg   khudri-mini   khvānkyākō.'
horses   they   saw.   They   said,   'we   horses-on   let-ride.'

Gām   sollākā-mān,   mitka-midā ?   'manasgā   pātāṅg   majē   niṅglak
Mother   allowed-not,   why ?-what ?   'men   saw   then   you

iḍḍi   khudril   pitstsuṅg-rāṅg.'   Gōgā   ada   keṭtsagā   illā.   Āuṅg
having-beaten   horses   will-take-away.'   Boys   that   heeded   not.   They

atan-mini   kvānsāṅg   va   tāṅgaśi   ūrk   hōnāṅg.   A   nāllayā
them-on   rode   and   sister's   village-to   went.   Those   good

khudryāṅg   āun   metstsun   pātu;   appō   āun   man-uḷi   khārta   vāntsa.
horses   their   brother-in-law   saw;   then   his   mind-in   desire   came.

Aunk   vātitsa   ki,   'ivanka   khudryāṅg   lābhis-kuḍkānālā.'   Phārg   āu
Him-to   it-appeared   that,   'these-to   horses   to-get-is-not-suitable.'   Then   he

ā   gōgaḷak   sarāi   kudpāṭi   guṅg   śendu.   Phārg   āu   rājā
those   boys   liquor   having-caused-to-drink   drunk   made.   Then   he   rājā

nerk   hōnu   āniki   svandu,   'āunk   iḍḍi   khudryāṅg   pitstsuṇḍi
near   went   and   said,   'them   having-beaten   horses   having-taken

hŏngu.'	Āun	tāngśiki	ada	tolang-untsa.	Appŏ	tāngśi	āungalak
go.'	*Their*	*sister-to*	*that*	*known-became.*	*Then*	*the-sister*	*them*

khudri-mini	khvānpisnā,	'bhungrāng,'	indi	khārg	ātundi	randyārk
horse-on	*placed,*	*'will-fall,'*	*thinking*	*rope*	*having-taken*	*both*

elsi	katnā.	Ā	khudryāng	mōklā	usutang,	ayā	dhāvitsa	dhāvitsa	tān
tight	*bound.*	*Those*	*horses*	*loose*	*were-let,*	*they*	*running*	*running*	*his*

ūrk	vāntsgā,	itan-chillī	gōglād	jīva	phākpitsgā.
village-to	*came,*	*this-according*	*boys-of*	*life*	*saved.*

FREE TRANSLATION OF THE FOREGOING.

There was a village called Palasgāv. There a bandy-carrier lived. He had two sons, one named Khandērāo, and the other called Yaśvantrāo. He also possessed two good horses, likewise called Khandērāo and Yaśvantrāo. When he died his wife kept the horses in the cellar and did not let the boys see them. When the boys had grown up they went and opened the cellar without telling their mother. They then saw the horses and wanted to ride on them. The mother did not allow them to, 'because,' said she, 'if you are seen, the people will kill you and carry off the horses.' The boys did not heed her but rode off to their sister's. When their brother-in-law saw those good horses, he coveted them and thought, 'I cannot leave those horses to them.' So he got the boys to take liquor and get drunk, and then he went to the Rājā and said, ' kill them and take the horses.' Their sister learned about this design. She put them on the horses and tied them up with ropes lest they should fall. The horses then were let loose and ran straight home. In this way they saved the boys' life.

[No. 9.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

SPECIMEN III.

(DISTRICT BULDANA.)

Vaṇḍa	mansanka	raṇḍa	gōgā.	Chiṭṭava	sandu	kī,	'nānna
One	*man-to*	*two*	*sons.*	*The-younger*	*said*	*that,*	*'my*

'baṅgā	nān-ku	tā.'	Gāvu	raṇḍyar-ku	pāṅguṭa	kuḍatu.	Chiṭṭavu
share	*me-to*	*give.'*	*The-father*	*both-to*	*dividing*	*gave.*	*The-younger*

adnu	tanna	samsāra	gōḷā	sindu	dēśan-meni	yalkiṭhenu.	Aṅgī
all	*his*	*property*	*together*	*made*	*country-on*	*went.*	*There*

hōgī	adnu	kaḷaj-goṇḍu.	Adnu	kaḷaj-goṇḍu	ā	nāṭoḷi	kārava
having-gone	*all*	*wasted.*	*All*	*wasted*	*that*	*country-in*	*famine*

bhuntsu.	Pharag	aḍachan	āgā	pharag	hōgī	tsākarī	piḍasu.
fell.	*Then*	*difficulty*	*becoming*	*after*	*having-gone*	*service*	*joined.*

Kvalloḷi	pheṇḍrī	kākar	yathuṭu.
Field-in	*pigs*	*to-tend*	*sent.*

[No. 10.]

DRAVIDIAN FAMILY.

TAMIL.

KAIKĀḌĪ DIALECT.

Specimen IV.

(DISTRICT ELLICHPUR.)

Vaṇḍ mansō-ku raṇḍ bāṇḍgā niṇḍintsu. Ātul-sē chiṭyād bāṇḍ.
One man-to two sons were. Them-in-from the-younger son

pēsus, 'gā, nantā jindagānī-tā jaü jindagānī nān-ku tā.' Phārgu
said, 'father, mine property-of which property me-to give.' Then

āttu sampadā pāṇṭī guḍatusu. Phārgu jarās dinungā chiṭyād bāṇḍ.
he property dividing gave. Then few days the-younger son

hadduni jindagānī vaṇḍ jāgī jamāvaṇḍsu, thur nāṭku hōsu,.
all property one place collected, far country-to went,

hānik angē tandu jindagānī yakshisuṭesu. Phārgu ādu sadar-
and there his property wasted. Then he all

kharchī-āi hōsu ā dēsale bhārī khār bhunsu..
having-spent-having-become went that country-in heavy famine fell.

Annāmui ātku bhārī aḍtsan bhunsu. Āpa ādu ā dēsale
Therefore him-to great difficulty fell. Then he that country-in

vaṇda mansō-giṭṭā niṇḍusu. Ātku ādu phendī mhēsāku tandu kollule
one man-near stayed. Him he swine to-feed his field-in

thōrtusu. Āpa phendī jaü sālṭā tinnu ata-mhene vargā methāḍsisu,
sent. Then swine which husks eat that-on belly was-filling,

inā nānku (sic) tavangusu; hākin innā śeñji-illā guḍtuslā. Phārgu ādu
so him-to it-appeared; and anything did-not gave-not. Then he

sud-mene vansu pēsus, 'nā gāvā inge ennā tōṇḍor-gā ballā kiru
sense-on came said, 'my father with how-many servants many are

aṭṭī hākin nān vārgukē sākkē. Nān etsī nā gāvō nērē
to-eat and I hunger-with die. I having-arisen my father near

hōgrē hākin ātku pēsusu, "ē gāvā, ābhāy sāmnē hākin nīnd
will-go and him-to say, " O father, heaven against and thee

sāmnē pāpā śeñji. Nīndu bāṇḍ illā ipar māphak. Nīndu
against sin I-did. Thy son not henceforth worthy. Thy

tōṇḍō-paryānĕ̃ ei."'
servant-like keep."'

BURGANDĪ.

This is the dialect of another vagrant tribe. It has been returned for the purposes of this Survey from Nimar and from the Central India Agency. The following are the revised figures :—

	Estimated number.	Census of 1901.
Central Provinces, Nimar	10	21
Central India	255	652
TOTAL	265	673

Burgaṇḍī is closely connected with Kaikāḍī. It is apparently dying out, and the specimens received from the districts are very unsatisfactory. A version of the Parable and a short popular tale have been forwarded from Bagli in the Indore Agency and will be reproduced below. A list of Standard Words and Phrases was received from the same district, but it was too corrupt to be printed. A short specimen was also received from Nimar, but did not contain any new forms. The Burgaṇḍis of Nimar assert that they have immigrated from Khandesh. They also call themselves Kulrangs or Kargaṇḍs.

The short remarks on Burgaṇḍī grammar which follow are based on the materials mentioned above, and are given with every reserve.

Nouns.—There are no traces of different genders in the specimens. The natural gender is distinguished by adding *ā̆ḍ*, male, and *phaṭ*, female. Thus, *vaṇḍ ā̆ḍ nāy*, a dog ; *vaṇḍ phaṭ nāy*, a bitch. But the plural and the cases are always formed in the same way. The suffix of the plural is *ng ;* compare Kaikāḍī. Thus, *ūrāpō*, a man ; *ūrāng*, men : *ghwaṇṭ*, a son ; *ghwaṇṭang*, sons ; *nāy*, a dog ; *nāyang*, dogs.

The usual case suffixes are, dative and accusative *k ;* ablative *kē* and *kun ;* genitive *ē, nē*, and no suffix; locative *kō* and *kē*. Thus, *gāvak*, to the father ; *ūrāpō-kē*, from a man ; *uṭkun*, from the house ; *ninē gāv uṭ-kō*, in thy father's house ; *nanē kākānē mōng*, my uncle's son ; *ūr-kō*, in the country ; *uṭ-kē*, in the house.

We occasionally also find accusatives such as *ghwaṇṭ-ang*, the son.

Numerals.—The numerals are the same as in Kaikāḍī. 'Nine' is, however, *ommad*, and 'twenty' *ird*. Higher numbers are reckoned in scores. Thus, *raṇḍ ird pat*, two times twenty and ten, fifty ; *añj ird*, five times twenty, hundred.

Pronouns.—The following are the personal pronouns :—

nā, I.	*nī*, thou.	*ad*, he.
nanak, to me.	*ninak*, to thee.	*attak*, to him.
nanē, my.	*ninē*, thy.	*atnē*, his.
nang, we.	*ning*, you.	*añj*, they.
nangal, nanglā, our.	*ninglē*, your.	*asangē*, their.

Other pronouns are *tingal*, to him ; *jō*, who ? *yatnē*, whose ? *mī*, what ? Compare Kaikāḍī.

It will be seen that the form *ad*, he, is the neuter form, corresponding to Tamil *adu*, that.

Verbs.—The list of words gives the following forms of the present tense of the verbs substantive—

Sing. 1. *sirē*	Plur. 1. *sirū*.
2. *sirā*	2. *sirū*.
3. *sir*	3. *sirū*.

S is in this verb interchangeable with *ch.* Thus we also find *chir*, he is; *chirū*, they are. Such forms correspond to *kirē*, I am, and so forth, in some forms of Kaikāḍī. The personal terminations of the singular are also the same as in that form of speech. In the plural there is apparently only one form for all three persons. In the case of finite verbs, however, the list of words gives *pōinō*, we went; but *pōināṅg*, you, or they, went.

The past tense of the verb substantive is given as *nīḍis* in all persons and numbers. The first specimen, however, contains the plural form *nīḍisu*, they were.

The present tense of finite verbs is formed much as in Kaikāḍī. Thus, *nikākē*, I live; *sāgākē*, I die; *pōgākē*, I go; *tiṅgākō* let us eat; *siyākō*, let us do; *tiṅgāku*, they eat. The list of words gives *aḍkyā*, instead of *aḍkyāk*, he strikes. Similarly we also find *nikkā* instead of *nikākā*, thou livest. The plural ends in *ō* or *ū* in all persons; thus, *pōgākō*, we, you, or they, go. The list of words also gives *aḍkyākāṅg*, you strike.

Forms such as *niṅg salānē ad siyānē*, you say that I-do, I obey your order, are perhaps imperfects. Compare *nā pēlā aḍkiyōnē*, I was beating, in the List. I have not ventured to correct the original translation.

The past tense is usually formed by means of one of the suffixes *s* (or *ch*) and *n.* Thus, *aḍsē*, I struck; *aḍsā*, thou struckest; *aḍich*, he struck; *aḍchū*, we, you, or they, struck: *pōinē*, I went; *pōinā*, thou wentest; *pōs*, he went; *pōinō*, we went; *pōināṅg*, you, or they, went.

Such forms are very common. Thus, *señjē*, I did; *sējā*, thou didst; *āknā*, thou madest; *señjō*, we did; *tiṅgāsū*, they ate; *nikāsū*, they lived.

The third person singular always ends in *s* or *ch*. Thus, *thōrach*, he sent; *pātas*, he saw; *hōras*, he ran; *ēnpiskus*, he wasted; *vāñch*, he came. *Is* or *us* (*ōs*) is sometimes added. Thus, *mandisōs* and *mandich*, he began; *pēsis* or *pūsus*, he said; *sējus*, he did.

There are several other forms which apparently contain a suffix *yō*. Thus, *vāṅgyōt*, I drove; *vāṅgus* and *vāṅgyōtus*, he drove; *ēleyōs*, he went; *āgeyōs*, it happened. Forms such as *ēlyō nīḍis*, he had gone, *lit.* gone he-was, seem to point to the conclusion that this *yō* is the suffix of a past participle passive. It is therefore probably borrowed from Rājasthānī.

A perfect is *vāñchir*, he has come. It is formed from the conjunctive participle *vāñch* by adding *ir*, another form of *sir*, he is.

The future is apparently formed as in Kaikāḍī. Thus, *aḍikrā*, thou wilt strike; *āgarē*, I shall be; *āgar* and *āgyōgar*, he will be. *Mētāṛisuṅgā*, I shall fill, is, in its termination, apparently a Rājasthānī form. Other forms are *khālākē*, I shall go; *sarlē*, I shall say; *koḍṭurē*, I shall give; *pōṛākē*, I shall throw. I cannot analyse them with certainty.

The negative particle is a prefixed *lā*, corresponding to the suffixed *illā* in Kaikāḍī. Thus, *lā pōs*, he did not go; *lā-dakkā*, he did not get. The use of a prefixed *lā* is probably due to Aryan influence. I cannot analyse *lārvā tōsai*, you did not at any time give.

For further details the student is referred to the specimens which follow. I have corrected them as best I could, but they are still far from being satisfactory. They seem to show that Burgaṇḍī is originally a form of Kaikāḍī. It has, however, undergone so many changes that it must be considered as a separate dialect.

DRAVIDIAN FAMILY.

TAMIL.

Burgaṇḍī Dialect.

Specimen I.

(Indore Agency.)

Vaṇḍ ūrāpō raṇḍ ghwaṇṭaṅg nīḍisū. Sīr ghwaṇṭ gāva
One man(-of) two sons were. Younger son father(-to)

pēsis, 'naṅglā paṅg-baṅgār tāndur.' Phārag gāv ghwaṇṭak baṅgār-paṅg
said, ' our share-wealth give.' Then father son-to wealth-share

pōṭātas. Thōṛā nāl bhargā hadnū baṅgār aṛatku sīr ghwaṇṭ
gave. Few days after all wealth having-collected younger son

thwār thūn ūr ēleyōs, āñjā pōīnā nīḍis, khōtā-khālas baṅgār
far foreign country went, there going stayed, bad-company wealth

ēnpiskus. Adankō ā ūr pyaṭṭāney āgeyōs. Ā ghwaṇṭ
squandered. That-in that country grain-scarcity occurred. That son

tiṅg tōkaṛ nā kup lā-dakkā hinā āgeyōs. Ā ūrkō vaṇḍ
to-eat bread and salt not-got so it-happened. That country-in one

bhar ūrāpō nīḍis at-māṭke pōs. Ā bhar ūrāpō pendriṅ mēpigal-kē
big man was him-to he-went. That big man swine grazing-for

ā ghwaṇṭ kwāluṅg-kō thōrach. Tiṅgal ādulā kuṛkāsū. Adnēkō tiṅgal
that son fields-in sent. Him-to nobody gave. That-in him-to

man āgeyōs, 'tānē chāpaṛ jō pendriṅ tiṅgāsu nanē varg nā bi
mind occurred, ' corn husks which swine ate my belly I also

mētāṛisuṅgā.' Bharē āsad atnē mankō hinā sējus, 'tō iñjē nā
will-fill.' Then sense-coming his mind-in thus did, ' now here I

phēskū sāgākē; īdan nanē gāv uṭkē ūrāṅg hargū tiṅgākū.
hunger-with die; so-many my father's house-in men much eat.

Nā bi gāv-māṭkē khālāke hinā sarlē, "gāv-ē, davar uṭkē
I also father-to will-go thus will-say, "father-O, God's house-in

ki-chāvē ninē uṭkē midān señjē. Nā ninē mōṅg lā-āgrēwālā. Ninē
or-also thy house-in sin I-did. I thy son not-worthy. Thy

uṭkē phāniyā-sairōwālā sirū atkō nā vaṇḍ harajgū."' Pōs yansane
house-in work-doers are them-in I one let-be."' He-went having-left

atnē gāv māṭke khallas. Gāv thwārtun mōṅgak pātas; gāv
his father to went. Father far-from the-son saw; father

aṅg·mandisōs, ad hōṛas tō mōṅgak pēchkus, vāy nāk-mandisōs. Mōṅg
pitied, he ran then son embraced, mouth to-kiss-began. The-son

2 Y

sal-mandioh   ki,   'gāv-ē,   davar   uṭkē   ninē   uṭkē   midān   señjē.
to-say-began   *that,*   *' father-O,*   *God's*   *house-in*   *thy*   *house-in*   *sin*   *I-did.*

Ninē   mōng   lāāgrēwālā.'   Gāv   phāniyā-sairēwālā-kō   pēsis,   'itgal-kē   lallē   lallē
Thy   *son*   *not-worthy.'*   *Father*   *servants-to*   *said;*   *' this-for*   *good*   *good*

bhatung   atyāngō,   ittak   ūṛiringō;   thinī   kai-kō   madrung   thinī
clothes   *bring,*   *this-to*   *cause-to-put-on;*   *and*   *hand-on*   *ring*   *and*

kālung-kō   machchung   ūṛiringō.   Thinī   nang   badnō   tingākō   ānand
feet-on   *shoes*   *cause-to-put-on.*   *And*   *we*   *all*   *let-eat*   *joy*

siyākō.   Nanē   mōng   satō   nīḍis   māngē   vāñch.'   Hadnō   ūṭa   majā-saī
let-make.   *My*   *son*   *dead*   *was*   *again*   *came.'*   *All*   *house*   *merry-to-make*

mandich.
began.

Atnē   mōṭ   mōng   kwāl-mēlē   nīḍis.   Ajā-gun   ēllas   uṭ-māṭkē   vāñch;
His   *big*   *son*   *field-in*   *was.*   *There-from*   *came*   *house-near*   *came,*

bājā   sagētas   thinī   ādrē   sagētas.   Vaṇḍ   phāniyā-sairēwālā   bōtas,   ad
music   *heard*   *and*   *dancing*   *heard.*   *One*   *servant*   *called,*   *he*

vāñch-phārag   kētas   ki,   'mērē   bhāī,   mi   ākyō   sir?'   Attak   sañch
coming-after   *asked*   *that,*   *' my*   *brother,*   *what*   *done*   *is?'*   *Him-to*   *he-said*

ki,   'ninē   tēm   lultarikē   vāñchir.   Ninē   gāv   adgalkē   rēṭ-tōkṛā   ākyōs.'
that,   *' thy*   *brother*   *safely*   *come-is.*   *Thy*   *father*   *him-for*   *feast*   *gave.'*

Mōṭē   tēm   yarus-kō   vāñch   uṭ-kō   lā-pōs.   Gāv   uṭkun   valkē
'Big   *brother*   *anger-in*   *came*   *house-in*   *not-went.*   *Father*   *house-from*   *outside*

vāñch   ghwaṇṭang   pēsik   mandich.   Atnē   gāvak   mangē   sal   mandich,
came   *son*   *to-entreat*   *began.*   *His*   *father-to*   *again*   *to-say*   *began,*

'idan   vatkālē   phāniyā   siyānē.   Ning   salānē   ad   siyānē.   Nanuk   vaṇḍ   āṭ
' so-many   *years*   *work*   *I-do.*   *You*   *say*   *that*   *I-do.*   *Me-to*   *one*   *goat*

kuttiyā   pakkō   lārvā   tōsai   madāng-mārung   māṭkē   khwāñch   tingvō
young   *even*   *never*   *gavest(?)*   *friends*   *with*   *sitting*   *I-should-eat*

tōsai.   Ninē   sīr   mōng   bangār   pang   atkus   kōntpanā   ēnpiskus,   apō
gavest(?).   *Thy*   *young*   *son*   *wealth*   *share*   *took*   *riotously*   *squandered,*   *then*

ad   vāñch   adgalkē   lallē   tingrēd   sējā.'   Atnē   gāv   idan   sañch   ki,
he   *came*   *him-for*   *big*   *feast*   *madest.'*   *His*   *father*   *so-much*   *said*   *that,*

'hē   mōng,   sadā   ning   nikkā   kāng.   Jō   nā-māṭkē   sir   jō   ninē
' O   *son,*   *always*   *you*   *are*   *together.*   *What*   *me-with*   *is*   *that*   *thine*

sir.   Ninē   tēm   ēlyō   nīḍis,   ad   mangē   vāñch.   Adgalkē   nang   etā   señjō.'
is.   *Thy*   *brother*   *gone*   *was,*   *he*   *again*   *came.*   *Therefore*   *we*   *feast*   *made.'*

DRAVIDIAN FAMILY.

TAMIL.

Burgaṇḍī Dialect.

Specimen II.

(Indore Agency.)

Vaṇḍ prāmanēd nīḍis, vaṇḍ nīḍis māṛ. Ad māṛ gwādum-kwāl-kō-
One Brāhmaṇ was, one was cow. That cow wheat-field-in

myās. Huntun vāñch prāmanēd ā māṛk vāṅgyōtus gwādum-kwāl-kun.
was-grazing. There came Brāhmaṇ that cow drove wheat-field-from.

Māṛ pēsus kē, 'prāmanēd-ē, ninē gāvō mitā tiṅgānē?' Prāmanēd
Cow said that, 'Brāhmaṇ-O, thy father's what did-I-eat?' The-Brāhmaṇ

pēsus, 'hō mā, vāṅgyōt.' 'Tārā ninak sarāp.' 'Hō mā, tadā
said, 'O mother, I-drove-thee.' 'I-give thee curse.' 'O mother, give

tō ninē khusi.' Ki, 'pōp, kātkhalnēdē kēd.' Kēd āgyōs. Ā
then thy agreeable.' That, 'go, condemned ass.' Ass became. That

prāmanēd kulis nīḍis jō pēsus, 'hō māṛ-ē, nanē khwaṛkuṅg vāṅgē
Brāhmaṇ's wife was who told, 'O cow, my bowels taking-out

ninē khōgat-kō pōṛākē. Nanō manā kēd hinā āknā?' Ad māṛ
thy neck-on will-throw. My husband ass why madest?' That cow

māṅgē pēsus, 'nanuk ninē manāṅg mishē vāṅgus?' Prāmanēd kulis pēsus,
then said, 'me thy husband why drove?' Brāhmaṇ's wife said,

'abē ī kēd mēnsō hinā āgar?' Ā māṛug suñch, 'ār-kō
'now this ass man how may-become?' That cow said, 'holy-place-in

oṛum-khō alyōjē; añjō mēnsō āgyōgar.' Añjō mēnsō āgyōs.
bathing-for take; there man will-become.' There man became.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a Brāhmaṇ who had a cow. The cow was once graz-
ing in the wheat-field, and the Brāhmaṇ came and drove it off. Said the cow, 'have I
eaten thy father's property, O Brāhmaṇ?' Said the Brāhmaṇ, 'O mother, I drove thee
away.' 'I will curse thee.' 'Do as thou likest.' 'Go and become an ass.' So he
became an ass.

The Brāhmaṇ's wife said, 'O cow, I shall tear my intestines out and throw them
on thy neck. Why didst thou make my husband an ass?' The cow answered, 'why
did thy husband drive me off?' The Brāhmaṇ's wife said, 'now, how can he become a
man?' Said the cow, 'take him to bathe in a holy place, then he will become a man.'
And it so happened.

MALAYĀḶAM.

Malayāḷam is spoken by about six million people in Southern India.

Malayāḷam or Malayārma (Malayāyma) is usually derived from *mala*, mountain, and

Name of the Language.
āḷam, a word derived from *āḷ*, to possess. According to Bishop Caldwell the best translation of the word would be 'mountain region.' It accordingly properly applies to the country, and not to the language. The first part of the word is identical with Maλϵ, whence the pepper comes, in Cosmas Indicopleustes' Christian Topography (about 545 A.D.). It also forms the first component in the word Malabar, which apparently occurs for the first time in the Geography of Edrisi (about A.D. 1150). Compare Maler, the name of another Dravidian tribe.

The old Sanskrit name for the Malayāḷam country was Kērala, which word occurs in Malayāḷam in the forms Kēralam, Chēralam, and Chēram. An inhabitant of the country is also called *Kēḷan* or *Kēḷu*, and this word has been compared by Bishop Caldwell with Pliny's Κηροβόθρος. 'Kērala' occurs as early as in the Aśōka inscriptions (third century B.C.).

The Malayāḷam language has no separate denomination. The old Aryans did not distinguish it from Tamil, and it is only at a relatively modern date that it has branched off from that form of speech.

Malayāḷam is spoken along the western coast from Kasargodu in the north to

Area within which spoken.
Trivandrum in the south. The eastern frontier is the western Ghats, and on the west the Malayāḷam country is bounded by the Arabian Sea. It covers the southern part of South Canara, the whole of Malabar and Cochin, with numerous settlers in the adjoining parts of Mysore and Nilgiri, and, lastly, the greatest part of Travancore. Outside this territory the language is only spoken by a few settlers.

In South Canara Malayāḷam is bounded by Tulu. In Coorg it meets Kuḍagu, and

Linguistic Boundaries.
its eastern neighbours are Kanarese and Tamil.

Like the rest of the literary Dravidian languages Malayāḷam has two different

Dialects.
forms, one used in old literature, and the other the colloquial form of speech. The literary dialect is still more closely connected with Tamil than the colloquial language. The principal point of difference from Tamil is the greater proportion of Sanskrit loan words. While Tamil has the smallest admixture of such foreign elements among all literary Dravidian languages, Malayāḷam is the most Sanskritized of them all, and even admits the conjugational forms of that language. Some productions of educated authors have been described as 'pure Sanskrit connected or concluded by a few words in Malayāḷam,' just as we have Hindōstānī books written almost entirely in Persian.

The colloquial language differs slightly according to locality, but we have no information about the existence of definite Malayāḷam dialects. Yerava has been returned as such a form of speech from Coorg, and the figures for that dialect have, therefore, been added to those returned for Malayāḷam. It is, however, possible that Yerava is in reality identical with Yerukala, which has been dealt with above as a dialect of Tamil.

According to the reports of the Censuses of 1891 and 1901 Malayāḷam was spoken as
Number of speakers.   a home language in the following districts :—

										Census of 1891.	Census of 1901.
South Canara	.	.	.	.	.	.	.	.	.	191,696	217,856
Malabar	.	.	.	.	.	.	.	.	.	2,484,974	2,624,263
Travancore	.	.	.	.	.	.	.	.	.	2,079,271	2,420,049
Cochin	.	.	.	.	.	.	.	.	.	641,738	715,847
Nilgiris	.	.	.	.	.	.	.	.	.	8,775	4,759
Coorg	.	.	.	.	.	.	.	.	.	11,299	14,039
Mysore	.	.	.	.	.	.	.	.	.	1,500	3,121
						TOTAL	.		5,419,253	5,999,934

Malayāḷam was, to a small extent, spoken outside the territory where it is a vernacular.
The figures given in the Census reports of 1891 and 1901 were as follows :—

								Census of 1891.	Census of 1901.
Andamans and Nicobars	.	.	.	.	.	.	.	...	36
Balochistan	.	.	.	.	.	.	.	...	2
Bengal Presidency	.	.	.	.	.	.	.	...	67
Berar	.	.	.	.	.	.	.	...	11
Bombay Presidency	.	.	.	.	.	.	.	...	1,208
Burma	.	.	.	.	.	.	.	...	324
Central Provinces	.	.	.	.	.	.	.	...	12
Madras Presidency	.	.	.	.	.	.	.	2,896	7,267
North-Western Frontier	.	.	.	.	.	.	.	...	46
Panjab	.	.	.	.	.	.	.	...	5
United Provinces	.	.	.	.	.	.	.	...	13
Hyderabad	.	.	.	.	.	.	.	1,243	31
						TOTAL	.	4,139	9,022

Yerava was returned as the dialect of 2,587 and, in 1901, 13,175 individuals in Coorg.
By adding all these figures we arrive at the following total for Malayāḷam :—

								Census of 1891.	Census of 1901.
Spoken at home by	.	.	.	.	.	.	.	5,419,253	5,999,934
Spoken abroad by	.	.	.	.	.	.	.	4,139	9,022
Yerava	.	.	.	.	.	.	.	2,587	13,175
						TOTAL	.	5,425,979	6,022,131

According to Dr. Gundert, the history of Malayāḷam literature commences with the
Literature.   Rāmacharita (13th or 14th century). Before that time the lan-
guage had been used in a few inscriptions. The oldest Mala-
yāḷam literature imitated Tamil poetry, and not Sanskrit. Later the literary productions
of the Malayāḷam country came under the spell of the sacred tongue of Aryan India, and
the great Sanskrit epics were translated. The classical epoch of Malayāḷam literature begin
with Tuñjattu Eruttachchhan (17th century) who is said to have introduced the modern
alphabet. He translated the Mahābhārata and some of the Purāṇas. Towards the end
of the 18th century we find Kuñjan Nambiar, the author of several comedies and songs,
and perhaps also of some translations from the Sanskrit, such as the Pañchatantra, the
Naḷacharita, etc.

Malayālam literature further comprises several folk songs and folk tales, the historical work *Kēralōtpatti*, some medical works, etc.

Tipu's invasion dealt a fatal blow to Malayālam poetry, and in modern times European missionaries and their native converts have been the principal supporters of the vernacular literature of the Malayālam country. For further details the student is referred to the works mentioned under authorities below.

There is no reference to the Malayālam language in old Sanskrit literature. It was included in the *Drāviḍa bhāshā*, i.e., Tamil, of Kumārila Bhaṭṭa, and did not in fact branch off from that language till a later period. The oldest mention of Malayālam as a separate form of speech seems to be found in Fernão Lopez de Castanheda's *Historia do descobrimento e conquista da India.* Coimbra, 1551-1561. We here read, Vol. ii, p. 78, 'A lingua dos Gentios de Canara e Malabar.' See Colonel Yule's *Hobson-Jobson*, under the heading Malabar, where another reference is quoted, taken from A de Gouvea's *Jornada do Arcepiscopo de Goa, D. Frey Aleixo de Menezes.* Coimbra, 1606.

A Portuguese grammar with a Malayālam vocabulary was published in 1733. See the list of authorities given below. Portuguese and Italian missionaries are stated to have completed a Malayālam dictionary in 1746, based on materials accumulated in the 17th, perhaps even in the 16th, century.

The German Jesuit Johann Ernst Hanleden, who died in 1732, is stated by Fra Paolino to have written a 'Malabar' grammar, which does not seem to have been printed. Other grammars were written by Pater Clemens, Rome, 1784, and by Robert Drummond, Bombay, 1799, and in 1781 J. Adam Cellarius published some notes on the language. Compare below. In modern times several works on the language have been published, among which Dr. Gundert's grammar is *facile princeps.* This admirable book is, however, written in Malayālam, and a scientific grammar of the language in a European form of speech is not as yet forthcoming.

The Malayālam alphabet was described in Clemens Peanius' *Alphabetum Grandonico-Malabaricum Samscrudonicum*, Rome, 1772.

The first printed book in Malayālam seems to have been the *Symbolum Apostolicum*, printed in 1713 at an unknown place. Clemens Peanius issued a catechism in 1772, and specimens of the language were afterwards given by Hervas and others. See the list printed below. The Old Testament in Malayālam appeared at Cottayam in 1839-41.

The list of authorities which follows is by no means complete. It only registers some of the principal works dealing with Malayālam :—

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pp. 763 and ff.

There are two alphabets used in writing Malayāḷam. The old character, the so-
called *Vaṭṭeṟuttu*, is still used by the Mappiḷḷas of
Written character. North Malabar. A form of this alphabet, the so-
called *Kōleṟuttu*, is used for keeping records. The modern Malayāḷam alphabet is called
Ārya-eṟuttu, and it was introduced by Tuñjattu Eṟuttachchan in the 17th century. It
contains signs for all the sounds occurring in Sanskrit, and is, accordingly, much more
complete than the Tamil character. The large proportion of Sanskrit words in Malayā-
ḷam made the introduction of such an alphabet necessary. In real Malayāḷam words,
however, only those signs are used which also occur in the Tamil alphabet.

The modern alphabet consists of the following signs :—

VOWELS.

ആ *a*;　ആ *ā*;　ഇ *i*;　ഈ or ഈ *ī*;　ഉ *u*;　ഊ *ū*;　ഋ *ṛu*;　ൠ *ṛū*;　എ *e*;
ഏ *ē*;　ഒ *o*;　ഓ *ō*;　ഐ *ei*;　ഔ *au*.

CONSONANTS.

ക *ka*;	ഖ *kha*;	ഗ *ga*;	ഘ *gha*;	ങ *ṅa*;
ച *cha*;	ഛ *chha*;	ജ *ja*;	ഝ *jha*;	ഞ *ña*;
ട *ṭa*;	ഠ *ṭha*;	ഡ *ḍa*;	ഢ *ḍha*;	ണ *ṇa*;
ത *ta*;	ഥ *tha*;	ദ *da*;	ധ *dha*;	ന *na*;
പ *pa*;	ഫ *pha*;	ബ *ba*;	ഭ *bha*;	മ *ma*;
യ *ya*;	ര *ra*;	ല *la*;	വ *va*;	
ശ *śa*;	ഷ *sha*;	സ *sa*;	ഹ *ha*;	
ഴ *ṟa*;	ള *ḷa*;	റ *ṟa*.		

The forms of the vowels given above are only used as initials. Secondary forms are used to denote a vowel which follows a consonant. These secondary signs are as follows :—

a (not marked); ā ᷒ ; i ी ; ī ꠆ ; u ℈, Ꮓ, or ⌐ ; ū Ʒ, ⅍, or ⌐ ; ṛu ᷎ ; e ᷆ ; ē ᷄ ; o ᷆-ᷓ ; ō ᷄-ᷓ ; ei ᷆᷆ ; au ᷆-ᷦ.

Thus, ക ka ; കാ kā ; കി ki ; കീ kī ; കു ku ; കൂ kū ; കൃ kṛu ; കെ ke ; കേ kē ; കൈ kei ; കൊ ko ; കോ kō ; കൌ kau.

It is only the signs of u and ū that present any difficulty.
U takes the following forms :—

℈ after k and r ; thus, ക ru.

2 after g, chh, j, t, bh, ś, and h ; thus, ഗു gu ; തു tu.

o after ṇ and n and under all other consonants. Thus, നു nu ; ടു ṭu.

With ū are formed ഹൂ hū ; രൂ rū ; നൂ nū ; ഖൂ khū, and so on.

The short a is inherent in every consonant which is not combined with the sign of any other vowel. The absence of every vowel after the consonant is indicated as follows,— ക് k ; ൻ n ; ൺ ṇ ; ർ r ; ൽ l.

Note ൽ l ; ർ r ; യ് y ; മ് m.

When two or more consonants are put together without any intervening vowel they are combined into one compound letter or written above each other. Some consonants alter their shape when thus combined. The principal cases are as follows :—

y becomes ്യ ; r ു ; l ്ല ; v ്വ, when immediately preceded by another consonant. When r is the first of two or more consonants it is written as a short vertical stroke above the line. Thus, ക്യ kya ; ക്ര kra ; ക്ല kla ; ക്വ kva ; ർക്ഖ rkkha.

Some of the most frequently used compound consonants where the component parts have been more or less altered are as follows :—

ക്ക kka ; ങ്ങ ṅga ; ന്ന nna ; ച്ച chcha ; ഞ്ജ ñja ; ഞ്ഞ ñña ; ണ്ട ṇḍa ; ട്ട ṭṭa ; ത്ന tna ; ദ്ദ dda ; ന്ദ nda ; ന്ന nna ; മ്പ mba, and so forth.

The numeral figures are as follows :—

൧	൨	൩	൪	൫	൬	൭	൮	൯	൦
1	2	3	4	5	6	7	8	9	0

Malayāḷam pronunciation in most points agrees with Tamil. Thus double *ṛṛ* is pronounced *tt*, *nṛ* sounds *ṇḍ*, and *y* is often vulgarly substituted for *ṛ*; hard and soft consonants interchange as in Tamil; final consonants are often doubled before a following vowel, and so forth. Compare *māṛṛam*, i.e., *māttam*, change; *ninṛe*, i.e., *niṇḍe*, thy; *maṛa*, vulgarly *maya*, rain.

As in Tamil, no word can end in a mute consonant, a very short vowel being added. This vowel usually has the form *u*. In Cochin and among the Syrian Christians this sound is more like an *a*, and in Northern Malayāḷam it is so short that it is not usually written.

The principal points in which Malayāḷam differs from Tamil are the absence of personal terminations of verbs and the larger amount of Sanskrit loan-words. The first attempts in Malayāḷam poetry were, as has already been remarked, imitations of Tamil. The influence of Sanskrit only got the upper hand at a later period, and has especially been strong during the last two hundred years.

Old Malayāḷam uses personal terminations in the conjugation of verbs as in Tamil. The following occur :—

Sing. 1, *ēn*; 2, *ā*; 3 m., *ān*, 3 f., *āḷ*.

Plur. 1, *ōm*; 2, (*ir*); 3 m. and f., *ār*.

Thus, *cheyyunnēn*, I do; *cheyyunnāḷ*, she does, and so forth. The third person neuter and the second person plural are rarely used.

The personal terminations began to be dropped after the thirteenth century, and by the end of the fifteenth century they had gone wholly out of use. Remains are, however, said to be found on the Laccadives and among the Moplahs of South Canara. Compare the remarks on the personal terminations in general, in the introduction to the Dravidian Family, pp. 294 and ff.

When the preceding remarks are borne in mind, it is hoped that the short sketch of Malayāḷam grammar which follows will enable the student to read and understand the Malayāḷam version of the Parable of the Prodigal Son which will be found on pp. 358 and ff. It has been taken from the text published by the Madras Auxiliary Bible Society in 1884. A list of Standard Words and Phrases, compiled from Sir George Campbell's Specimens and Mr. Frohnmeyer's Grammar, will be found on pp. 647 and ff.

For further details the student is referred to the works quoted under Authorities.

MALAYÂLAM SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Men and gods are masculine; women and goddesses feminine; other nouns are neuter. **Number.**—The suffix of the plural is *gal*, *er*, after *d*, *t̤*, *r̤*, *ḷ ḷ* *kaḷ*. Plural as *l* the suffix *gal* becomes *kkaḷ*. Nouns denoting rational beings also form their plural in *ar*, *ir* or *mar* (honorific), and *avarggal* or *-ḷ oḷ* (respectful).

Case.—

	Masculine on *kaṇ*.	Feminine of *kaṇ*.	Nouns in *d*, *t̤*, *t̤*, *ḷ*, *r̤*.	Nouns ending in *am*	Other bases	
Nom.	magan, son.	magaḷ, daughter.	keḷ, land.	maram, tree.	*t̤l*, weeping	The plural is declined like *magaḷ*.
Acc.	magane.	magaḷe.	keyye.	marattiṉe).	*t̤line*	
Instr.	maganāl.	magaḷāl.	keyyāl.	marattāl.	*t̤lināl.*	
Dat.	maganṉu.	magaḷkku.	keḷkku.	marattiṉṉu.	*t̤linṉu.*	
Gen.	magaṉre.	magaḷuḍe.	keyyuḍe.	marattiṉre.	*t̤liṉre.*	
Loc.	maganil.	magaḷil.	keyyil.	marattil.	*t̤linil.*	
Plur.	makkaḷ.	magaḷgaḷ.	keḷgaḷ.	maraṅṅaḷ.	*t̤liṅgaḷ.*	

II.—PRONOUNS.

	I	We (inclus.).	We (exclus.)	Thou.	You.	Self. Sing.	Self. Plur.
Nom.	ñān.	nām, or nammal, etc.	ñaṅṅaḷ.	nī.	niṅṅaḷ.	tān.	taṅṅaḷ, taṅgaḷ.
Acc.	enne.	namme.	ñaṅṅaḷe.	ninne.	niṅṅaḷe.	tanne.	taṅṅaḷe.
Dat.	enikku.	namukku.	ñaṅṅaḷkku.	ninakku.	niṅṅaḷkku.	tanikku.	taṅṅaḷkku.
Gen.	enre.	nammuḍe.	ñaṅṅaḷuḍe.	ninre.	niṅṅaḷuḍe, niṅṅaḷe.	tan(re), tanure.	taṅṅa(lu)ḍe.

	He.	She.	It.	They. Masc. & fem.	They. Neut.	
Nom.	avan.	avaḷ.	adu.	avar.	ava.	In the same way *iran*, this; *ēran*, which?—*Ār*, who? masc. and fem., as *avar*.—Pronominal adjectives are *ā*, that; *ī*, this; *ē*, which? They are indeclinable.
Acc.	avane.	avaḷe.	adine.	avare.	avaye.	
Dat.	avannu.	avaḷkku.	adinnu.	avarkku.	avekku.	
Gen.	avanre.	avaḷuḍe.	adinre.	avaruḍe.	avayuḍe.	

III.—VERBS.—There are no personal terminations.

The suffixes of the principal parts are, present *unnu* ; past *du* and *i*, future *um*.

The suffix *i* of the past is used in bases consisting of one long syllable or of two syllables, short or long. Thus, .ákkunnu, I make, past *ákki*. The suffix *du* is often changed under the influence of the preceding sounds. It occurs as *ttu, ṭṭu, ṟṟu, ṇḍu, nnu, ṇṇu*, and *ññu*. Verbs which form their present in *kkunnu* preceded by a palatal vowel (*i, í, e, ē*, and *ei*), take *chchu* in the past ; thus, *aḍikkunnu*, I strike, past *aḍichchu*.

A.—Regular Verbs—

Infinitive, *nalguga*, to give ; *cheyga* or *cheyya*, to do. Negative, *nalgáyga, cheyyáyga*.

Relative participles.—Present *nalgunna, cheyyunna* ; Past *nalgiya, cheyda* ; Future *nalgum, cheyyum* ; Negative *nalgátta, cheyyátta*.

Future Verbal participle.—*Nalgurán, cheyrán*.

Conjunctive participle.—*nalgi, cheydu* ; Negative *nalgáde, cheyyáde*.

Present tense.—*nalgunnu, cheyyunnu*.

Past tense.—*nalgi, cheydu*.

Future.—*nalgum, cheyyum*.

Imperative.—*nalgu* or *nalguga*, plural *nalguvin* ; *cheyi* or *cheyga*, plural *cheyvin*.

The future verbal participle is often used as an infinitive of purpose. It is formed by adding *ppán* in verbs which form their present in *kkunnu*. The same verbs add *ppin* in the plural imperative ; thus, *irikkunnu*, I stay, *irippin*, stay ye, *párkkunnu*, I dwell, *párppin*, dwell ye.

A negative tense, formed from the base by adding *á*, is seldom used ; e.g. *vēṇḍá*, it is not wanted.

B.—Irregular Verbs—

Base.	Present.	Past.	Future.
.*ága*, be, become.	*águnnu*.	*áyi*.	*águm*.
.*pō*, to go.	*pōgunnu*.	*pōyi*.	*pōgum*.
.*vá*, to come.	*varunnu*.	*vannu*.	*varum*.

Uṇḍa, to be, to exist, has a present *uṇḍu*. Other tenses are formed by adding *águnnu* ; thus, *uṇḍáyi*, was ; *uṇḍágum*, will be.

C.—Auxiliaries.—The negative copula is *alla*. *Illa*, does not exist, is added to the various tenses ; thus, *aran párkkunnilla*, he does not live ; *ñán koṇḍu-vann-illa*, I have not brought.

Vēnam, it is wanted, negative *vēṇḍá*, is added to the base or the infinitive ; thus, *var-ānam*, you must come ; *káṇikk-ēṇḍá*, don't show. *Aruda* is used in the same way as *vēṇḍá* ; thus, *pōg-aruda*, you must not go.

Álum means 'please' and is added to the conjunctive participle ; thus, *pōyálum*, please go.

Passive Voice.—Formed by adding *peḍuga* or *paḍuga*, to suffer, to the infinitive. Thus, *káṇa-ppeḍunnu*, is seen ; .*káṇa-ppeṭṭu*, was seen.

Causative Verbs.—Formed by adding the suffixes *ttu*, present *ttunnu* ; *i, vi*, or *ppi*, present *ikkunnu*. Thus, *iru-.kkunnu*, sits ; *iruttunnu*, causes to sit ; *aḍikkunnu*, strikes, *aḍippikkunnu*, causes to strike. Other causatives are formed -by hardening the final consonant of intransitive bases. Thus, *águnnu*, becomes ; *ákkunnu*, makes.

DRAVIDIAN FAMILY.

MALAYALAM.

ഒരു മനുഷ്യന്നു രണ്ടു മക്കം ഉണ്ടായിരുന്നു. അതിൽ ഇളയവൻ അപ്പനോടു, അപ്പാ, വസ്തുക്കളിൽ എനിക്ക വരേണ്ടുന്ന പങ്ക തരേണമേ, എന്നു പറഞ്ഞു; അവനും മുതലിനെ അവക്ക പകുതി ചെയ്തു. ഏറെ നാളംകഴിയും മുമ്പെ ഇളയമകൻ സകലവും സ്വരൂപിച്ചുകൊണ്ടു ദൂരദേശ-ത്തേക്ക യാത്രപോയി അവിടെ ദുന്ദപ്പായി ജീവിച്ചു തന്റെ വസ്തു നാനാവിധമാക്കിക്കളഞ്ഞു. എല്ലാം ചെലവഴിച്ച ശേഷം ആ ദേശത്തിൽ കഠിന ക്ഷാമം ഉണ്ടായിട്ട അവന്നു ഉട്ട വന്നു തുടങ്ങി. എന്നാറെ അവൻ പോയി ആ ദേശത്തിലെ പൗരന്മാരിൽ ഒരുത്തനോടു പറ്റി-ക്കൊണ്ടു ആയവൻ അവനെ തന്റെ നിലങ്ങളിൽ പന്നികളെ മേപ്പാൻ അയച്ചു. പന്നികം തിന്നുന്ന മരുപ്പയറ കൊണ്ടു തന്റെ വയറു നിറെപ്പാൻ അവൻ ആഗ്രഹിച്ച എങ്കിലും ആരും അവന്നു കൊടുത്തില്ല. അപ്പോൾ ബുദ്ധി തെളിഞ്ഞിട്ട അവൻ പറഞ്ഞു, എന്റെ അപ്പന്റെ എത്ര കൂലിക്കാർ അപ്പം തിന്നു ശേഷിപ്പിക്കുന്നുണ്ട; ഞാനോ വിശപ്പുകൊണ്ടു നശിച്ചുപോകുന്നു. ഞാൻ എഴുനീറ്റ എന്റെ അപ്പന്റെ അടുക്കലേക്ക പോയി അവനോടു, അപ്പാ, ഞാൻ സ്വഗ്ഗ-ത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനല്ല, നിന്റെ കൂലിക്കാരിൽ ഒരുത്തനെപോലെ എന്നെ ആക്കിക്കൊള്ളേണമേ, എന്നു പറയും. എന്നിട്ട എഴുനീറ്റ തന്റെ അപ്പന്റെ അടുക്കലേക്ക പോയി; അവൻ ദൂരത്തുള്ളപ്പോൾ തന്നെ അപ്പൻ അവനെ കണ്ടു കരളലിഞ്ഞു ഓടിച്ചെന്നു അവന്റെ കഴുത്തിൽ കെട്ടിപ്പിടിച്ച അവനെ ചുമ്പിച്ചു. മകൻ അവനോടു, അപ്പാ, ഞാൻ സ്വഗ്ഗത്തോടും നിന്നോടും പാപം ചെയ്തു, ഇനി നിന്റെ മകൻ എന്നു വിളിക്കപ്പെടുവാൻ യോഗ്യനമല്ല, എന്നു പറഞ്ഞു. എന്നാറെ അപ്പൻ തന്റെ ദാസരോടു, വേഗം മേല്ത രമായ അങ്കി കൊണ്ടുവന്നു ഇവനെ ഉടുപ്പിപ്പിൻ, കൈക്ക മോതിരവും കാലുകക്ക ചെരിപ്പുകളും ഇട്ടുവിപ്പിൻ. നാം ഭക്ഷിച്ചു ആനന്ദിക്ക. ഈ എന്റെ മകൻ മരിച്ചവനായിരുന്നു തിരികെ ഉയിത്തു, കാണാതെ പോയവനായിരുന്നു, കണ്ടുകിട്ടുകയും ചെയ്തുവല്ലോ, എന്നു പറഞ്ഞു. അവർ ആനന്ദിച്ചു തുടങ്ങി.

എന്നാൽ അവന്റെ ഉത്തമകൻ വയലിൽ ആയിരുന്നു, ആയവൻ വന്നു വീട്ടിനോട അടുത്തപ്പോൾ വാദ്യവും നൃത്തഘോഷങ്ങളും കേട്ടു, ബാല്യക്കാരിൽ ഒരുത്തനെ വിളിച്ചു, ഇതെന്തു എന്നു ചോദിച്ചു. അവൻ അവനോട പറഞ്ഞു, നിന്റെ സഹോദരൻ വന്നു, നിന്റെ അപ്പൻ അവനെ സൌഖ്യത്തോടെ കിട്ടിയതുകൊണ്ടു വിരുന്നുകഴിച്ചു. അപ്പോൾ അവൻ കോപിച്ചു അകമ്പുകവാൻ മനസ്സില്ലാഞ്ഞു; എന്നിട്ട അപ്പൻ പുറത്തുവന്നു, അവനോട അപേക്ഷിച്ചു. എന്നാറെ അവൻ അവനോടു, കണ്ടാലും ഇത്രവക്മായി ഞാൻ നിന്നെ സേവിക്കുന്നു, നിന്റെ കല്പന ഒരു നാളും ലംഘിച്ചതുമില്ല; എന്നാൽ എന്റെ ചങ്ങാതികളുമായി ആനന്ദിക്കേ-ണ്ടതിന്നു നീ ഒരിക്കലും എനിക്ക ഒരു ആട്ടിൻകുട്ടി തന്നിട്ടില്ല. വേശ്യമാരോട കൂടി നിന്റെ മുതൽ തിന്നുകളഞ്ഞ ഈ നിന്റെ മകൻ വന്നപ്പോഴെക്കോ അവന്നായി വിരുന്നുകഴിച്ചുവല്ലോ, എന്ന ഉത്തരം ചൊല്ലി. അപ്പോൾ അവൻ അവനോട പറഞ്ഞു, മകനേ, നീ എപ്പോഴും എന്നോട കൂടെ ആകുന്നുവല്ലോ; എനിക്കുള്ള എല്ലാം നിന്റെതു ആകുന്നു. എന്നാൽ ഈ നിന്റെ സഹോദരൻ മരിച്ചവനായിരുന്നു, തിരികെ ഉയിത്തു; കാണാതെ പോയവനായി-രുന്നു, കണ്ടുകിട്ടിയിരിക്കയാൽ നാം ആനന്ദിച്ചു സന്തോഷിക്കേണ്ടതല്ലാ ആകുന്നു.

DRAVIDIAN FAMILY.

MALAYĀḶAM.

TRANSLITERATION AND TRANSLATION.

Oru manushyannu raṇḍu makkaḷ uṇḍ-āy-irunnu. Adil iḷayavan
One man-to two sons having-become-were. That-in the-younger

appanōḍu, 'appā, vastu-kkaḷil enikku var-ēṇḍunna paṅgu tar-ēṇam-ē,'
the-father-to, 'father, goods-in me-to coming share give-should,'

ennu parañ̃u, avan-um mudaline avarkku pagudi-cheydu. Ere
having-said said, he-and property them-to share-made. Many

nāḷ kariyum mumbe iḷaya magan sakalavum svarūpichchu-koṇḍu
days passing before younger son all having-collected-for-himself

dūra dĕśattĕkku yātra pōyi aviḍe durnnaḍapp-āyi jīvichchu
far country-to journey having-gone there bad-conduct-becoming having-lived

tanre vastu nānāvidham ākki-kkaḷañ̃u. Ellām chelavarichcha śesham ā
his property in-various-ways made-wasted. All spent after that

dĕśattil kaṭhina kshāmam uṇḍāy-iṭṭu avannu muṭṭu vannu tuḍaṅṅi.
country-in severe famine having-become him-to want coming began.

Ennāre avan pōyi ā dĕśattil-ē pauranmāril oruttanōḍu
Then he having-gone that country-in-being citizens-among one-with

parri-kkoṇḍu āy-avan avane tanre nilaṅṅaḷil pannigaḷe mēypān
joining-himself having-become-he him his fields-in pigs to-feed

ayachchu. Pannigaḷ tinnunna marappayaru koṇḍu tanre vayaru nireppān
sent. Pigs eating husk taking his belly to-fill

avan āgrahichchu eṅgilum ār-um avannu koḍutt-illa. Appōḷ buddhi
he wished though anybody him-to gave-not. Then sense

teḷiññiṭṭu avan parañ̃u, 'enre appanre etra kūlikkār appam
having-cleared he said, 'my father-of how-many servants bread

tinnu śeshippikkunn-uṇḍu ñān-ō viśappu koṇḍu naśichchu-pōgunnu.
having-eaten saving-are I-but hunger taking perishing-go.

Ñān erunīrru enre appanre aḍukkalēkku pōyi avanōḍu, "appā, ñān
I having-arisen my father's presence-to going him-to, "father, I

svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninre magan ennu
heaven-to-and thee-to-and sin did. Hereafter thy son saying

viḷikka-ppeḍuvān yōgyan-alla. Ninre kūlikkāril oruttane pōle enne
to-be-called fit-man-am-not. Thy servants-among one like me

ākki-kkoḷḷ-ēṇam-ē," ennu parayum.' Enn-iṭṭu erunīrru
having-made-to-take-is-wanted," saying shall-say.' Having-said having-arisen

tanṟe appanṟe aḍukkalēkku pōyi. Avan dūrattuḷḷ-appōḷ tannē
his father's presence-to went. He far-being-time-at indeed

appan avane kaṇḍu karaḷ-aliññu ōḍi-chchennu avanṟe karuttil keṭṭi-
the-father him seeing heart-melting running-going his neck-on having-

ppiḍichchu avane chumbichchu. Magan avanōḍu, 'appā, ñān
attached-seized him kissed. The-son him-to, 'father, I

svarggattōḍ-um ninnōḍ-um pāpam cheydu. Ini ninṟe magan
heaven-to-and thee-to-and sin did. Hereafter thy son

ennu viḷikka-ppeḍuvān yōgyan-um-alla,' ennu paraññu. Ennāṟe
saying to-be-called fit-man-at-all-am-not,' saying said. But

appan tanṟe dāsarōḍu, 'vēgam mēl-ttaram-āya aṅgi koṇḍu-
the-father his slaves-to, 'quickly high-class-being robe having-taken-

vannu ivane uḍuppippin, keikku mōdirav-um kālugaḷkku cherippu-
having-come him dress-ye, hand-on ring-and feet-on shoes-

gaḷ-um iḍuvippin. Nām bhakshichchu ānandikka. Ī enṟe magan
and put-ye. We eating shall-feast. This my son

marichchavan āy-irunnu, tirige uyirttu; kāṇāde pōyavan āy-
dead-man having-become-is, again revived; not-seeing gone-man having-

irunnu, kaṇḍu-kiṭṭu-gayum cheydu-v-allō?' ennu paraññu. Avar ānandichchu
become-is, seeing-finding made-is-it-not?' saying said. They feasting

tuḍaṅni.
began.

Ennāl avanṟe mūtta magan vayalil āy-irunnu, āy-avan vannu
Now his elder son field-in had-been, having-become-he coming

vīṭṭinōḍu aḍutt-appōḷ vādyav-um nṛitta-ghōshaṅṅaḷ-um kēṭṭu bālya-kkāril
house-to coming-when music-and dancing-sounds-and hearing servants-among

oruttane viḷichchu, 'id-endu?' ennu chōdichchu. Avan avanōḍu paraññu,
one calling, 'this-what?' saying asked. He him-to said,

'ninṟe sahōdaran vannu ninṟe appan avane saukhyattōḍe kiṭṭiyadu-koṇḍu
'thy brother coming thy father him healthy finding-on-account-of

virunnu karichchu.' Appōḷ avan kōpichchu agam buguvān manass-illāññu,
feast made.' Then he getting-angry house to-enter mind-was-not,

enniṭṭu appan puṟattu vannu avanōḍu apēkshichchu. Ennāṟe
having-said the-father out having-come him-with entreated. But

avan avanōḍu, 'kaṇḍ-āḷum, itra varsham-āyi ñān ninne
he him-to, 'see-please, so-many years-having-become I thee

sēvikkunnu. Ninṟe kalpana oru nāḷ-um laṅghichchad-um illa, ennāl
serve. Thy order one day-even transgressing-even was-not, but

enṟe chaṅṅātigaḷum-āyi ānandikk-ēṇḍadinnu nī orikkal-um
my friends-with-having-become to-feast-wanted-being-for thou once-even

enikku or āṭṭiṅkuṭṭi tann-iṭṭ-illa. Vēśyamārōḍu kūḍi ninṟe mudal
me-to one kid gavest-not. Harlots-with joining thy property

tiṇṇu kaḷaññā ī ninṟe magan vann-appōṟekkō avann-āyi virunnu
eating *having-wasted* *this* *thy* *son* *coming-when* *him-for* *feast*

karichchuv-allō?' ennu uttaram cholli. Appōḷ avan avanōḍu paṟaññu,
madest-is-it-not?' *saying* *reply* *spoke.* *Then* *he* *him-to* *said,*

'magan-ē. nī eppōṟ-um ennōḍu kūḍe āgunnuv-allō?' enikk-uḷḷadu
'*son-O,* *thou* *always* *me-with* *together* *art-is-it-not?'* *me-to-being-that*

ellām ninṟēdu āgunnu. Ennāl ī ninṟe sahōdaran marichchavan āy-
all *thine* *is.* *But* *this* *thy* *brother* *dead-man* *had-*

irunnu tirige uyirttu; kāṇāde pōyavan āy-irunnu, kaṇḍu-kiṭṭiy-irikkayāl
become *again* *revived;* *not-seeing* *goer* *had-become,* *seeing-reaching-being-because*

nām ānandichchu santōshikk-ēṇḍad-allō? āgunnu.'
we *having-been-merry* *to-feast-wanted-being-is-it-not?* *is.'*

KANARESE.

Kanarese is the language of the north-western part of the Madras Presidency with the adjoining districts. The number of speakers may, roughly, be estimated at ten million people.

The name Kanarese simply means 'the language of Kanara.' Kanara is derived

Name of the Language.

from an older form Kannada or Karnāda. This latter word is supposed to mean 'black country' from the Dravidian words *kar*, black, and *nādu*, country. This explanation is due to Dr. Gundert, and was adopted by Bishop Caldwell as 'a term very suitable to denote the "black cotton soil," as it is called, of the plateau of the Southern Dekhan.' The Sanskrit form of the word, which occurs as early as the sixth century A.D., in Varāhamihira's Brihat-samhitā, is Karnāta or Karnātaka, which form seems to be Sanskritized from a Prakrit Kannāda, or Kannāta. The word was apparently introduced into North Indian liter-ature through the Paiśāchī Prakrit. It occurs in Sōmadēva's Kathāsaritsāgara which is based on an old, now apparently lost, work in Paiśāchī, the Brihatkathā of Gunādhya.

The term, according to Bishop Caldwell, was at first a generic denomination of the plateau of the Southern Dekhan. He goes on to remark—

'Karnātaka has now got into the hands of foreigners, who have given it a new and entirely erroneous application. When the Muhammadans arrived in Southern India they found that part of it with which they first became acquainted—the country above the Ghauts, including Mysore and part of Telingāna—called the Karnātaka country. In course of time, by a misapplication of terms, they applied the same name, the Karnātaka, or Carnatic, to designate the country below the Ghauts, as well as that which was above. The English have carried the misapplication a step further, and restricted the name to the country below the Ghauts, which never had any right to it whatever. Hence the Mysore country, which is properly the Carnatic, is no longer called by that name by the English; and what is now geographically termed "the Carnatic" is exclu-sively the country below the Ghauts, on the Coromandel coast, including the whole of the Tamil country, and the district of Nellore only in the Telugu country. The word Karnātaka was further corrupted by the Canarese people themselves into Kannada or Kanara, from which the language is styled by the English "Canarese".'

The two forms *Karnāta* and *Kannada* are both found in Kanarese literature so early as about 1200 A.D. Kannadam occurs still earlier, in a Tanjore inscription of the 11th century. There does not seem to be any foundation for Bishop Caldwell's assumption that this latter form is a corruption of the former. It seems to be more probable that Karnāta is the Sanskritized form of a Prakrit Kannāda, and that this latter is the older one. If it occurred in the original upon which Sōmadēva's work is based, it can only have had the form *Kannāda* or *Kannāta*, and this form must then have existed in the first centuries of our era.

Kanarese is the principal language of Mysore and the adjoining parts of Coimbatore,

Area within which spoken.

Salem, Anantapur, and Bellary. The frontier line thence goes northwards, through the dominions of His Highness the Nizam, as far as Bidar, where it turns almost due west on to about the 78th degree, and, further, southwards so as to include the south-eastern portion of Jat and Daphlapur. Kanarese is also spoken in the extreme south-east of Satara, in Taluka Tasgaon; to some

extent in the Aundh State of the Satara Agency; and in the South of Belgaum, and, further to the west, in Kolhapur almost so far west as the town of Kolhapur. The line thence turns southwards following the Ghats to about Honawar, where it goes down to the sea. In North Kanara, Kanarese is the official language all over the district. It is the principal language of South Kanara, with the exception of the southernmost corner. The frontier line thence coincides with the southern frontier of Mysore. Kanarese dialects are also spoken in the Nilgiris, and the language has, lastly, been brought by immigrants to Madura and to the Central Provinces.

Kanarese is bounded on the north and west by Marāṭhī and its dialect Kōṅkaṇī, on
Linguistic Boundaries. the east by Telugu and Tamil and on the south by Tamil, Koḍagu, and Tulu.

The dialectic differences within the Kanarese territory are, to judge from the materials available, comparatively small. The most important
Dialects. dialect is Baḍaga, spoken in the Nilgiris by the so-called Baḍagas or Burghers. It is a more ancient form than ordinary Kanarese, and in several points agrees with the language of old literature. Another Kanarese dialect of the Nilgiri Hills is that spoken by the Kurumbas. It does not seem to differ much from ordinary Kanarese. The same, or a similar, tribe is called Kurumvār in Chanda. Their dialect shows some traces of the influence of the neighbouring Telugu. Other dialectic varieties are apparently unimportant. The pronunciation differs to some extent in Bijapur. The dialect of the Gōlars of the Central Provinces in this respect often agrees with the language of Bijapur. In other cases it has preserved old forms, like the dialect of the Baḍagas.

The bulk of the people whose home-tongue is Kanarese live outside the territory
Number of speakers. included in the Linguistic Survey. The Census reports of 1891 and 1901 have, therefore, been consulted in order to ascertain the number of speakers. From the various districts of the Bombay Presidency estimates have been forwarded for the use of this Survey, as follows :—

	Estimated number.	Census of 1901
Kanara	240,000	259,244
Sholapur	56,000	51,399
Akalkot	38,C00	45,427
Satara	19,000	14,050
Satara Agency	6,500	4,246
Belgaum	615,000	648,470
Kolhapur	159,000	153,058
Southern Maratha Jaghirs	361,500	374,520
Dharwar	861,000	916,039
Sawanur	10,800	11,793
Bijapur	652,939	614,458
TOTAL	3,019,739	3,092,704

Kanarese was spoken as a vernacular in the following districts of the Madras Presidency and feudatories :—

	Census of 1891.	Census of 1901.
Cuddapah	10,617	8,014
Kurnool	8,532	7,164
Carried over	19,149	15,178

	Census of 1891.	Census of 1901.
Brought forward	19,149	15,178
Bellary	518,585	541,274
Anantapur	79,486	89,190
North Arcot	31,483	29,599
Salem	139,414	153,361
Coimbatore	238,114	260,607
Nilgiris	14,125	13,219
South Canara	213,551	215,395
Sandur	7,232	7,098
TOTAL	1,261,139	1,324,921

Kanarese is the principal language of Mysore and is also spoken by many people in His Highness the Nizam's Dominions and in Coorg. By adding the Census figures for all these districts we arrive at the following total of people who speak Kanarese within the territory where it is a vernacular :—

	Census of 1891.	Census of 1901.
Bombay Presidency	3,019,739	3,092,704
Madras Presidency	1,261,139	1,324,921
Nizam's Dominions	1,451,046	1,562,022
Mysore	3,655,976	4,044,076
Coorg	76,115	76,608
TOTAL	9,464,015	10,100,331

Kanarese has been brought by immigrants to other districts of India. In Madura the Kanarese element is very strong (104,641 in 1891 and 114,091 in 1901), in other districts the language is only spoken by comparatively small numbers of speakers. Local estimates, for the use of this Survey, have been forwarded from Nagpur and Bhandara. The rest of the figures which follow have been supplied from the Census reports.

The number of speakers of Kanarese in those districts where it cannot be considered as the local language were as follows :—

	Census of 1891.	Census of 1901.
Andamans and Nicobars	...	282
Assam	...	3
Bengal Presidency	...	14
Berar	...	1,036
Bombay Presidency	...	4,621
Burma	...	34
Central Provinces	1,810	1,233
Madras Presidency	200,338	211,401
Punjab	...	5
United Provinces	...	187
Baroda	...	46
Central India	...	254
TOTAL	202,148	219,116

By adding these figures to those given above we may estimate the number of speakers of Kanarese as follows :—

	Census of 1891.	Census of 1901.
Kanarese spoken as a vernacular by	9,464,015	10,100,331
Kanarese spoken abroad by	202,148	219,116
TOTAL	9,666,163	10,319,447

To this total must, finally, be added the number of speakers of the minor Kanarese dialects, as follows :—

	Census of 1891.	Census of 1901.
Kanarese proper	9,666,163	10,319,447
Baḍaga	30,656	34,229
Kurumba	10,399	11,371
Gōlari	3,614	3,468
GRAND TOTAL . .	9,710,832	10,368,515

Kanarese literature is known to extend over a considerable period. The oldest specimen of Kanarese is, according to Professor Hultzsch, contained in a Greek play preserved in a Papyrus of the second century A.D. The oldest known works go back to at least the tenth century A.D. The origin of Kanarese literature is due to the labours of the Jains, and the first literary works are largely influenced by Sanskrit. Three periods are usually distinguished in Kanarese literature.

Literature.

1. *Ancient Kanarese*, from at least the 10th to the middle of the 13th century. The principal productions were scientific works on prosody and grammar, based on Sanskrit originals, sectarian works, and poetical works in a highly artificial style. This literature is written in an old dialect which is said to be quite uniform and to show an extraordinary amount of polish and refinement. It is full of Sanskrit loan-words, and differs from the modern dialect in phonology and inflexional system. The ancient dialect was occasionally also used in literary works at a later period, and such productions are usually included in the ancient literature. Among the principal authors we may mention Pampa, who wrote an *Ādipurāṇa* (A.D. 941) ; Argaḷa, the author of the *Chandraprabhapurāṇa* (A.D. 1189) and probably also of the *Līlāvatīprabandha* (about A.D. 1200) ; Nāgavarman, the author of rhetorical works such as the *Kāvyāvalōkana* and the *Chhandas* (about A.D. 1200) ; the grammarian Kēśirāja, whose *Śabdamaṇidarpaṇa* (about A.D. 1225) is the classical Kanarese grammar ; Shaḍakshara, the author of the *Rājaśēkharavilāsa* (A.D. 1657), the *Vṛishabhēndravijaya* (A.D. 1671), and the *Sabarasaṅkaravilāsa* (about A.D. 1680), and others. Almost all the works belonging to this period are written in verse.

2. *Mediæval Kanarese*, from the middle of the 13th to the end of the 15th century. The ancient dialect is now changed. The old rules of inflexion and syntax are no longer strictly observed, and new forms are introduced. Some of the sounds of the old language have become obsolete, and many new Sanskrit words are introduced. The dialect continued to be used in several works even after the 15th century. The literature of this dialect is mainly contained in the poetry of the Śaiva and Liṅgāyata sects. It is written in verse. Among the principal works we may mention Sōmēśvara's *Śataka* (about A.D. 1300) ; Bhīma's *Basavapurāṇa* (A.D. 1369) ; Kumāravyāsa's *Bhārata* (about A.D. 1508) ; the *Dāsapadas*, popular songs by 'Krishṇa's servants' (from about A.D. 1530) ; Kumāravālmīki's *Rāmāyaṇa* (about A.D. 1590) ; Lakshmīśa's *Jaimini-Bhārata* (about A.D. 1760), and so forth.

3. *Modern Kanarese.*—The literature of the modern dialect of Kanarese can be traced back to about the beginning of the 16th century. From that time we find a large proportion of Vaishnava poetry, still mainly written in a dialect which agrees with that of the second period. Prose, also, begins to be developed. We find several adaptations of Sanskrit prose works such as the *Pañchatantra*, the *Vētālapañchaviṁśati*, etc. The

language of the courts of justice and of the ordinary business life is slightly different and freely borrows from Marāṭhī and Hindōstānī. Abstract, religious, and scientific terms are largely borrowed from Sanskrit, and the phonology and the inflexional system gradually assumes the modern form.

A full account of Kanarese literature cannot be given in this place, Kanarese not being one of the languages properly falling within the scope of the Linguistic Survey. Further information will be found in the works by Messrs. Kittel and Rice, mentioned under Authorities, below.

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A.—EARLY REFERENCES.

It has already been mentioned that Karṇāṭa or Karṇāṭaka occurs as the name of a southern country in Sanskrit literature. According to Colonel Yule's Hobson-Jobson *sub voce* Carnatic, the earliest reference is that in Varāhamihira's *Bṛihatsaṁhitā* (sixth century A.D.). The mention of the country in Sōmadēva's *Kathāsaritsāgara* (about 1075 A.D.) is probably due to its being mentioned in his source, the Prakrit work of Guṇāḍhya, which probably goes back to one of the first centuries A.D. Other early references to the country will be found in the Hobson-Jobson under Canara and Carnatic.

The language spoken in the province 'Canarim,' *i.e.*, the plateau above the Ghats, is mentioned in G. B. Ramusio's *Delle Navigationi e Viaggi*, Vol. i, p. 330 (Venetia, 1613), in a Portuguese summary of Eastern Kingdoms written about A.D. 1535.

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A polyglott Vocabulary, English, German, Canarese, Tulu, and Malayalam . . . in the vernacular and in Roman letters . . . Tentative edition. [Edited by W. Sikemier and C. Watsa.] Mangalore, 1880.

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ULLAL NARASINGHA RAO,—*A Kiramvar Glossary of Kanarese words.* Mangalore, 1891.

„   —*English-Kanarese Vocabulary.* Madras, 1893.

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The alphabet used in writing Kanarese is closely related to the Telugu character.

Written character. Another alphabet, the so-called Haḷa Kannaḍa or Old Kanarese, is used in Sanskrit inscriptions in the Marāṭha country and does not concern us in the present connexion. It is sufficient to draw attention to its existence. It has nothing to do with the old dialect of Kanarese literature.

The modern Kanarese alphabet consists of the following signs :—

VOWELS.

ಅ *a*;   ಆ *ā*;   ಇ *i*;   ಈ *ī*;   ಉ *u*;   ಊ *ū*;   ಋ *ṛi*;

ೠ *ṛī*;   ಎ *e*;   ಏ *ē*;   ಒ *o*;   ಓ *ō*;   ಐ *ai*;   ಔ *au*.

CONSONANTS.

ಕ *ka*	ಖ *kha*	ಗ *ga*	ಘ *gha*	ಙ *ṅa*
ಚ *cha*	ಛ *cha*	ಜ *ja*	ಝ *jha*	ಞ *ña*
ಟ *ṭa*	ಠ *ṭha*	ಡ *ḍa*	ಢ *ḍha*	ಣ *ṇa*
ತ *ta*	ಥ *tha*	ದ *da*	ಧ *dha*	ನ *na*
ಪ *pa*	ಫ *pha*	ಬ *ba*	ಭ *bha*	ಮ *ma*
ಯ *ya*	ರ *ra*	ಱ *ṟa*	ಲ *la*	ವ *va*
ಶ *ṣa*	ಷ *sha*	ಸ *sa*	ಹ *ha*	
ಳ *ḷa*	ೞ *ḻa*			

The letters ಋ *ṛi*, ೠ *ṛī*, ಙ *ṅa*, ಞ *ña*, ಱ *ṟa*, and ೞ *ḻa* are not used in ordinary Kanarese.

The forms of the vowels given above are those used in the beginning of a word. When subjoined to a consonant the vowels take the following forms :—

a (not expressed) ; *ā* ಾ; *i* ಿ; *ī* ೀ; *u* ು; *ū* ೂ; *ṛi* ೃ; *e* ೆ; *ē* ೇ; *ai* ೈ;

o ೊ; *ō* ೋ; *au* ೌ.

Thus, ಕ *ka* ; ಕಾ *kā*; ಕಿ *ki*; ಕೀ *kī* ; ಕು *ku*; ಕೂ *kū*; ಕೃ *kṛi*; ಕೆ *ke*; ಕೇ *kē*; ಕೈ *kai*; ಕೊ *ko*; ಕೋ *kō*; ಕೌ *kau*; ಪಾ *pā*; ಪು *pu*; ಮಾ *mā*; ಮೀ *mī*; ಮೊ *mo*; ಯಾ *yā*; ಯಿ *yi*; ಯೀ *yī*; ಯೊ *yo*; ವು *vu*; ವೋ *vo*, etc.

The irregular forms are, as will be seen from the instances, nearly the same as in Telugu.

When two or more consonants come together without any intervening vowel, they are combined in such a way that only the first is written on the line, the other ones

being subjoined under it. Thus, ಪಟ್ಟ *paṭṇa* ; ತಾಳ್ದು *tāḷdu*. The subscribed forms are usually easily recognizable. A few consonants, however, have a separate form when subjoined under another letter, thus :—

Initial.	Secondary.	Initial.	Secondary.
ತ *ta*	෴	ಯ *ya*	୪
ನ *na*	୶	ರ *ra*	୵
ಮ *ma*	౿	ಲ *la*	෴
		ವ *va*	$

Thus, ಸಮಸ್ತ *samasta* ; ಪತ್ನಿ *patni* ; ಯುಗ್ಮ *yugma* ; ಹ್ಯಾಗೆ *hyāge* ; ಪ್ರಾಣ *prāṇa* ; ಆಹ್ಲಾದ *āhlāda*.

When the first element of a compound letter is *ra*, the sign ⌐ *r* is added at the end of the compound ; thus, ವರ್ಗ *varga*.

The short vowel *a* is inherent in the initial form of every consonant. It is cut off by placing the sign ⌐ on the upper part of the consonant. Thus, ಕ್ *k*, ಪ್ *p*, etc.

The sign ೱ called *visarga*, denotes an aspiration. It is only used in Sanskrit words. It is transliterated *ḥ*.

The sign ೦, called *anusvāra*, *bindu* or *sonne*, is commonly written instead of the class nasals. It is pronounced and transliterated as *ṅ* before gutturals, as *ñ* before palatals, as *ṇ* before cerebrals, as *n* before dentals, and as *m* before labials. In other cases it is pronounced as an *m* and has been transliterated *ṁ*.

The characters for the numerals are as follows :—

೧	೨	೩	೪	೫	೬	೭	೮	೯	೦
1	2	3	4	5	6	7	8	9	0

The Kanarese alphabet is strictly phonetical, and the pronunciation of the language
Pronunciation.   therefore calls for only a few remarks.

The vowels are pronounced in the Continental manner. The short final vowel in words such as *maravu*, a tree, is shorter than an ordinary vowel, not having more than about half the ordinary length. In the local dialects short final vowels are often interchanged or dropped altogether.

E and *o* are pronounced as *ye* and *wo*, respectively, at the beginning of a word. When the word is closely united with the preceding one, however, the *y* and *w* are dropped.

Ai and *au* are only a convenient way of writing *ay* (*ey*) and *avu* (*ava*). They are no proper diphthongs. *Ai* is pronounced as an *ey*.

The Anusvāra is written instead of the class nasal before mute consonants. In other cases it is pronounced as an *m*.

When the first part of a compound word ends in a vowel the initial hard consonant of the second component is softened. Thus, *mara-kālu*, wooden leg, becomes *mara-gālu*.

Old Kanarese and the Badaga dialect have two cerebral sounds which have disappeared in the modern dialect, viz., *r* and *l*. *R* has been replaced by *r* and *l*, and *l* by *l*.

There are no certain traces of the harmonic sequence in Kanarese. The final vowel of verbal forms changes, but it is impossible to find any sufficient reason for the fact. Thus, *māduttēne*, I do ; *mādēnu*, I may do.

The accent rests on the first syllable. In compound words a secondary stress is put on the first syllable of the second component.

It is hoped that the short sketch of Kanarese grammar which follows will enable the student to understand the forms occurring in the specimens. For further particulars the works quoted above under Authorities should be consulted.

KANARESE SKELETON GRAMMAR.

I.—NOUNS.—Gender.—Words signifying gods and male human beings are masculine, those denoting goddesses and women are feminine. Other words are neuter. The natural gender may be distinguished by prefixing *gaṇḍu*, male, and *heṇṇu*, female; thus, *gaṇḍu kūsu*, boy; *heṇṇu kūsu*, girl.

Number.—Masculine and feminine *a*-bases, and many feminine nouns ending in *i, ī*, and *e*, form their plural by adding *aru*; nouns of relationship add *andiru*, other nouns *gaḷu*. Thus, *sēvak-aru*, servants; *strī-yaru*, women; *app-andiru*, fathers; *ūru-gaḷu*, towns. Note *magu*, child, plural *makkaḷu*. An honorific plural is formed by adding *avaru* to the genitive singular. Thus, *tāyiy-avaru*, mother.

Declension.—There is a slight difference between (1) *a*-bases, e.g. *sēvaka*, servant, feminine *sēvakaḷu*; *mara*, tree; (2) *i, ī, e*, and *ai*-bases, e.g. *tande*, father; *kuri*, sheep; (3) *u*-bases, e.g. *guru*, teacher; *ūru*, town.

Sing.							
Nom.	*sēvaka(nu)*.	*sēvakaḷu*.	*mararu*.	*tandeyu*.	*kuriyu*.	*guruvu*.	*ūru*.
Acc.	*sēvakana(nnu)*.	*sēvakaḷa(nnu)*.	*mara(vannu)*.	*tandeya(nnu)*.	*kuriya(nnu)*.	*gurura(nnu)*.	*ūra, ūrannu*.
Dat.	*sēvaka(ni)ge*.	*sēvakaḷige*.	*marakke*.	*tandege*.	*kurige*.	*guruvige*.	*ūrige*.
Gen.	*sēvakana*.	*sēvakaḷa*.	*marada*.	*tandeya*.	*kuriya*.	*gurura, guruvina*.	*ūra, ūrina*.
Plur.	*sēvakaru*.		*maragaḷu*.	*tandeyandiru*.	*kurigaḷu*.	*gurugaḷu*.	*ūrugaḷu*.

The plural is regularly inflected; thus, *sēvakara*, of the servants; *ūrugaḷige*, to the towns.

Akka, elder sister; *amma*, lady, and *avva*, lady, form their singular by adding *nu*, and suffix *andiru* in the plural; thus, *akkanannu*, the sister (case of the object); *ammandiru*, the ladies.

Postpositions are added to the genitive. Thus, *guruv-inda*, by the teacher; *ūrin-alli*, in the town. *Ōsara*, in order to; *inta*, than, etc., are added to the dative.

Adjectives precede the noun they qualify. Comparison is expressed by adding the postpositions *inta*, than; *alli*, among, etc., to the compared noun. Thus, *avanu nanag-inta doḷḷavanu*, he me-than great; *yellar-alli chikka*, all-among small, smallest.

II.—PRONOUNS.—There is only one form of the plural of the personal pronoun of the first person.

	I.	Thou.	He.	She.	That.
Sing.					
Nom.	*nā(nu)*.	*nī(nu)*.	*ava(nu)*.	*avaḷu*.	*adu*.
Acc.	*nanna(nnu)*.	*ninna(nnu)*.	*avana(nnu)*.	*avaḷa(nnu)*.	*adannu*.
Dat.	*nanage*.	*ninage*.	*avanige*.	*avaḷige*.	*adakke*.
Gen.	*nanna*.	*ninna*.	*avana*.	*avaḷa*.	*adara*.
Plur.					
Nom.	*nāvu*.	*nīvu*.	*avaru*.		*avu(gaḷu)*.
Acc.	*namma(nnu)*.	*nimma(nnu)*.	*avara(nnu)*.		*av(ugaḷ)annu*.
Dat.	*namage*.	*nimage*.	*avarige*.		*avugaḷige, avakke*.
Gen.	*namma*.	*nimma*.	*avara*.		*avugaḷa*.

In the same way *tānu*, self (as *nānu*, I); *ivanu*, this (fem. *ivaḷu*, n. *idu*); *yāvanu*, what man? *yāru*, who (m. and fem., as *avaru*); *ishṭaru*, so many; *ishṭu*, so much; numerals; compounds such as *māḍuvavanu*, one who makes (fem. *māḍuvavaḷu*, n. *māḍuvadu*); *karidu*, a black thing, etc.

ātanu, he; *ā-ke*, she, are regular nouns; plural *ātagaḷu, ākeyaru*.

yēnu, what? acc. *yēnannu*: dat. *yētakke*: gen. *yētara*.

Adjective pronouns are *ā*, that; *ī*, this; *yē*, which? They are not declined.

III.—VERBS.—First Conjugation.—Verbs ending in *u*; *māḍu*, make.

Infinitives.—*Māḍa, māḍalu, māḍalikke*.

Verbal participles.—Present, *māḍutta*. Conjunctive, *māḍi*. Negative, *māḍade*.

Relative participles.—Present and Future, *māḍura*. Past, *māḍida*. Negative, *māḍada*.

Nouns of agency and action.—Formed by adding the demonstrative pronoun *avanu*, fem. *avaḷu*, n. *adu*, to relative participles. Thus, *māḍuv-avanu*, he who makes; *māḍid-avaḷu*, she who made; *māḍad-avaru*, they who do not make; *māḍuv-adu*, the act of making; *māḍiddu*, the act of having made; negative *māḍaddu*. *Māḍōṇa* is often used instead of *māḍuvadu*.

	Present.	Past.	1st future.	2nd future.	Negative.	Imperative.
Sing. 1.	*māḍuttēne.*	*māḍide(nu).*	*māḍuve(nu).*	*māḍiyēnu.*	*māḍe(nu).*	*māḍali.*
2.	*māḍutti(yē).*	*māḍidi.*	*māḍuvi.*	*māḍī(yě).*	*māḍe.*	*māḍu.*
3 m.	*māḍuttāne.*	*māḍida(nu).*	*māḍuva(nu).*	*māḍiyānu.*	*māḍa(nu).*	
3 f.	*māḍuttāḷe.*	*māḍidaḷu.*	*māḍuvaḷu.*	*māḍiyāḷu.*	*māḍaḷu.*	
3 n.	*māḍuttade.*	*māḍitu.*	*māḍuvadu.*	*māḍītu.*	*māḍadu.*	} *māḍali.*
Plur. 1.	*māḍuttēve.*	*māḍidevu.*	*māḍuvevu.*	*māḍiyēvu.*	*māḍevu.*	
2.	*māḍuttīri.*	*māḍidiri.*	*māḍuviri.*	*māḍīri.*	*māḍari.*	*māḍi(ri).*
3 m.&f.	*māḍuttāre.*	*māḍidaru.*	*māḍuvaru.*	*māḍiyāru.*	*māḍaru.*	} *māḍali.*
3 n.	*māḍuttave.*	*māḍidavu.*	*māḍuvavu.*	*māḍiyāvu.*	*māḍavu.*	

Present definite.—*Māḍuttiddhēne*, etc. Imperfect, *māḍuttiddenu*, etc. Perfect, *māḍiddhēne*, etc., or *māḍēne*; 2 *māḍi*; 3 m. *māḍyāne*; 3 f. *māḍyāḷe*; 3 n. *māḍiyade*, etc.

Second Conjugation.—Verbs ending in *i*, *e*, or *ai*; *kare*, call.

Infinitive.—*Kareya, kareyalu, kareyalikke.*

Verbal participles.—Present, *kareyutta.* Conjunctive, *karedu.* Negative, *kareyade.*

Relative participles.—Present and Future, *kareyuva.* Past, *kareda.* Negative, *kareyada.*

Other forms as in the first conjugation. Thus, *kareyuttēne*, I call; *karedenu*, I called; *kareyuvenu*, I shall call; *karedēnu*, I may perhaps call; *kareyenu*, I do not, did not, or shall not, call.

Causal verbs.—Formed by adding *isu* to the final consonant of the base; thus, *māḍisu*, cause to make.

Reflexive verbs.—Formed by adding the verb *koḷḷu*, to take, to the conjunctive participle; thus, *hañchi-koḷḷuttāre*, they divide among themselves.

Passive voice.—Formed by adding the verb *paḍu*, to experience, to the verbal noun in *lu*, the final *u* being dropped. Thus, *kareyal-paḍuttēne*, I am called.

Irregular verbs.—*Iru*, be exist, becomes *iddu* in the conjunctive participle, and *idda* in the past relative participle. The past tense is accordingly *iddenu* (third person singular neuter *ittu*), and the second future *iddēnu*, etc. The present tense is *iruttēne*, but also *hēne*; 2 *hī*; 3 m. *hāne*; 3 f. *hāḷe*; 3 n. *ade*, *ide*; plural 1 *hēve*; 2 *hīri*; 3 *hāre*, n. *ave*, *ive*. By adding these forms to the conjunctive participle a compound present is formed; thus, *iddhēne*, I am, etc. No neuter forms belong to this present.

Āgu, become, and *hōgu*, go, form their past relative participles irregularly, *āda* and *hōda*, respectively. The past tenses are accordingly *ādenu* (3 sing. n. *āyitu*) and *hōdenu* (3 sing. n. *hōyitu*), etc.

Annu, say, takes *amba* or *annuva* in the present and future relative participle. Accordingly first future *annuvenu*, etc., or *ambenu*, etc.

About hundred verbs form their conjunctive participle, and accordingly their past relative participle, their past tense, and their second future irregularly. Such are,—

Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.	Base.	Conj. part.
annu, say.	*andu.*	*yēḷu*, arise.	*yeddu.*	*koḷḷu*, take.	*koṇḍu.*	*baru*, come.	*bandu.*
iḍu, put.	*iṭṭu.*	*kāṇu*, see.	*kaṇḍu.*	*taru*, bring.	*tandu.*	*biḍu*, leave.	*biṭṭu.*
ī, give.	*ittu.*	*kūru*, sit.	*kūtu.*	*tinnu*, eat.	*tindu.*	*bīḷu*, fall.	*biddu.*
yennu, say.	*yendu.*	*koḍu*, give.	*koṭṭu.*	*nillu*, stay.	*nintu.*	*sā*, die.	*sattu.*

Defective and auxiliary verbs.—*Āpa*, able, negative *ārade*, has one tense, *āpenu*, etc., neg. *ārenu*, etc. Relative part. *āpuva*, neg. *ārada*. It is added to the infinitive in *lu*; thus, *māḍal-āpanu*, he can do.

Ballenu, I know, is added to the infinitive in *a*; thus, *māḍa-ballevu*, we know to do. The corresponding negative *ariyenu*, etc., and *ollenu*, I will not, are added to the infinitive in *lu*.

Bēku, it is wanted; *bēḍa*, it is not wanted; *bahudu* or *kūḍuvadu*, it is allowed, neg. *bāradu* or *kūḍadu*, are added to the infinitive ending in *a*. Thus, *māḍa-bēḍa*, don't do.

Uṇṭu, there is, is indeclinable. It has a relative participle *uḷḷa*. The corresponding negative is *illa*, conjunctive participle *illade*, relative participle *illada*.

Alla, is not, is a copula, and implies negation of quality. Thus, *adu nannad-alla*, that is not mine. *kelas-illa*, to-me work-is-not, I have no work.

Participles.—Interrogative,—*ā, ē, ō, yēnō*. Emphatic, *ē, ū*, (even), Subjunctive, *re*, to the past relative participle.; thus, *ādare*, if it were so, but.

[No. 14.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

(Madras Aux. B. S., 1867.)

ಒಬ್ಬ ಮನುಷ್ಯನಿಗೆ ಇಬ್ಬರು ಮಕ್ಕಳಿದ್ದರು | ಆವರಲ್ಲಿ ಚಿಕ್ಕವನು ತಂದಿಗೆ, ತಂದೆಯೇ, ಆಸ್ತಿಯಲ್ಲಿ ನನಗೆ ಬರತಕ್ಕ ಪಾಲನ್ನು ನನಗೆ ಕೊಡು, ಅಂದಾಗ, ಬದುಕನ್ನು ಆವರಿಗೆ ಪಾಲಿಟ್ಟನು | ಕೆಲವು ದಿನಗಳ ಮೇಲೆ ಚಿಕ್ಕ ಮಗನು ಎಲ್ಲಾ ಕೂಡಿಸಿಕೊಂಡು, ದೂರದೇಶಕ್ಕೆ ಹೊರಟು, ಅಲ್ಲಿ ದುಂಡುಗಾರನಾಗಿ ಬದುಕಿ, ತನ್ನ ಆಸ್ತಿಯನ್ನು ಹಾಳುಮಾಡಿಬಿಟ್ಟನು | ಆವನು ಎಲ್ಲಾ ವೆಚ್ಚ ಮಾಡಿದ ಮೇಲೆ, ಆ ದೇಶದಲ್ಲಿ ಘೋರವಾದ ಬಡ ಉಂಟಾಗಿ, ಆವನು ಕೊರತ ಪಡಲಾರಂಭಿಸಿದನು | ಆಗ ದೋಗಿ, ಆ ದೇಶಸ್ಥದಲ್ಲಿ ಒಬ್ಬನನ್ನು ಹೊಂದಿಕೊಂಡನು | ಇವನು ಆವನನ್ನು ಹಂದಿಗಳನ್ನು ಮೇಯಿಸುವದಕ್ಕೆ ತನ್ನ ಹೊಲಗಳಿಗೆ ಕಳುಹಿಸಿದನು | ಹೀಗಿರಲಾಗಿ ಹಂದಿಗಳು ತಿನ್ನುವ ಹಿಂಡಿಯಿಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸಿಕೊಳ್ಳ ಅಪೇಕ್ಷ್ಟಿ ಸಿದಾಗ, ಯಾರೂ ಆವನಿಗೆ ಕೊಡಲಿಲ್ಲ | ಆಗ ತೆಪ್ಪರಿಸಿಕೊಂಡು, ನನ್ನ ತಂದೆಯ ಮತ್ತ ರ ಎಷ್ಟೋ ಮಂದಿ ಕೂಲಿಯವರಿಗೆ ತುಂಬ ರೊಟ್ಟಿ ಉಂಟು, ಆದರೆ ನಾನು ಹಸಿವೆಯಿಂದ ಸಾಯುತ್ತೇನೆ | ನಾನು ಎದ್ದು, ನನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಹೋಗಿ ಆವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪ ಮಾಡಿದ್ದೇನೆ ; ನಾನು ಇನ್ನು ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯಸನಲ್ಲ ; ನನ್ನನ್ನು ನಿನ್ನ ಕೂಲಿಯವರಲ್ಲಿ ಒಬ್ಬನಂತೆ ಮಾಡು, ಅನ್ನುವೆನೆಂದು ಹೇಳ, ಎದ್ದು, ತನ್ನ ತಂದೆಯ ಬಳಿಗೆ ಬಂದನು | ಆವನು ಇನ್ನು ದೂರದಲ್ಲಿರುವಾಗ, ಆವನ ತಂದೆ ಆವನನ್ನು ನೋಡಿ, ಅಂತಃಕರಣಪಟ್ಟು, ಓಡಿಬಂದು, ಆವನ ಕೊರಳಿನ ಮೇಲೆ ಬಿದ್ದು, ಆವನನ್ನು ಮುದ್ದಿಟ್ಟನು | ಆದರೆ ಮಗನು ಆವನಿಗೆ, ತಂದೆಯೇ, ಪರಲೋಕಕ್ಕೆ ವಿರೋಧವಾಗಿಯೂ, ನಿನ್ನ ಮುಂದೆಯೂ, ಪಾಪವೊಡಿದ್ದೇನೆ | ನಾನು ಇನ್ನು ನಿನ್ನ ಮಗನೆಂದು ಕರೆಯಲ್ಪಡ ಯೋಗ್ಯಸನಲ್ಲ ; ಅನ್ನಲು, ತಂದೆಯು ತನ್ನ ದಾಸರಿಗೆ, ಶ್ರೇಷ್ಠವಾದ ಅಂಗಿ ತಂದು ಆವನಿಗೆ ಹೊದ್ದಿಸಿರಿ ; ಆವನ ಕೈಗೆ ಉಂಗರವನ್ನೂ, ಪಾದಗಳಿಗೆ ಕೆರಗಳನ್ನೂ ಕೊಡಿರಿ ; ಮತ್ತು ಉಂಡು ಆನಂದಪಡುವ ; ಯಾಕಂದರೆ, ಈ ನನ್ನ ಮಗನು ಸತ್ತ ವನಾಗಿದ್ದ, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದಾನೆ ; ಅಂದನು | ಆಗ ಆನಂದಪಡಲಾರಂಭಿಸಿದರು ||

ಆದರೆ ಆವನ ಹಿರೇ ಮಗನು ಹೊಲದಲ್ಲಿ ಇದ್ದನು | ಆವನು ಬಂದು, ಮನೆಗೆ ಸಮೀಪಿಸುವಾಗ ಗಾನವನ್ನೂ ನಾಟ್ಯವನ್ನೂ ಕೇಳ, ಆಳುಗಳಲ್ಲಿ ಒಬ್ಬನನ್ನು ಕರೆದು, ಆದೇಸೆಂದು ವಿಚಾರಿಸಿದನು | ಆವನು ಆವನಿಗೆ, ನಿನ್ನ ತಮ್ಮನು ಬಂದಿದ್ದಾನೆ ; ಮತ್ತು ನಿನ್ನ ತಂದೆಯು ಆವನನ್ನು ಸ್ವಸ್ಥ ವಾಗಿ ತಿರಿಗಿ ಹೊಂದಿದಕಾರಣ ಫ್ರೈತಣ ಮಾಡಿಸಿದ್ದಾನೆ | ಆಗಲವನು ಕೋಪಗೊಂಡು ಒಳಗೆ ಬರಲೊಲ್ಲದೆ ಇದ್ದನು | ಆದರಿಂದ ಆವನ ತಂದೆ ಹೊರಗೆ ಬಂದು ಆವನನ್ನು ಬೇಡಿಕೊಂಡನು | ಆದರೆ ಆವನು ಪ್ರತ್ಯುತ್ತ ರವಾಗಿ ತಂದೆಗೆ, ಇಗೋ, ಇಷ್ಟು ವರುಷ ನಿನಗೆ ದಾಸನಾಗಿದ್ದೇನೆ ; ಎಂದಾದರೂ ನಿನ್ನ ಆಜ್ಞ ಮೀರಲಿಲ್ಲ ; ಆದಾಗ್ಯೂ ನನ್ನ ಸ್ನೇಹಿತರ ಸಂಗಡ ಆನಂದಪಡುವದಕ್ಕೆ ನೀಸು ನನಗೆ ಎಂದಾದರೂ ಆಡುಮರಿಯಾದರೂ ಕೊಡಲಿಲ್ಲ | ಆದರೆ ನಿನ್ನ ಬದುಕನ್ನು ಸೂಳೆಯರ ಸಂಗಡ ತಿಂದುಬಿಟ್ಟ ಈ ನಿನ್ನ ಮಗನು ಬಂದಾಗ, ಆವನಿಗೋಸ್ಕರ ಫ್ರೈತಣ ಮಾಡಿಸಿದ್ದಿ ; ಅಂದನು | ಆಗಲವನು ಆವನಿಗೆ, ಮಗನೇ, ನೀನು ಯಾವಾಗಲೂ ನನ್ನ ಸಂಗಡ ಇದ್ದಿ ; ಸನ್ನೆದೆಲ್ಲಾ ನಿನ್ನದೇ | ಆದರೆ ಆನಂದಸಂತೋಷಪಡಬೇಕಾಗಿತ್ತು ; ಯಾಕಂದರೆ, ಈ ನಿನ್ನ ತಮ್ಮನು ಸತ್ತ ವನಾಗಿದ್ದು, ತಿರಿಗಿ ಬದುಕಿದ್ದಾನೆ ; ಕಳೆದು ಹೋದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದಾನೆ ; ಅಂದನು ||

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

TRANSLITERATION AND TRANSLATION.

(Madras Aux. B. S., 1867.)

Obba   manushyanige ibbaru makkaḷ-iddaru.   Avar-alli chikkavanu   tandege,
One   man-to   two   sons-were.   Them-in the-younger father-to,

'tandeyē, āsti-y-alli nanage   bara-takka pālannu nanage   koḍu,'   and-āga
'father-O, property-in me-to   to-come-fit   share   me-to   give,'   said-then

badukannu avarige pāl-iṭṭanu.   Kelavu dinagaḷa mēle chikka maganu ellā
living   them-to share-put.   A-few   of-days   after younger   son   all

kūḍisi-koṇḍu   dūra-dēśakke   horaṭu   alli   dundugāran-āgi
having-gathered far-country-to having-gone there   spendthrift-having-become

baduki   tanna āstiyannu   hāḷu-māḍi-biṭṭanu.   Avanu ellā vechcha-māḍida
having-lived his   property   ruined-having-made-left. He   all   expense-made

mēle   ā   dēśad-alli   ghōrav-āda   bara   uṇṭ-āgi   avanu   korate-paḍal-
after that place-in   severe . famine having-arisen he   in-want-to-fall-

ārambhisidanu.   Āga   hōgi   ā   dēśasthar-alli obbanannu hondi-koṇḍanu.
began.   Then having-gone those inhabitants-in   one   joined.

Ivanu   avanannu handigaḷannu mēyisuvadakke tanna holagaḷige kaḷuhisidanu.
This-one   him   swine   to-feed   his-own   fields-to   sent.

Hīg-iral-āgi   handigaḷu tinnuva hiṇḍi-y-inda   tanna   hoṭṭe   tumbisi-koḷḷa
Thus-becoming   pigs   eating oil-cakes-from his-own belly to-fill-for-himself

apēkshisid-āga   yārū   avanige koḍal-illa.   Āga   tepparisi-koṇḍu,   'nanna
desired-then   any-one him-to gave-not.   Then having-come-to-his-senses, 'my

tandeya hattara eshṭō   mandi   kūḷiyavarige tumba roṭṭi uṇṭu;   ādare
of-father   near   how-many persons servants-to   full   bread   is;   but

nānu haśivey-inda sāyuttēne   Nānu   eddu   nanna   tandeya baḷige
I   hunger-from   die.   I   having-arisen   my   of-father   near

hōgi   avanige, "tandeyē, paralōkakke   virōdhav-āgi-y-ū   ninna
having-gone him-to, "father-O,   Heaven-to   contrary-having-become-and of-thee

munde-y-ū pāpa māḍ-iddhēne.   Nānu innū ninna   magan-endu kareyal-
before-and   sin   having-done-am.   I   still   thy   son-having-said   to-be-

paḍa   yōgyan-alla.   Nannannu   ninna   kūḷiyavar-alli obban-ante māḍu,"
called fit-man-am-not.   Me   thy   servants-in   one-like   make,"

annuven'-endu   hēḷi   eddu   tanna   tandeya   baḷige
I-will-say'-having-said   *having-spoken*   *having-arisen*   *his-own*   *of-father*   *near*

bandanu.   Avanu   innu   dūrad-alli-iruv-āga   avana   tande   avanannu   nōḍi
came.   *He*   *yet*   *distance-at-was-then*   *his*   *father*   *him*   *having-seen*

antaḥkaraṇa-paṭṭu   ōḍi-bandu   avana   koraḷina   mēle   biddu
having-pitied   *having-run-having-come*   *his*   *of-neck*   *on*   *having-fallen*

avanannu   mudd-iṭṭanu.   Ādare   maganu   avanige,   'tandeyē,   Paralōkakke
him   *kissed.*   *But*   *the-son*   *him-to,*   'father-O,   *Heaven-to*

virōdhav-āgi-y-ū   ninna   munde-y-ū   pāpa-māḍ-iddhēne.   Nānu
contrary-having-become-also   *of-thee*   *before-also*   *sin-having-done-I-am.*   *I*

innū   ninna   magan-endu   kareyal-paḍa   yōgyan-alla,'   annalu   tandeyu
still   *thy*   *son-having-said*   *called-to-be*   *fit-man-am-not,'*   *said-when*   *the-father*

tanna   dāsarige,   'śrēshṭhav-āda   angi   tandu   avanige   hoḍḍisiri ;
his-own   *servants-to,*   'best-being   *robe*   *having-brought*   *him-to*   *put-on ;*

avana   kaige   ungaravann-ū   pādagaḷige   keragaḷann-ū   koḍiri ;   mattu   uṇḍu
his   *hand-to*   *ring-also*   *feet-to*   *shoes-also*   *give ;*   *and*   *having-eaten*

ānanda-paḍuva ;   yāk-andare   ī   nanna   maganu   sattavan-āg-iddu,
merry-let-us-be ;   *why-if-you-say*   *this*   *my*   *son*   *dead-man-having-become,*

tirigi   baduk-iddhāne ;   kaḷedu   hōdavan-āg-iddu,   sikk-iddhāne,'   andanu.
again   *alive-is ;*   *lost*   *gone-man-having-become,*   *found-is,'*   *said.*

Āga   ānanda-paḍal-ārambhisidaru.
Then   *merry-to-become-they-began.*

Ādare   avana   hire   maganu   holad-alli   iddanu.   Avanu   bandu   manege
But   *his*   *elder*   *son*   *field-in*   *was.*   *He*   *having-come*   *house-to*

samīpisuv-āga,   gānavann-ū   nāṭyavann-ū   kēḷi,   āḷugaḷ-alli   obbanannu
approaching-when,   *singing-also*   *dancing-also*   *having-heard,*   *servants-in*   *one*

karedu,   'ad-ēn?'-   endu   vichārisidanu.   Avanu   avanige,
having-called,   'that-what?'-   *having-said*   *asked.*   *He*   *him-to,*

'ninna   tammanu   band-iddhāne,   mattu   ninna   tandeyu   avanannu
'thy   *younger-brother*   *having-come-is,*   *and*   *thy*   *father*   *him*

svasthav-āgi   tirigi   hondida-kāraṇa   autaṇa   māḍis-iddhāne.'
healthy-having-become   *again*   *obtained-because*   *feast*   *having-caused-to-be-made-is.'*

Āgal-avanu   kōpa-goṇḍu   oḷage   baral-ollade   iddanu.   Ādadarinda
Then-he   *anger-having-taken*   *inside*   *to-come-not-willing*   *was.*   *Therefore*

avana   tande   horage   bandu   avanannu   bēḍi-koṇḍanu.   Ādare   avanu
his   *father*   *outside*   *having-come*   *him*   *entreated.*   *But*   *he*

pratyuttarav-āgi   tandege,   'igō,   ishṭu   varusha   ninage   dāsan-āg-
reply-as   *father-to,*   'lo,   *so-many*   *years*   *thee-to*   *servant-having-become-*

iddhēne ;   end-ādarū   ninna   ājñe   mīral-illa.   Ādāgyū   nanna   snēhitara
I-am ;   *once-even*   *thy*   *order*   *transgressed-not.*   *Yet*   *my*   *of-friends*

saṅgaḍa   ānanda-paḍuvadakke   nīnu   nanage   end-ādarū   āḍu-mariy-ādarū   koḍal-illa.
with   *merry-to-become*   *thou*   *me-to*   *once-even*   *goat-young-even*   *gavest-not.*

Ādare   ninna   badukannu   sūḷeyara   saṅgaḍa   tindu-biṭṭa   ī   ninna   maganu
But   *thy*   *living*   *harlots*   *with*   *having-eaten-who-left*   *this*   *thy*   *son*

band-āga   avanigōskara   auṭaṇa   māḍis-iddhī,'   andanu.   Āgal-avanu
came-when   *him-for*   *a-feast*   *having-caused-to-be-made-art,'*   *'he-said.*   *Then-he*

avanige,   'magan-ē,   nīnu   yāvāgalū   nanna   saṅgaḍa   iddhī;   nannad-ellā   ninnādē.
him-to,   *'son-O,*   *thou*   *always*   *of-me*   *with*   *art;*   *mine-all*   *thine-only.*

Ādare   ānanda-santōsha-paḍa-bēk-āg-ittu;   yāk-andare,   ī
But   *joy-merriment-to-feel-necessary-having-become-was;*   *why-if-you-say,*   *this*

ninna   tammanu   sattavan-āg-iddu,   tirigi   baduk-iddhāne;   kaḷedu
thy   *younger-brother*   *dead-man-having-become,*   *again*   *alive-is;*   *lost*

hōdavan-āg-iddu,   śikk-iddhāne,'   andanu.
gone-man-having-become,   *found-is,'*   *said.*

[No, 15,]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

(DISTRICT BELGAUM.)

ಇಬ್ಬರು ಹಾದಿಕಾರರು ಕೂಡಿ ಹೋಗುತ್ತಿದ್ದರು | ಅವರಲ್ಲಿ ಒಬ್ಬನಿಗೆ ಹಾದಿಯಲ್ಲಿ ಬಿದ್ದಿರುವ ಹಣದ ಚೀಲವು ಸಿಕ್ಕಿತು | ಅದನ್ನು ಕೈಯಲ್ಲಿ ತಕ್ಕೊಂಡು ಅವನು ಎರಡನೆಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಎಲಾ, ಇದು ನೋಡು, ನನಗೆ ಹಣದ ಚೀಲವು ಸಿಕ್ಕಿತು |

ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಎಲೋ, ನನಗೆ ಸಿಕ್ಕಿತು ಹೀಗೆ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಮಗೆ ಸಿಕ್ಕಿತು ಹೀಗೆ ಅನ್ನು | ನಾವು ಇಬ್ಬರೂ ಕೂಡಿ ಹೋಗುವವರು | ಆದದರಿಂದ ಲಾಭ ಅಥವಾ ಕೇಡು ಇಬ್ಬರ ಪಾಲಿಗೂ ಬರುತ್ತದೆ |

ಅದನ್ನು ಕೇಳಿ ಚೀಲ ಸಿಕ್ಕವನು ಅನ್ನುತ್ತಾನೆ, ಹಾಗಾದರೆ ನನಗೆ ಸಿಕ್ಕ ಬಡಿವೆಯ ಪಾಲು ನಿನಗೆ ಯಾಕೆ ಕೊಡಬೇಕು | ಅದಕ್ಕೆ ಎರಡನೆಯವನು ಅನ್ನುತ್ತಾನೆ, ಬಳ್ಳೇದು ಕೊಡಬೇತ |

ಆವೇಲೆ ಅವರಿಬ್ಬರೂ ಸ್ವಲ್ಪ ಮುಂದಕ್ಕೆ ಹೋಗುವಷ್ಟರಲ್ಲಿ ಚೀಲದ ಯಜಮಾನನು ಹುಡುಕುತ್ತ ಸರ್ಕಾರೀ ಶಿಪಾಯರನ್ನು ಕರಕೊಂಡು ಅವರ ಚೆನ್ನಹತ್ತಿ ಬಂದನು | ಅವರನ್ನು ನೋಡಿ ಚೀಲ ಸಿಕ್ಕವನು ನೋಟಬತಿಯವನಿಗೆ ಅನ್ನುತ್ತಾನೆ, ಗೆಳೆಯನೇ, ನಾವು ಬಹಳ ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆವು | ಅದಕ್ಕೆ ಸೋಬತಿಯ-ವನು ಉತ್ತರ ಕೊಟ್ಟದ್ದೇನೆಂದರೆ—ಈಗ ನಾವು ಕೆಟ್ಟಕೆಲಸ ಮಾಡಿದೆವು ಅಂತ ಯಾಕೆ ಅನ್ನುತ್ತೀ | ನಾನು ಕೆಟ್ಟ ಕೆಲಸ ಮಾಡಿದೆನು ಅಂತ ಅನ್ನು | ನೀನು ನಿನ್ನ ಸುಖದ ಪಾಲು ನನಗೆ ಕೊಟ್ಟಿದ್ದರೆ ನಾನೂ ನಿನ್ನ ದುಃಖದ ಪಾಲುಗಾರನಾಗುತ್ತಿದ್ದೆನು ||

[No. 15.]

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

A POPULAR TALE.

TRANSLITERATION AND TRANSLATION.

(DISTRICT BELGAUM.)

Ibbaru hādikāraru kūḍi hōgutt-iddaru. Avar-alli obbanige
Two *travellers* *being-together* *going-were.* *Them-among* *one-to*

hādiyalli bidd-iruva haṇada chīlavu śikkitu. Adannu kaiyalli
way-in *having-fallen-being* *money-of* *purse* *was-found.* *That* *hand-in*

takkoṇḍu avanu eraḍaneyavanige annuttāne, 'elā, idu nōḍu, nanage haṇada
taking *he* *the-second-to* *says,* *'O,* *this* *look,* *me-to* *money-of*

chīlavu śikkitu.'
purse *was-found.'*

Adakke eraḍaneyavanu annuttāne, 'elō, nanage śikkitu hīge yāke
Thereto *the-second* *says,* *'O,* *me-to* *it-was-found* *so* *why*

annuttī ? namage śikkitu, hīge annu. Nāvu ibbarū kūḍi
thou-sayest ? *us-to* *it-was-found,* *so* *say.* *We* *two* *being-together*

hōguvavaru. Ādadarinda lābha athavā kēḍu ibbara pāligū
goers. *Therefore* *gain* *or* *loss* *of-two* *share-to-indeed*

baruttade.' Adannu kēḷi chīla śikkavanu annuttāne, 'hāgādare nanage
comes.' *That* *hearing* *purse* *finder* *says,* *'if-so-be* *me-to*

śikka oḍiveya pālu ninage yāke koḍa-bēku ?' Adakke
which-was-found *thing-of* *share* *you-to* *why* *to-give-is-necessary ?'* *To-it*

eraḍaneyavanu annuttāne, 'oḷḷēdu koḍa-bēḍa.'
the-other *says,* *'very-well* *do-not-give.'*

Ā-mēle avar-ibbarū svalpa mundakke hōguv-ashṭaralli chīlada
Thereafter *they-both* *a-little* *forward* *going-meantime* *purse-of*

yajamānanu huḍukutta sarkārī śipāyarannu kara-koṇḍu avara benna-hatti
owner *searching* *government* *sepoys* *bringing* *their* *following*

bandanu. Avarannu nōḍi chīla śikkavanu sōbatiyavanige annuttāne,
came. *Them* *seeing* *purse* *finder* *companion-to* *says,*

'geḷeyanē, nāvu bahaḷa keṭṭa kelasa māḍidevu.' Adakke sōbatiyavanu
'friend, *we* *much* *bad* *work* *did.'* *Thereto* *companion*

uttara-koṭṭadd-ēn-āndare,   'īga,   "nāvu keṭṭa   kelasa   māḍidevu,"   anta   yāke
answer-given-what ?-if-said,   '*now,*   "*we*   *bad*   *work*   *did,*"   *so*   *why*

annuttī?   "nānu   keṭṭa   kelasa   māḍidenu,"   anta   annu.   Nīnu   ninna   sukhada
sayest ?   "*I*   *bad*   *work*   *did,*"   ·   *so*   *say.*   *Thou*   *thy*   *luck-of*

pālu   nanage   koṭṭiddare   nānū   ninna   duḥkhada   pālugāran-āgutt-iddenu.'
share   *me-to*   *if-given*   *I-too*   *thy*   *mishap-of*   *would-have-become-partner.*'

FREE TRANSLATION OF THE FOREGOING.

Two travellers were going together. One of them found a purse of money lying on the way. Taking it in his hand he said to the other, 'Oh, look here, I have found a money-bag.'

Thereto the other says, 'Oh, why do you say *I* have found it? We two are going together. Therefore either profit or loss is to fall to the share of us both equally.'

Hearing this the man in possession of the purse says, 'well then, why should I give you a share in the thing I have found?' To this the other says, 'very well, don't give it to me.'

Afterwards, when they had proceeded a little further, the owner of the purse looking about for it, came after them in company of Government peons. Seeing them, the man in possession of the purse said to his companion, 'friend, we have done a very bad thing.' To this the companion said in reply, 'why do you say now that *we* have done a bad thing? Say rather, "*I* have done a bad thing." If you had given me any share in your weal, I too would have been your partner in your woe.'

The Kanarese spoken in Bijapur is locally known as Bijāpurī. It does not, however, differ from the standard form of the language to such an extent that it deserves to be considered as a separate dialect. The difference is chiefly one of pronunciation. Thus we find an *a* very commonly substituted for a final *e*; e.g. *yāka*, Standard *yāke*, why; *ra*, Standard *re*, if, etc.

E and *ē* are commonly replaced by *ya* and *yā*, respectively; thus, *yallā*, all; *myāge*, on, etc.

An anusvāra is sometimes written before *v*; thus, *kīvi*, ear; *āva*, he. We ought perhaps to transliterate such forms as *kĩvi*, *ãva*, respectively.

Initial *o* is pronounced *vo* as in Standard, and it has been transliterated accordingly; thus, *vobba*, one.

The dialect sometimes uses contracted forms instead of the fuller ones in the Standard dialect; thus, *eḍḍu*, Standard *eraḍu*, two (neuter); *nāku*, Standard *nālku*, four (neuter); *nandu*, Standard *nannadu*, mine; *naṅga*, Standard *naṅa-ge*, to me; *bīḷāka*, Standard *bīḷalikke*, to fall, and so forth.

With regard to the inflexion of nouns, the dialect closely follows Standard Kanarese. The plural suffix *gaḷu*, however, sometimes becomes *gōḷa*; thus, *yappa-gōḷa*, fathers.

The conjugation of verbs is, mainly speaking, regular. The pronominal suffixes are very commonly dropped in the first and third persons singular; thus, *hōde*, I went; *hōdā*, he went. The same is, however, also the case in Standard. When the pronominal suffix of the first person is retained we often find *ni* instead of *ne*; thus, *hōgatēni*, Standard *hōguttēne*, I go.

Other minor details will be easily grasped from the specimen. It is not necessary to give more than the beginning of the Parable of the Prodigal Son in order to illustrate this form of speech.

[No. 16.]

DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT.   (DISTRICT BIJAPUR.)

ಒಬ್ಬ ಮನಷ್ಯಾಗ ಇಬ್ಬರು ಮಕ್ಕಳದ್ದರು | ಮತ್ತು ಅವರಲ್ಲಿ ಸಂಗವಾ ತನ್ನ ಯಪ್ಪಗೆ ಅಂದಾ, ಯಪ್ಪಾ ನನ್ನ ಪಾಲಿಗೆ ಬಂದ ಜಿಂದಗೀ ಪಾಲಾ ನಂಗ ಕೊಡು | ಮತ್ತು ಅಂವಾ ತಂನ್ನ ಜಿಂದಗೀ ಅವರೊಳಗೆ ಹಂಚಿ ಕೊಟ್ಟಾ | ಮತ್ತು ಭಾಳ್ ದಿನ ಆಗಿದ್ದಿಲ್ಲ ಆಗ ಸಣ್ಣವನು ತನ ಯಲ್ಲಾ ಕೂಡಿಸಿದನು ಮತ್ತು ದೂರ ದೇಸಕ್ಕ ಹೊೀದಾ ಮತ್ತು ಅಲ್ಲಿ ತನ ಬದಕಾ ಮಂದತನದಿಂದ ನಡೆದು ಹಾಳಮಾಡಿದಾ | ಮತ್ತು ಆತಾ ಯಲ್ಲಾ ಖರ್ಚಮಾಡಿದ ಮ್ಯಾಗ ಆ ದೇಸದಲ್ಲಿ ದೊಡ್ಡ ಬರಾ ಬಿತ್ತು, ಮತ್ತು ಅಂವಗ ಕೊರತೆ ಬೀಳಾಕ ಹತ್ತಿತು | ಮತ್ತು ಅಂವಾ ಹೊೀದಾ, ಮತ್ತು ಆ ದೇಸದ ಒಬ್ಬ ಮನಷ್ಯಾನ ಬದ್ಯಾಕ ನಿಂತಾ | ಮತ್ತು ಆತಾ ಇವಂನ ಹಂದೀ ಮೇಸಾಕ ತನ ಹೊಲವಾಗ ಕಳವಿದಾ | ಮತ್ತು ಆತಾ ಹಂದಿ ತಿನ್ನುವ ಸೊಪ್ಪಿನ ಮೇಲೆ ತನ ಹೊಟ್ಟೆ ಖುಷಿಇಂದ ತುಂಬಿಕೊಳ್ಳತಿರಬಹುದು, ಮತ್ತು ಯಾರೂ ಅಂವಗ ಕೊಡಲಿಲ್ಲಾ | ಮತ್ತು ಅವನ ಮ್ಯೆವ್ಯಾಗ ಯಜ್ಞರ ಬಂದಬಳಿಕ ಅಂವಾ ಅಂದನು, ನನ ಯಪ್ಪನ ಯೇಸ ಮಂದಿ ಆಳಮಕ್ಕಳ ಹತ್ತರ ಹೊಟ್ಟಿ ತುಂಬಿಸಾಕಾಗಿ ವುಳಿಯವಷ್ಟು ಬಕ್ಕರೆ ಆದೆ, ಮತ್ತು ನಾ ಹಸಿವಿನಿಂದ ಸಾಯತೇನೆ | ನಾ ಯೇಳತೇನಿ ಮತ್ತು ನನ್ನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಹೊೀಗತೇನಿ, ಮತ್ತು ಅಂವಗ ಅಂತೇನು. ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದೆ ಮತ್ತು ನಿನ ಮುಂದೆ ಪಾಪಾ ಮಾಡಿದ್ದೇನೆ | ಮತ್ತು ನಿನ ಮಗ ಅನಸಾಕ ನಾ ಯೋಗ್ಯ ಇಲ್ಲ | ನೀಸು ನಿನ್ನ ಆಳಮಗನಂತೆ ನನ್ನ ಮಾಡಿಕೊೀ | ಮತ್ತು ಅಂವಾ ಯದ್ದಾ ಮತ್ತು ತನ್ನ ಯಪ್ಪನ ಬದ್ಯಾಕ ಬಂದಾ | ಆದರೆ ಆತಾ ಇನ್ನೂ ಭಾಳ್ ದೂರ ಇದ್ದಾಗ, ಅವನ ಯಪ್ಪಾ ಅವಂನ ನೊೀಡಿದಾ. ಮತ್ತು ಆತನ ಮ್ಯಾಗ ದಯಾ ಬಂತು ಮತ್ತು ಓಡಿ ಹೊೀದಾ ಮತ್ತು ಅಪ್ಪಿಕೊಂಡಾ, ಮತ್ತು ಮುದ್ದು ಕೊಟ್ಟಾ | ಮತ್ತು ಮಗಾ ಅಂವಗ ಅಂದ, ಯಪ್ಪಾ ದ್ಯಾವರ ಮುಂದ ಮತ್ತು ನಿನ ಮುಂದ ಪಾಪಾ ಮಾಡೇನಿ, ಮತ್ತು ನಾ ನಿನ ಮಗಾ ಅನಸಲಿಕ್ಕ ಯೋಗ್ಯ ಇಲ್ಲ | ಆದರೆ ಯಪ್ಪಾ, ತನ ಆಳುಗಳಿಗೆ ಅಂದಾ, ಬಳ್ಳೇ ಜಲೋ ಅಂಗೀ ತರ್ರಿ, ಮತ್ತು ಅವನ ಮ್ಯಾಗ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕೈಯ್ಯಾಗ ವುಂಗರ ಹಾಕರಿ, ಮತ್ತು ಆತನ ಕಾಲಾಗ ಮೆಟ್ಟಿ ಹಾಕರಿ | ಮತ್ತು ನಾವು ತಿಂಬೋೀಣ ಮತ್ತು ಆನಂದ ಬಡೋೀಣ | ಯಾಕಂದರೆ ಈ ನನ ಮಗಾ ಸತ್ತವಾ ತಿರಿಗಿ ಜೀವಂತ ಆಗ್ಯಾನ, ಅವನು ದೇಸಾಂತರ ಹೊೀದವಾ ಸಿಕ್ಕಾನೆ | ಮತ್ತು ಅವರು ಸುಖ ಬಡಲಿಕ್ಕ ಹತ್ತಿದರು |

DRAVIDIAN FAMILY.

KANARESE.

BIJĀPURĪ DIALECT.   (DISTRICT BIJAPUR.)

TRANSLITERATION AND TRANSLATION.

Vobba   manaśyā-ga   ibbaru   makkaḷ-iddaru.   Mattu   avar-alli
One   *man-to*   *two*   *sons-were.*   *And*   *them-among*

sannavā   tanna   yappage   andā   'yappā,   nanna   pāli-ge   banda   jindagī
the-younger   *his*   *father-to*   *said,*   '*father,*   *my*   *share-to*   *coming*   *property*

pālā   naṅga   koḍu.'   Mattu   ãvā   tanna   jindagī   avar-oḷage   hañchi
share   *me-to*   *give.'*   *And*   *he*   *his*   *property*   *them-among*   *having-divided*

koṭṭā.   Mattu   bhāḷa   dina   āgidd-illa   āga   sannavanu   tanna   yallā   kūḍisidanu
gave.   *And*   *many*   *days*   *became-not*   *then*   *the-younger*   *his*   *all*   *collected*

mattu   dūra   dēsakke   hōḍā,   mattu   alli   tanna   badakā   dundatanad-inda
and   *far*   *country-to*   *went,*   *and*   *there*   *his*   *property*   *riotousness-from*

naḍadu   hāḷa   māḍidā.   Mattu   ātā   yallā   kharcha-māḍida   myāga   ā   dēsad-alli
behaving   *ruin*   *made.*   *And*   *he*   *all*   *spent-made*   *after*   *that*   *country-in*

doḍḍa   barā   bittu,   mattu   ãva-ga   korate   bīḷāka   hattitu.   Mattu   ãvā
great   *famine*   *fell,*   *and*   *him-to*   *distress*   *to-fall*   *began.*   *And*   *he*

hōḍā,   mattu   ā   dēsada   vobba   maṅaśyā-na   badyāka   nintā.   Mattu
went,   *and*   *that*   *country-of*   *one*   *man-of*   *near*   *stayed.*   *And*

ātā   ivanna   handī   mēsāka   tanna   holadāga   kaḷavidā.   Mattu   ātā   handi
he   *him .*   *swine*   *to-feed*   *his*   *field-to*   *sent.*   *And*   *he*   *swine*

tinnuva   soppina   mēle   tanna   hoṭṭi   khushi-inda   tumbiśi-koḷḷat-ira-bahudu,   mattu
eating   *bran*   *on*   *his*   *belly*   *gladness-with*   *filling-himself-could-have-lived,*   *and*

yārū   ãva-ga   koḍalillā.   Mattu   avana   mai   myāga   yachchara   banda-baḷika
anyone   *him-to*   *gave-not.*   *And*   *his*   *body*   *on*   *senses*   *coming-after*

ãvā   andanu,   'nanna   yappana   yēsa   mandi   āḷamakkaḷa   hattara
he   *said,*   '*my*   *father's*   *how-many*   *persons*   *servants-of*   *near*

hoṭṭī   tumbisāk-āgi   vuḷiyav-ashṭu   bakkare   ade,   mattu   nā
belly   *to-fill-being-enough*   *remaining-so-much*   *bread*   *is,*   *and*   *I*

haśivin-inda   sāyatēne.   Nā   yēḷatēni,   mattu   nanna   yappana   badyāka
hunger-from   *die.*   *I*   *arise,*   *and*   *my*   *father-of*   *near*

hōgatēni,   mattu   āvaga   antēnu,   "yappā,   dyāvara   munde   mattu
go,   *and*   *him-to*   *say,*   "*father,*   *God-of*   *before*   *and*

ninna   munde   pāpā   māḍidhēne.   Mattu   ninna   maga   anasāka   nā
thee   *before*   *sin*   *I-have-done.*   *And*   *thy*   *son*   *to-be-called*   *I*

yōgya illa. Nīnu ninna āḷa-magan-ante nanna māḍikō." ' Mattu āvā
worthy am-not. Thou thy servant-as me make." ' And he

yaddā mattu tanna yappana badyāka bandā. Ādare ātā innū bhāḷa dūra
arose and his father-of near came. But he still very far

iddāga, avana yappā avanna nōḍidā, mattu ātana myāga dayā
being-then, his father him saw, and him on compassion

bantu, mattu ōḍi hōdā, mattu appi-koṇḍā, mattu muddu koṭṭā.
came, and having-run he-went, and embraced, and kiss gave.

Mattu magā āva-ga andā, 'yappā, dyāvara munda mattu ninna
And the-son him-to said, 'father, God-of before and thee

munda pāpā māḍēni, mattu nā ninna magā anasalikke yōgya illa.'
before sin I-have-done, and I thy son to-be-called worthy am-not.'

Adare yappā tanna āḷugaḷige andā, 'voḷḷē chalō aṅgī tarri,
But the-father his servants-to said, 'very good coat bring,

mattu avana myāga hākari, mattu ātana kai-myāga vuṅgara hākari, mattu
and him on put, and his hand-on ring put, and

ātana kālāga machchi hākari. Mattu nāvu timbōna mattu ānanda
his foot-on shoe put. And we let-us-eat and joy

baḍōna. Yāk-andare, ī nanna magā sattavā, tirigī
let-us-feel. Why?-if-you-said, this my son who-was-dead, again

jīvanta āgyāna; avanu dēsāntara hōdavā, śikkāne.' Mattu
alive has-become; he another-country who-had-gone, has-been-found.' And

avaru sukha baḍalikke hattidaru.
they happiness to-feel began.

GOLARĪ OR HŌLIYĀ.

The Gōlars or Gōlkars are a tribe of nomadic herdsmen in the Central Provinces. Compare Sherring's *Tribes and Castes*, Vol. ii, p. 112. They have been reported to speak a separate dialect of their own in Seoni, Nagpur, Chanda, Bhandara, and Balaghat. No specimens have been received from Nagpur, but there is every reason for believing that the Gōlars of that district speak the same language as those in the neighbouring districts of Bhandara and Balaghat. The Gōlars of Chanda, on the other hand, speak a form of Telugu. Compare below, pp. 5924 and ff.

The Hōliyās are a low caste of leather workers and musicians, and have been returned from Seoni, Nagpur, and Bhandara. Their dialect is identical with that spoken by the Gōlars, and they are apparently simply an off-shoot of that tribe.

According to local tradition there were once two Gōlar brothers who possessed a cow. The animal died, and the elder brother told the younger one to remove the carcass. He complied with the order, and afterwards the elder brother told him not to touch him, because he had lost his caste by carrying off the carcass. The younger brother then went away, and became the progenitor of the Hōliyās. At the present day a Hōliyā is called to do the washing of the room and of the clothes of the deceased, when a Gōlar dies.

Specimens have been received from Seoni, Balaghat, and Bhandara. Those hailing from Seoni profess to illustrate the dialect of both castes, while specimens both in the so-called Gōlarī and in the so-called Hōliyā have been forwarded from Bhandara. It will, however, be seen that both in reality represent the same dialect, and there is, accordingly, no reason for separating them. At the last Census of 1901, no such dialect as Hōliyā was returned.

The number of speakers of Gōlarī has been estimated as follows:—

Seoni	139
Nagpur	170
Bhandara	1,015
Balaghat	1,400
TOTAL	2,724

The following are the revised figures for Hōliyā :—

Seoni	125
Nagpur	300
Bhandara	465
TOTAL	890

By adding those figures we arrive at the following total for the dialect:—

Gōlari	2,724
Hōliyā	890
TOTAL	3,614

The Seoni figures are those of the Census of 1891. The others are estimates forwarded for the use of this Survey. The corresponding figures at the last Census of 1901 were as follows :—

Seoni	1,141
Nagpur	376
Bhandara	1,387
Balaghat	564
TOTAL	3,468

Gōlarī or Hōliyā is a dialect of Kanarese, and is especially closely related to the form which that language assumes in Bijapur. The dialect is not uniform everywhere. The local differences are, however, unimportant, and are mainly due to corruptions resulting from intercourse with the Aryan neighbours.

The specimens printed below are not very good ones, and they do not allow us to arrive at certainty regarding all points connected with the dialect. They were originally written in Dēvanāgarī and accompanied by a transliteration in roman character. Only the latter version has been printed below.

As a consequence of their having been noted down in Dēvanāgarī and not in Kanarese or Telugu characters, we have no indication as to when an *e* or an *o* is long or short. In distinguishing between the two forms of those vowels I have followed Standard Kanarese. It is, however, possible that I have sometimes erred and marked *es* and *os* as short which are in reality long.

Short and long vowels are, on the whole, very commonly confounded. Thus, we find *mānī* and *mani*, Standard *mane*, a house; *nan* and *nān*, Standard *nanna*, my, etc. A short vowel is apparently often lengthened when a following double consonant is simplified; thus, *vāba*, Standard *obba*, one; *hātīn*, Standard *hattidenu*, I began. Often, however, the vowel remains short; thus, *mat*, Standard *mattu*, and. I have not therefore ventured to make the marking consistent.

Short final vowels are very commonly dropped ; thus, *ād*, it became : *āg*, then ; *al-mat*, Standard *alli-mattu*, and there; etc. Sometimes, however, the short vowel remains, especially in the Bhandara specimens ; thus, *bat* and *batta*, it came.

E and *o* are often replaced by *ya* and *va*, respectively, and the corresponding long vowels by *yā* and *vā*, respectively. Thus, *kyals*, Standard *kelasa*, work; *myāka*, Standard *mēge*, on ; *vab*, Standard *obba*, one ; *kvāṭun*, Standard *koṭṭanu*, he gave.

There are several other instances of changes in the vowels. Thus, we find abbreviated forms, e.g. *sōtōgidun*, Standard *sattu-hōgiddanu*, dead-having-gone-was, he had died ; *u* for *a*, e.g. *māḍḍun*, Standard *māḍidanu*, he did ; *ī* for *ē*, e.g. *baḍutīn*, Standard *baḍiyuttēne*, I strike, etc.

The nasalized form *ãva*, Standard *ava*, he, also occurs in Bijapur.

The use of aspirated letters is rather inconsistent, and does not agree with the practice in Standard Kanarese. Compare *ādhīt*, Standard *ādītu*, it may become ; *oḍhlī* Standard *volle*, good, etc.

Double consonants are very often simplified ; thus, *mat*, Standard *mattu*, and; *al*, Standard *alli*, there ; *āgidil*, Standard *āgiddilla*, he was not, etc. The writing is, however, by no means consistent, and we find forms such as *batta* and *bat*, Standard

bantu, it came. Compare contracted forms such as *guṇ,* Standard *guṇṭa,* near; *yeḍḍ* Standard *yeraḍu,* two; *nāk,* Standard *nālku,* four; *nand,* Standard *nannadu,* mine, and so forth. Similar forms have already been noted in the Bijapur dialect.

The substitution of *·k* for *g* in the suffix of the dative, in forms such as *appak,* to the father; *mānsāk,* to a man, represents the state of affairs found in old Kanarese. Compare also the Telugu suffix *ki.*

Ḍ is always written as *ṛ* in the Seoni specimen. I have retained this writing; thus, *koṛ,* Standard *koḍu,* give.

Other details will be easily understood from the specimens.

With regard to inflexional forms, we may note the plural suffix *gōḍ* in *pār-gōḍ,* sons, in the Balaghat specimen. Compare the corresponding *gōṛ* in Seoni and *gōḷa* in the Bijapur dialect.

The short final vowel of verbal forms is usually dropped. Thus, *baḍutīn,* I strike; *baḍutī,* thou strikest; *baḍutān,* he strikes; plural, 1. *baḍutēv;* 2. *baḍutīr;* 3. *baḍutār.* Gōlarī in this respect agrees with Old Kanarese. We also sometimes find a final *m* in the third person singular, as in Old Kanarese; thus, *āhām* and *āhān,* he is; *nittum* and *nittun,* he stayed.

The second person singular sometimes takes the form of the third; thus, *maḍḍun,* thou madest.

The past tense of bases ending in *u* is formed by adding *d* directly to the consonant preceding *u* without inserting an *i.* Thus, *maḍḍun,* Standard *māḍidanu,* he made. The same principle also prevails in Old Kanarese.

We may further note forms such as *baḍāin,* I shall strike; *anāin,* I shall say; *irho-* and *irhur,* they were; *kānsta,* Standard *kāṇisitu,* it was seen; *vāḷusta,* it appeared, etc.

The infinitive ends in *lī* or *lik;* thus, *kai-lī,* or *kai-lik,* to tend.

Conjunctive participles such as *māḍ-ke,* having done; *huk-ke,* having gone, are due to the influence of the surrounding Aryan dialects. The same is probably also the case with forms such as *yadkō,* arising; *andakō,* saying, etc.

The Aryan influence is also apparent in forms such as *hāng-cha,* exactly so; *āpan-sē,* (he said) to his father; *rahan,* he was; in the confusion between the neuter and masculine forms of the numerals; thus, *und mānsā* and *vab mānsā,* a man, etc.

Yād batinā, sense came, in the Balaghat specimen, and *vastā,* coming, in that received from Bhandara, are Telugu and not Kanarese.

Note finally the negative form *koḍvālun,* Standard *koḍolanu,* he was not pleased to give. The form *hōgdhōdun,* he did not go, seems to be composed of *hōgd,* corresponding to Standard *hōgade,* not going, and *hōdun,* he went.

It would be waste of time to go further into detail. The three specimens which follow will not, it is hoped, present any serious difficulty. They are all rather incorrect, and it has therefore been considered best to give them in full so that they may be used to control each other.

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN I.

GŌLARĪ (OR HŌLIYĀ) DIALECT.　　　　　　　　(DISTRICT BHANDARA.)

REPORT OF A THEFT.

Nāḍada　　　　dina-ka　　anda-kō　śukarvāra-ka　ullī　　nāva
The-day-before-yesterday　day-on　that-is-to-say　Friday-on　at-night　we

chaṭa　mānī-ka　miṅgkyā　irevha.　Sarasā　āḍhā　ullī-da　　sumāraka　　nānī
all　house-in　sleeping　were.　About　half　night　approximately　me-to

khaḍakhaḍa　hiṅ　āhāṭa　mānī-ka　kēḍa-batta.　Nān　　vāṭusta　　ki
rattling　so　noise　house-in　to-hear-came.　Me-to　it-appeared　that

nāye　āgīdhīta.　Andakō　nā　yadi-illā.　Pāhāṭa-ka　yeḍadeva　āg　nāmda
a-dog　it-may-be.　Therefore　I　arose-not.　Morning-at　we-arose　then　our

mānī-ka　und　khōlī　āḍ　ad　khōlinda　kavāḍa　terakō　kānsta.
house-in　one　room　is　that　room-from　door　having-opened　was-seen.

Miṅguda　hotī-ka　nā　ida　kavāḍa　hachīdīn.　Kavāḍa　tyārada　yātara-guṇa
Sleeping　time-at　I　this　door　shut.　Door　opened　how

āt　ida　nā　nōḍa-hātīn.　Ad　khōlī-dā　vāba　gaḍgyān-dā　nān　nūra
was　this　I　to-see-began.　That　room-in　one　pot-in　my　hundred

rupaye　māt　vhānōnda　isarā,　byāla　nūra　rupaī　iṭakō　irho.　Khōlī-
rupees　and　gold-of　ornaments,　cash　hundred　rupees　kept　were.　Room-

dā　hōgda-bād　jō　gaḍgyān-dā　mīla　iṭakō　iruda　ad　gaḍgyā　vāḍḍuda
in　going-on　which　pot-in　goods　kept　was　that　pot　broken

kānsta,　māt　māla　alle　iddīlā.　Āg　mānā-dā　chācha　jāgī-ka　pattā
appeared,　and　goods　there　were-not.　Then　house-in　many　places-in　trace

māḍḍīn　paṇa　yalhū　pattā　sikkī-illā.　Māla　yāru　arā　kaltkō
I-made　but　anywhere　trace　was-not-found.　Goods　anybody　if　stealing

vōdhīdhāna　　andakō　nā　ida　kalū-da　rapōṭā　māḍlīka　bandīhīna.　Nān
having-carried-may-be　saying　I　this　theft-of　report　to-make　have-come.　My

mānī　kalūna　ullī　nām　yēbura　kāvhara　hesara　Rāmā　māt　Gōpāḷā
house-in　theft-of　night　my　two　servants　by-name　Rāmā　and　Gōpāḷā

miṅgkyō　irhō.　Adara-paikī　nān　saṁsā　Gōpāḷā　īva　mānsā-myāka　āda.
sleeping　were.　Them-among　my　suspicion　Gōpāḷā　this　man-on　is.

Hāṅgcha　nānd　śējār-dā　vāba　Gōmā　hesarinda　sajā-pāvasta　mānsā　āhām,
So-also　my　neighbourhood-in　one　Gōmā　name-by　convict　man　is,

āvū nānd mānī vastā-ahān. Āva nānī unda ēḍu mānsāk rupaī koḍata
he-also *my* *house* *coming-is.* *He* *me* *one* *two* *men-to* *money* *giving*

nōḍḍuna, māt āva yeṭṭa dyāvanda munda nān kāvhā Gōpāḷā ïvuṅka kēḍata
saw, *and* *he* *eight* *days* *before* *my* *servant* *Gōpāḷā* *this* *asking*

inhāna kī, 'nīn mālika tāmda jamā yella iṭatā āhān?' hiṅg nānī
was *that,* '*thy* *master* *his* *property* *where* *keeping* *is?*' *so* *me-to*

mālīma āt. Īva mānsā nāḍadana-dīn pahāṭaka nān
known *became.* *This* *man* *before-yesterday-the-day* *in-the-morning* *my*

mānī bandu inhān, māt āva nān karja rupaī ipat bedhān. Nā
house *having-come* *was,* *and* *he* *me* *loan* *rupees* *twenty* *asked.* *I*

āvuṅka karja koṭi-illā, sababa kī āva yeḍḍu rupaī. nūranda yāja
him-to *loan* *gave-not,* *because* *that* *he* *two* *rupees* *hundred-in* *interest*

koḍlī kabūkala-iddillā. Āva yāg hōga-hathun ad vaktīk āva
to-give *consented-not.* *He* *when* *to-go-began* *that* *time-at* *he*

andun kī, 'inda ullī nind mānī yēna ādhīt nōḍ-rahyā-nu.'
said *that,* '*to-day-of* *night* *thy* *house-in* *what* *may-become* *I-will-see.*'

Ag ïva mānsā inda dusrā gāvaka hōgyā-āhāna. Nān hatād
Then *this* *man* *to-day* *another* *village-to* *has-gone.* *Me-to* *it-seems*

kī nān jamā āva hiḍkō vōḍa-hōgidhāna. Ida mukadamā-dā
that *my* *property* *he* *stealing* *run-gone-is.* *This* *matter-in*

-chaukaśī āga-bē.
enquiry *to-be-is-wanted.*

FREE TRANSLATION OF THE FOREGOING.

The day before yesterday, which was a Friday, we were all sleeping at night in the house. About midnight I thought that I heard a rattling noise in the house. I thought that it might be the dog, and therefore I did not rise. When getting up in the morning, I found that the door of a room in the house had been opened, though I had shut it when I went to bed. I proceeded to look for the reason of its being open. In that room there was an earthen pot containing some gold ornaments and a hundred rupees in cash. On entering the room I found that the pot in which the property was kept had been broken, and that the contents were gone. Then I searched about the house in many places, but could not find any trace. Thinking that somebody might have carried the things away and stolen them, I have come to make this report of theft. On the night of the theft, two servants, Rāma and Gōpāḷā by name, were sleeping in my house. Of them I suspect Gōpāḷā. Then there is in the neighbourhood a convict named Gōmā, who also sometimes comes to my house. He has seen me give money to one or two men. A week ago he is said to have asked my servant Gōpāḷā, where his master kept his money. The day before yesterday he came to my house and asked for a loan of twenty rupees. I did not give him the loan because he would not agree to an interest of two per cent. At the time of going away he said, 'I will see what will happen in thy house to-night.' To-day this man has gone to another village, and it seems to me that he has run away with my property. An enquiry ought therefore to be made into the matter.

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN II.

GŌLARĪ (OR HŌLIYĀ) DIALECT. (DISTRICT BALAGHAT.)

Yedārā mānsā yedd pārgōd yerho. Alto-śanyā apan-sē andun, 'hē ap,
Some man two sons were. The-younger father-to said, 'O father,
sampati-dā ēn nan hissā ād tō kod.' Bak ādri vātā hach
property-in what my share becoming that give.' Then them shares dividing
kvātun. Ēkhil din āgilā śan pār chat ēkhaṭē mādke
gave. Many days became-not the-younger son all together having-made
mulki hōydun. Ali luchkhōri kyals-dā chat sampati kharāb mādbūtun.
country went. There wicked work-in all wealth spent made.
Bak chat kharāb mādbūtun bak ā mulk-dā khūb bār bidun. Ār
Then all spent made then that country-in heavy famine fell. He
garībā ādhyādun. Ār ā mulk-dā hukke yārdār manā nittum.
distressed became. He that country-in having-gone inhabitant house stayed.
Ār tam kēi-dā handi kāy-li kātdun; ā pholkā handi tin-li āg tidun.
He his field-in swine to-tend sent; that husk swine to-eat then ate.
Āunkh yār-hū tin-li kodvālun. Bak āunkh yād batinā, ār andun, 'nan
Him anyone-even to-eat gave-not. Then him-to sense came, he said, 'my
āpan manā chāk mānsān sāti vhāṭik madthād, anā nā upās
father house many servants for bread is-prepared, and I with-hunger
sāythīn. Nā yad-kō nan āpan hatī hōgāin, nā āun anāin, "hē ap,
die. I arising my father near will-go, I to-him will-say, "O father,
nā bhagvānan and kyals nā mādilā, anā nin sāmnē nā pāpā māddin, bak
I God for work I did-not, and thee before I sin did, and
nā nin pār an-hō lāyek-ilā. Nī nan vab vanhār lāik samas."'
I thy son to-be-called worthy-am-not. Thou me one servant like consider."'
Bak ār yad-kō tan apan hatī hōdun. Bak ār dūrya rahan āun ap
And he arising his father to went. And he far was him father
nōd-ke dayā māddun, ā ōd-ke hōdun, āu kutkik laptosyādun nā muttā
seeing pity made, and running went, and neck embraced and kiss
kvātun. Bak āun andun, 'hē ap, nā bhagvānan and kyals, nā
gave. And to-him he-said, 'O father, I God for deed I

māddin anā nin sānmē nā pāpā māddin. Bak nā nin pār anhō
did and thee before I sin did. And I thy son to-be-called

lāyek-ilā.' Bak ap tan kāhōri andun, 'oḍhlī uṭhrā tāgi anā
worthy-am-not.' And the-father his servants said, 'good cloth bring and

āuṅkh uḍsi. Anā āun kai-dā uṅgrā nā kāl-dā pāypos hāsi. Anā nāv
him-on put. And his hand-on ring and foot-on shoe put. And we

tindhyōnā valhīdan khusī mādēva. Yāti-ki ī nan pār sōt-hōgidun, in
will-eat merry happy will-make. Because this my son dead-gone-was, again

jitā āgyāhan; kaḍḍ-hōgidun, in· sīkāhan.' Bak yēva khusī
alive has-become; lost-gone-was, again has-been-found.' And so merry

māddun.
he-made.

Āun dhōḍ pār kēi-dā irhan. Bak āv manā hātī bandun, ṭapṭēkōlhī
His great son field-in was. And he house near came, music

anā kunhōḍan kēldun. Anā āv tan mansaran hātī-guṭu vābua kardun tan
and dance heard. And he his servants near-from one called himself

hātī anā kēldun kī, 'id ēn hud?' Anā āv andun kī, 'nim
to and asked that, 'this what is-going-on?' And he said that, 'your

harṭ bandāhan, anā nim ap oḍhlī anā mādyāhan. Āuṅk volhīt pāst.'
brother has-come, and your father good food has-made. Him well found.'

Bak āuṅk siṭ bati, anā manyā hō-koṇḍilā. Idar-sāṭī āun ap
And him-to anger came, and house-in go-would-not. Therefore his father

horī bandun anā āuṅk mānsathyādun. Āv apan andun, 'nōḍī, nā iṭ
out came and him entreated. He father-to said, 'see, I so-many

varṣṭū-nā nim sēvā mādthīn. Anā nā kabhū nim and kyalsā nā
years-in your service do. And I ever you towards deed I

ṭāḍsīlā. Anā nānī nīv yāghlīva ud ṭhāy marrī tubhī koṭīlā, anā
neglected-not. And me you ever one goat young even gave-not, and

nā tan mitra saṅgaḍ khusī mādīran. Bak ī nim pār kisabgītar
I my-own friend with merry would-have-made. And this your son harlots

saṅgaḍ chaṭ dhan tind-būṭun hyaṅg āv bandun haṅg nīv vadhīdan āun
with all property devoured so he came thus you well him

sāṭī aṭir.' Ap āun-sē andun, 'hō povār, nī sadā nan saṅgaḍ
for feasted.' The-father him-to said, 'O son, thou always me with

āē. Ēn nand ād, ad chaṭ nindā ād. Āv khusī mādhīrud, yāti-ki ī
art. What mine is, that all thine is. And merry to-make-is, because this

nim varṭ sōt-hōgidun, in jitā āgyāhan; kaḍḍ-hōgidun, in sīkyāhan.'
your brother dead-gone-was, now alive has-become; lost-gone-was, now has-been-found.'

DRAVIDIAN FAMILY.

KANARESE.

SPECIMEN III.

GŌLARĪ (OR HŌLIYĀ) DIALECT.   (DISTRICT SEONI.)

Und   manushyo-no   yedd   chikd.   Sānd   chikd   appun   gun
One   man-of   two   sons.   The-small   son   father-of   near

māt-ār,   'ē   appu,   dhan-dā   kuṭū   nami   hissā   kor.'   Nin(sic.) hissā
word-played,   'O father,   property-of   given   our   share   give.'   His   share

nani(sic.)   kuṭ-biṭ.   Hapur   dina   āgidil   ki   sānd   chikd   alhā
him   was-given.   Many   days   having-become-not   when   young   son   all

jamā   und   jagā   mārdun,   dūr   mulki   hōdun.   Al-mat   luchpanā
property   one   place   made,   far   country   went.   There-and   riotousness

mārdun   alhā   dhan   kārdun.   Āg   alhā   jamā   kārdun,   ā
made   all   property   wasted.   Then   all   property   he-wasted,   that

mulk-dō   dhōr   kār   biṭ.   Āun   kangāl   āgi-y-ādun.   Ā
country-in   heavy   famine   fell.   He   distressed.   having-become-became.   That

mulk-dā   und   manushyan-manā   chākrī   nittun.   Āun   handī   kai-lī
country-of   one   man-house   in-service   stayed.   He   swine   to-feed

karudun   kei-dā.   'Handī   tour   tindad   ā   tour   nā   tināi.'
sent   field-in.   'Swine   husk   eaten   that   husk   I   will-eat.'

Āun-gō   yeāun   tin-lī   korvālun.   Āun   in   chitnā   bat,   'appun   mane
Him-to   anyone   to-eat   gave-not.   His   then   sense   came,   'father's   house

hapur   unhiyār   tintan,   nā   upās   sāitin.   Nā   nan   appun-atti   hōgāin
many   servant   eats,   I   hunger   die.   I   my   father-near   will-go

āū   matā   anāin,   "ē   appu,   nāni   paramēśvar   mani   pāp   māredin   āū
and   word   will-say,   "O father,   I   God   before   sin   did   and

nindū   sāmnē,   āū   nani   nin   mag   nimlāi   nittidil.   Unhiyār
thine   before,   and   I   thy   son   worthy-to-be-called   stand-not.   Servant

lāik   nan   sams."'   Īdun   sōch-kō   appu   hati   hōdun.   Dūrūn
like   me   consider."'   Thus   thinking   father   to   he-went.   Far-from

nōrdun   appu   magun   bartan;   appu   lār   mārdun,   ōrdun,   āū
saw   the-father   the-son   coming;   the-father   pity   made,   ran,   and

narā   kut-kiyā   kai,   āū   muntā   koḍun.   Mag   māt-ār,   'ē   appu,
his(?)   neck-on   fell,   and   kiss   gave.   The-son   said,   'O father,

nani   paramēśvar   mani   pāp   māredin   āū   nindū   sāmnē;   āū   nin   mag
I   God   before   sin   did   and   thine   before;   and   thy   son

· nimlāi   nittidil.'   Na   appu   chākar-gōṛun   andun,
worthy-to-be-called   *stand-not.'*   *But*   *the-father*   *the-servants-to*   *said,*

'achchā   phaṛkiyā   tari,   āũ   nan   mago   uṛsi,   āũ   uṅgra   beṛlā
'*good*   *clothes*   *bring,*   *and*   *my*   *son*   *put-on,*   *and*   *ring*   *finger-on*

hakki,   āũ   pāpus   tari,   kāl-dō   hakki;   tinni   āũ   ānand   māṛi;   yeāti
put,   *and*   *shoes*   *bring,*   *foot-on*   *put;*   *eat*   *and*   *merry*   *make;*   *for*

nan   mag   sōtōgidun,   uṛkō   bandun;   kaṛdōgidun,   mat   bandun.'
my   *son*   *dead-gone-was,*   *alive*   *came ;*   *lost-gone-was,*   *and*   *came.'*

Āũ   ānand   māṛtan.
And   *merry*   *makes.*

Dhōṛ   mag   kēi-dā   irān.   Āũ   maniā   hate-hate   bandun,   kēṛdun
Elder   *son*   *field-in*   *was.*   *And*   *house-to*   *nearer*   *came,*   *heard*

bājā   kunutar.   Tan   chākrūn   kardun,   'kā   nam   maniyā   yih
music   *dance.*   *His*   *servant*   *called,*   '*what*   *our*   *house-in*   *all-this*

nagtāt?'   Chākran   kēṛdun,   'nin   vāṛṭ   bandun;   nin   appu   āun
happening?'   *Servant*   *said,*   '*thy*   *brother*   *came;*   *thy*   *father*   *him*

varlēdun   nōṛdun,   uttam   bhōjan   māṛdun.'   Bako   āun   sit   māṛdun,
safe-and-sound   *saw,*   *best*   *feast*   *made.'*   .   *But*   *he*   *anger*   *made,*

maniā   hōgdhōdun.   Appu   harrā   bandun   samsdun.   Mag
house-in   *did-not-enter.*   *The-father*   *out*   *came*   *entreated.*   *The-son*

andun   appun,   'iṭ   barsõ   nin   guṇ   sēvā   māṛtīn,   āũ   hukumā
said   *to-the-father,*   '*so-many*   *years*   *thee*   *with*   *service*   *I-do,*   *and*   *order*

nā   kaṛdedil,   āũ   nī   nani   und   aṛinpaḍā   koṭṭedil,   jō
I   *transgressed-not,*   *and*   *thou*   *me*   *one*   *·kid*   *gavest-not,*   *which*

koṛ-re   saṅgi-mit   tindhiran.   Nin   mag   alhā   sampat   hiṅgsarūn
given-if   *with-friends*   *eating-was.*   *Thy*   *son*   *all*   *property*   *harlots*

tinsdun,   āun   bandun,   āun-sāṭī   utam   bhōjan   māḍḍun(*sic.*).'
caused-to-eat,   *he*   *came,*   *him-for*   *best*   *food*   *thou-madest.'*

Appu   andun,   'ai   chikd,   nī   nand   sadā   saṅgun   hiyā.   Jō
The-father   *said,*   '*O*   *son,*   *thou*   *my*   *always*   *near*   *art.*   *What*

dhan   nand,   sō   dhan   nind.   Jō   nin   vāṛṭ   bandun,
property   *mine,*   *that*   *property*   *thine.*   *Which*   *thy*   *brother*   *came,*

sōtōgidun,   kaṛdōgidun,   bandurdā,   nami   khuśī   batta   idur-satī
dead-gone-was,   *lost-gone-was,*   *was-found,*   *we*   *happy*   *becoming*   *therefore*

kaṛkyā   tinchdeva.'
feast   *caused-to-eat.'*

It has already been noted that separate specimens in Hōliyā have been forwarded from Bhandara. A version of the Parable of the Prodigal Son in the so-called Hōliyā follows. It will show that Hōliyā also in Bhandara is identical with Gōlarī.

[No. 20.]

DRAVIDIAN FAMILY.

KANARESE.

GŌLARĪ (OR HŌLIYĀ) DIALECT.   (DISTRICT BHANDARA.)

Āba	mansān	eḍḍa	parpakaḍa	irora.	Shāṇa	pāra	āpun	antā,
One	*man-of*	*two*	*sons*	*were.*	*The-younger*	*son*	*father-to*	*said,*

'bābā,	nān	hissān	jamā	nāni	koḍ.'	Āva	tan	jamā	vāṭsi
'father,	*my*	*share-of*	*property*	*me*	*give.'*	*He*	*his*	*property*	*dividing*

koṭṭun.	Bak	shāṇa	pāra	tan	jamā	tā-kō	dūr	urā	vhādun.
gave.	*And*	*the-younger*	*son*	*his*	*property*	*taking*	*far*	*country*	*went.*

Āva	urā	hōkki	tan	paiśā	hārshabiṭun.	Āṭālu	paiśā	sarusdur
He	*country*	*having-gone*	*his*	*money*	*wasted.*	*All*	*money*	*spent-on*

dhōḍa	bāra	bit.	Āvug	bak	taṅgī	bit.	Āg	āva	urāg
great	*scarcity*	*fell.*	*Him-to*	*then*	*difficulty*	*fell.*	*Then*	*he*	*country-in*

dhōḍa	mansān	hōkki	nittun.	Āg	tan	kēi-dā	āva	handi	āḍasli
great	*man-to*	*having-gone*	*stayed.*	*Then*	*his*	*field-in*	*he*	*swine*	*to-tend*

kaḷodun.	Āva	hastādun	āg	handin	mundi	tavuḍa	tindānā
sent.	*He*	*became-hungry*	*then*	*swine*	*before*	*husk*	*having-eaten-is*

hiṅga	āvuk	hatta.	Bak	ivug	yēnu	koṭidil.	Āva	bak
so	*him-to*	*it-appeared.*	*Then*	*him-to*	*anybody*	*gave-not.*	*He*	*then*

śuddhi-dā	bandun	māt-āḍḍun,	'nan	āpuna	chākrun	vhāṭā-pakshī	jyāstī
senses-on	*came*	*word-played,*	*'my*	*father-of*	*servants-to*	*belly-than*	*more*

anna	siktada,	nā	upās	sāitūn.	Nā	yedakū	āpuna	hatti
food	*is-got,*	*I*	*with-hunger*	*die.*	*I*	*having-arisen*	*father*	*near*

hōstīna,	āg	āpun	antān,	"bābā,	nā	nin-guṇḍa	an	dēvan-guṇḍa
go,	*then*	*father-to*	*say,*	*"father,*	*I*	*thee-before*	*and*	*God-before*

pāp	māḍyā.	Nā	nin	mag	lāyaka-illa.	Nī	nān	chākar	bhātīnd
sin	*did.*	*I*	*thy*	*son*	*worthy-not.*	*Thou*	*me*	*servant*	*like*

it." '	Āva	yedkū	tan	āpun	hattī	vhādun.	Āp	duru-ṭuna
keep." '	*He*	*arising*	*his*	*father*	*to*	*went.*	*The-father*	*far-from*

āvuk	nōḍḍun,	āvuk	dayā	bat,	āva	ōḍkī	kuti	biddun,	āvun
him	*saw,*	*him-to*	*pity*	*came,*	*he*	*running*	*neck-on*	*fell,*	*his*

muttā	koḍḍun.	Bak	mag	āpun	guṇ	māt-āḍḍun,	'bābā,	nā
kiss	*gave.*	*Then*	*the-son*	*the-father*	*to*	*word-played,*	*'father,*	*I*

dyāvan	guṇ	nin	guṇ	pāpa	māḍyā.	Āg	nin	mag	parnāṭī	illa.'
God	*to*	*thee*	*to*	*sin*	*did.*	*Then*	*thy*	*son*	*worthy*	*not.'*

Āp chākrun hēḷatān, 'ivun sāṭi oḷḷyāv phaḍkyā koṇḍ-kuttā āvun
The-father servants-to · said, 'him for good cloth bringing his

maidāk hāki, kaidāk uṅgrā hāk, kāldā pāypasa hāk. Tā, tindku
body-on put, hand-on ring put, foot-on shoe put. Well, eating

khushī māḍuna; iva nan mag sōtidun, jityā ādun; āva
merry let-us-make; this my son died, living became; he

kāḷadōgidun, sikdun.' Āg āsālā mundura khuśī māḍ-kurtur.
had-been-lost, was-found.' Then all they merry to-make-began.

Āvun dhōḍ pāra kěi-dā irhān. Āva mānā hattī bandun, kuṇakyā
His eldest son field-in was. He house to came, dancing

hāḍa kyāḷdun. Āg āva unda mansān kardun āva kēḷādun, 'hund
singing heard. Then he one man called he asked, 'such

id yēn-und ?' Āva āvuk hyāḷdun, 'nin vārṭ bandān. Āva
this what-is ?' He him-to said, 'thy brother has-come. He

sukhrāt bandun anku nin āp pāhuñchār māḍdun.' Āg āvuk
safe came saying thy father feast made.' Then him-to

siṭ bid, mānyā hōgidilla Āvuk āp horā bandun, magun
anger fell, house-in went-not. Him-to father out came, the-son

samsa-kurtun. Āva āpun māt-āḍdun, 'isa varsā indun chākrī
to-entreat-began. He father-to word-played, 'so-many years till-now service

māḍdin, pan nin hukum murdidil. Nan saṅgin guṇḍ khuśī-mōjā
I-did, but thy command broke-not. My friends with merriment

māḷḷik unda āḍin marri koṭidilla. Iva nin mag bandun, āṭālu nin
to-make one goat's young gavest-not. This thy son came, all thy

jamā raṇḍī-bāji-dā hārsadun, āvun sāṭi nī dhōḍa mējvānī māḍdun.'
property harlots-with wasted, him for thou big feast gavest.'

Bak āp māt-āḍdun āvuk, 'nī nan hattī irhatē. Āṭālu nan
Then father word-played him-to, 'thou me with art. All my

paiśā ninda-ch āḍ. Iva nin vārṭ sōtīdun, āva jityā ādun; āva
money thine-indeed is. This thy brother died, he alive became; he

kāḷdun, āva sikdun, anku āvun sāṭi mējvānī vājabī māḍun āḍ.'
was-lost, he was-found, saying him for feast proper to-make is.'

KURUMBA OR KURUMVĀRĪ.

The Kurabas or Kurumbas are a race of nomadic shepherds in the Nilgiri Hills and neighbouring districts. The Kurumbas of the plains speak ordinary colloquial Kanarese.

The Kurumbas seem to be identical with the Kurumvārs, a wild pastoral tribe in Chanda, who speak a dialect of Kanarese.

Kurumba or Kurumvārī was returned as a separate dialect at the Census of 1891 from the following districts:—

Chanda	2,529
Cuddapah	959
North Arcot	35
Salem	5
Coimbatore	13
Nilgiri	3,182
South Arcot	6
Tanjore	7
Trichinopoly	1
Malabar	213
Cochin	1,546
Coorg	2,791
TOTAL .	10,399

The corresponding figures at the last Census of 1901 were as follows:—

Assam		14
Central Provinces, Chanda		2,151
Madras Presidency		5,044
Cuddapah	40	
Bellary	47	
Anantapur	1	
North Arcot	82	
Nilgiris	3,714	
Tanjore	3	
Trichinopoly	183	
Malabar	765	
South Kanara	1	
Pudukkottai	208	
Coorg		4,162
TOTAL .		11,371

A short vocabulary of the dialect as spoken in the Nilgiris has been printed in the *Manual of the Administration of the Madras Presidency*, Vol. ii, Madras, 1885, pp. 193 and ff. It is not sufficient for deciding whether that dialect is identical with the Kurumvārī of Chanda with which we are, in this place, exclusively concerned. Both forms of speech are, however, closely related dialects of Kanarese.

The specimens received from Chanda have not been forwarded in the Kanarese alphabet. We have not, therefore, any means for deciding when an *e* or an *o* is short or long. I have followed the same principle as in the case of the Gōlarī specimens, in consulting the usual forms in Standard Kanarese.

The Kurumvārī dialect is, as the specimens clearly show, a form of Kanarese. In many points, however, it agrees with Telugu and differs from the other language.

The plural *pillagāṇḍlu*, children, is Telugu. Still more important is the fact that the feminine singular has no separate form, the neuter being used instead. Thus, *pille sāmānoka -ittu*, the daughter was of indifferent beauty.

The adverbial suffix *gā* in *aün rupaṁ-chakkagā iddā*, he was well-looking, is also used as in Telugu.

The *d* of the past tense is usually dropped. Thus, *māḍenu*, I did; *ōgine*, he went. When the base ends in *n*, however, it is retained; thus, *andā*, he said; *andade*, she said. In *koṭṭāne*, he gave, it has been treated as in Standard Kanarese, and it is, therefore, probable that its disappearance in such forms as those just mentioned is simply due to contraction.

A particle *allā* is often added to the verb, apparently without changing the meaning. Thus, *antunallā*, he says. Its original meaning is probably ' is it not so ? '

On the whole, however, the forms occurring in the specimens which follow will be recognized as Kanarese.

[No. 21.]

DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.   (DISTRICT CHANDA.)

SPECIMEN I.

Obba	mansen	ibbaru	makāḷu	iddaru.	Adogā	chinnōnu	ayyanu-kuḍi
One	*man-of*	*two*	*sons*	*were.*	*Then*	*the-younger*	*the-father-with*

andā,	'yāvodo	sommu-sambandham	añchi	nan-gā	bar-li	koḍḍu,'	yān
said,	*'which*	*property-share*	*dividing*	*me-to*	*to-come*	*give,'*	*so*

andā.	Mardli	avanu	pillagānu	sommu	añchi	koṭṭāne.	Mardli	kisi
said.	*Then*	*he*	*son*	*property*	*dividing*	*gave.*	*Then*	*some*

din-kā	chinna	magnu	allā	sommu	jami-āḍini	dūr	dēśaṁ	ōgine.
days-in	*young*	*son*	*all*	*property*	*collected*	*far*	*country*	*went.*

DRAVIDIAN FAMILY.

KANARESE.

KURUMVĀRĪ DIALECT.   (DISTRICT CHANDA.)

SPECIMEN II.

Obo   manse-gā   ibbaru   chinnā   makāḷu   iddaru,   obo   pillagānu   au   obo
One   *man-to*   *two*   *small*   *children*   *were,*   *one*   *boy*   *and*   *one*

pille.   Pillagānu   aün   rupaṁ-chakkagā   iddā,   pille   sāmānokā   itu.   Ondi
girl.   *The-boy*   *he*   *face-pretty*   *was,*   *the-girl*   *common*   *was.*   *One*

dine   aüru   ibbaru   pillagāṇḍlu   addam   deggerā   āḍkuṇṭā   iddaru.
day   *they*   *two*   *children*   *looking-glass*   *near*   *playing*   *were.*

Pillagānu   pillenā   andā,   'avē,   addaṁ   oḷgā   bore   nōḍmāḍī,   chakkag
The-boy   *the-girl-to*   *said,*   *'well,*   *glass*   *in*   *well*   *look,*   *pretty*

yāru   kānistaru.'   Pillenu   adu   keṭdu   kānistade.   Adikā   taḷdellā,
who   *appears.'*   *The-girl-to*   *that*   *bad*   *appears.*   *Her-to*   *was-known,*

'avun   nanā   keṭōḷu   māḍek-ōsrā,'   andade.   Agā   adu   tande   toṭigā   ōgi
'he   *me*   *low*   *making-for,'*   *she-said.*   *Then*   *she*   *father*   *to*   *going*

annā   nindyāḷu   yēḷide.   Adi   andade,   'tande,   addam-dogā   rup-kāram   nōḍi
brother   *reproach*   *made.*   *She*   *said,*   *'father,*   *glass-in*   *face*   *seeing*

sāmādhānaṁ   āga-bēku   idi   egusane   kelsā,   ādogā   manchēru   manasu
satisfaction   *become-should*   *this*   *women's*   *business,*   *that-in*   *men*   *mind*

irsā-bāḍā.'   Tande   ibbarnā   oṭ-gā   iḍadu   dāni   samādhānaṁ
place-should-not.'   *The-father*   *both*   *belly-to*   *catching*   *her*   *satisfaction*

māḍere.   Aün   andā,   'pillagānu,   nivu   jhagḍi   ikoḷadari.   Ivotaridu   nivu
made.   *He*   *said,*   *'boy,*   *you*   *quarrel*   *make-not.*   *To-day-from*   *you*

ibbaru   nichchavu   adaṁdogā   nōḍtiddade.'
both   *always*   *glass-in*   *seeing-is.'*

Pillā   antdu,   'tande,   gavḷī   Sōmēnu   ālu   tikoḷā   bandene.
The-girl   *said,*   *'father,*   *milkman*   *Sōmē*   *milk*   *bringing*   *came.*

Aün   antunallā,   "ī   ālu   irsāle?"'   Tande   antonallā,   'pillē,
He   *says,*   *"what*   *milk*   *shall-I-keep?"'   *The-father*   *says,*   *'daughter,*

āni-toṭi   ēḷtudā,   "ivatu   ar-sāligi   ālu   ātau,   nāḷe   sōlige
him-to   *tell,*   *"to-day*   *half-measure*   *milk*   *is-enough,*   *to-morrow*   *a-measure*

ālu   iḍkondu-bā."'   Pille   antudallā,   'tande,   gavḷī   ālu
milk   *holding-come."'*   *The-daughter*   *says,*   *'father,*   *the-cowherd*   *milk*

yeli-di   tarti?'   Tande   antunallā,   'nin-gā   erkilanāyānā,   aür-
wherefrom   *brings?'*   *The-father*   *said,*   *'thee-to*   *not-known,*   *his-*

maṇdli   ākāḷ   idau,   bariyāl   idau.   Avu   allu   kardu   tartun.'
house-in   *cows*   *are,*   *she-buffaloes*   *are.*   *Them*   *milk*   *milking*   *he-brings.'*

Pille   antadallā,   'tande,   ākāḷā   yēvas-ālu   koḍtadu,   vunnā   bariyā
The-girl   *said,*   *'father,*   *a-cow*   *how-much-milk*   *gives,*   *and*   *a-she-buffalo·*

ālu   yēvasu   koḍtadu?'   Tande   antunallā,   'ondondo   ākāḷā   evaḍu
milk   *how-much*   *gives?'*   *The-father*   *said,`*   *'each*   *cow*   *two*

evaḍu   śērlu   ālu   koḍtadu,   vunnā   bariyālu   nāku   nāku   śērlu   ālu
two   *sers*   *milk*   *gives,*   *and*   *she-buffaloes*   *four*   *four*   *sers*   *milk·*

koḍtadu.'
give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two children, a boy and a girl. The boy was very well-looking; the girl of common appearance. One day they were both playing near a looking glass, and the boy proposed that they should see who was the prettiest. The girl did not like the proposal, thinking that it was only made in order to humiliate her. So she went to the father and complained. She said, 'it is meet that women should be pleased at seeing their face in the glass, but men should not set their mind on such things.' The father embraced both, and soothed them. He asked them not to quarrel, but in future always to look in the glass.

Then the girl said that the milkman Sōmē had come and asked how much milk they wanted. The father answered, 'my daughter, tell him that one ser will do for to-day. To-morrow we must have two.' The girl then asked where the milkman got the milk, and the father replied, 'don't you know? He has cows and she-buffaloes in his home, and he milks them.' Then the daughter asked how much milk a cow gives, and how much a she-buffalo. The father said, 'each cow gives two sers milk, and each she-buffalo four.'

BADAGA DIALECT.

The Badagas are the most numerous of the tribes inhabiting the Nilgiris. The name simply denotes them as the people from the north, and it has sometimes also been used in the Tamil country as a name for Telugu. The Badagas of the Nilgiri Hills are often called by us Burghers. Their language is a dialect of Kanarese.

At the Census of 1891, 30,656 persons were returned as speaking Badaga, *viz.* 30,633 in the Nilgiris, 21 in Coimbatore, and 2 in Malabar. At the last Census of 1901 the figures were as follows :—

Nilgiris	34,223
Coimbatore	6
TOTAL	34,229

The Badaga dialect does not fall within the scope of this Survey. A version of the Parable of the Prodigal Son will, however, be printed below in order to make it possible to use the dialect for comparative purposes. It has been taken, from the edition of the gospels published by the Madras Auxiliary Bible Society.

It will be seen that Badaga is a very ancient form of Kanarese. Thus the sounds *l* and *r* are still found (*e.g. makklu*, children ; *horisivi*, put on) ; *m* corresponds to Standard *n* in forms such as *appam*, father ; *avam*, he ; the personal pronoun of the first person is *nām*, I ; dative *yenaga ;* the past tense of the verbs agrees with Old Kanarese (*e.g. mādidem*, I did ; *klēgidam*, he sent), and so forth. Note also the common substitution of *ch* for *s ;* thus, *dēcha*, country, in which point Badaga agrees with Tamil.

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[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

Baḍaga Dialect.

ಒಬ್ಬ ಮನಿಶಗ ಎರಡು ಮಕ್ಕಟ್ಟಿದ್ದರು. ಅವಕರೊಟ್ಟೆಗೆ ಕುನ್ನವ ಅಪ್ಪಗ, ಅಪ್ಪಾ! ಆಸ್ತಿಯೊ ಯೆನಗ ಬಪ್ಪ ಕೂರ ಯೆನಗ ತಾ ಎಮ್ಮನೆ, ಅವಳ ಅವಕಗ ಬದುಕ ಕೂರ್ಜಟ್ಟೊ. ಜೋಚಿ ಚಿನ್ಗಿಂದೆ ಕುನ್ನ ಮೂತಿ ಎಲ್ಲಾವ ಸೇತಿಯುಂಡು, ದೂರ ದೇಶಿಗ ಕಡೆದು ಹೋಗಿ, ಅಲ್ಲಿ ಕೆಟ್ಟವೆನಾಗಿ ಬದಿಕಿ, ತನ್ನ ಬದುಕೆಲ್ಲಾವ ಬೀಳ್, ಹ್ಯಾಮಾಡಿಬುಟ್ಟೊ. ಆಲೆ ಅವಳ ಎಲ್ಲಾವ ಬೀಜ ಮಾಡಿದದೆಮ್ಮನೆ, ಆ ದೇಶ ಬಳ್ಕೆಲ್ಲ ಅನಶಂಜ ಉಟ್ಟಾತು; ಅವಳಗ ತಟವೊಟ ಆಪದುಗಾತು. ಆಗ ಅವಳ ಹೋಗಿ, ಆ ದೇಶದವಕರೊಟ್ಟೆಗೆ ಒಬ್ಬ ಗೆರಸ್ತನ ಸೇದೊಂಟೊ. ಯೆವಳ ಅವನೆ ಹಂದಿಯ ಮೇಸೊೇದುಗ ತನ್ನೊೇಳಗ ಕ್ಯೇಗಿದೊ. ಇತ್ತ ಹಸೊೇನೆ ಹಂದಿ ತಿಂಬ ತೌಡೊಂದ ತನ್ನ ಹೊಟ್ಟೆ ತುಂಬಿಸೊೇದುಗ ಆಸೆ ಪಟ್ಟೊ; ಆಲೆ ದಾರೂ ಅವಗ ಶೊೇಟ್ಟ ಇಲ್ಲಿ. ತನ್ನ ಬುದ್ದಿ ತನಗ ಬಪ್ಪನೆ, ಅವಳ, ಯೆನ್ನಪ್ಪನ ಸಾರೆ ಯೇಚಿಕೊೇ ಕೂಲಿಯವಕಗ ದೊಟ್ಟ ಬೇಕಾದಾಚಗ ಮೀಶಿ ಹಡೆ; ಆಲೆ ನಾಳ ಇಲ್ಲಿ ಹಸೊೇಂದ ಸತ್ತನೆ ನಾಳ ಯೆಟ್ಟಿದ್ದು, ಕಡೆದು, ಯೆನ್ನಪ್ಪನಸಾರೆ ಹೋಗಿ, ಅವಗ, ಅಪ್ಪಾ! ಮೇಲೊೇಕಗ ಬಿರೊೇದಾಗಿಯಾೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆೞ— ನಾಳ ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊೇರಚಿಶಿಯಿಯಂಬದುಗ ತಕ್ಕವ ಅಲ್ಲ; ಯೆನ್ನ ನಿನ್ನ ಕೂಲಿಯವಕರೊಟ್ಟೆಗೆ ಒಬ್ಬನ ಮೂಕೆ ಮಾಡುನ್ನೆ, ಎಂದು ಹ್ಯೇಗಿ, ಯೆಟ್ಟಿದ್ದ, ತನ್ನಪ್ಪನ ಸಾರೆ ಬನ್ನೊ. ಆಲೆ ಅವಳ ಇನ್ನು ದೂರದೊೇ ಇಬ್ಬನೆ, ಅವನಪ್ಪ ಅವಳನ ನೊೇಡಿ, ಕರ್ಬುಕತ್ತಿ, ಓಡಿಬಂದು, ಅವಳನ ಗಟ್ಟು ಮೇಲೆ ಬುಟ್ಟುದ್ದ, ಅವಳನ ಮುತ್ತಿಕ್ಕಿದೊ. ಆಲೆ ಮೂತಿ ಅವಗ, ಅಪ್ಪಾ! ಮೇಲೊೇಕಗ ಬಿರೊೇದಾಗಿಯಾೂ ನಿನ್ನ ಮುಂದಾಡೂ ಪಾಪ ಮಾಡಿದೆೞ. ಇನ್ನು ನಿನ್ನ ಮಾತಿಂದು ಕೊೇರಚಿಶಿಯಿಯಂಬದುಗ ನಾಳ ತಕ್ಕವ ಅಲ್ಲ, ಎನ್ನೊ. ಆಗ ಅಪ್ಪ ತನ್ನ ಜೀವಿತಿಗಾರರುಗ, ಬೇಗನ ಬಳ್ಳೆೞಳ್ಳೆಯ ಚೀಲೆ ಹೊತ್ತು ಬಂದು, ಅವಳಗ ಹೊಹಿಸಿ; ಅವಳನ ಕೈಗ ಉಂಗರವಪ್ಪೂ ಕಾಲುಗ ಕೆೞರವಪ್ಪೂ ಕೊಡಿ. ಇನ್ನು ತಿಂದು ಕುಸೂಲೆ ಆಪ್ಪೊೂ. ಯೇಕಾಂಡಲೆ ಈ ಯೆನ್ನ ಮೂತಿ ಸತ್ತವ ಆಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ; ಅರಂದೊೞ ಾದವ ಆಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನೊ. ಆಗ ಕುಸೂಲೆ ಆಪದುಗ ಹೊರವಟ್ಟರು |

ಆಲೆ ಅವಳನ ದೊಡ್ಡ ಮೂತಿ ಹೊಲದೊೇ ಇದ್ದೊ. ಅವಳ ಬಂದು, ಮನೆಗ ಸಾರೆ ಆಪನೆ, ಹರೆಕೊೇ-ಲವಪೂ ಆಟವಪೂ ಕ್ಯೇತು, ಜೀವಿತಿಗಾರರೊಟ್ಟೆಗೆ ಒಬ್ಬನ ಕೊೇರಚಿ, ಅದೇನಾಂದು ಬೀಚರಣೆ ಮಾಡಿದೊ. ಅವಳ ಆವಗ, ನಿನ್ನ ತಮ್ಮೊ ಬಂದಿದ್ದನೆ, ಅಮುಗಾಗಿ ಅವಳನ ತಿರಿಗಿ ಒಸ್ತಿಂಗೆ ಕಂಡದುನೆಂದ ನಿನ್ನಪ್ಪ ತೀನಿ ಮಾಡಿಸಿದ್ದನೆ, ಎನ್ನೊ. ಆಗ ಅವಳ ಕೊೇಪಲಗಿ, ಒೞಿಗೆ ಬರಕೊೞ್ಳಾಂದು ಇದ್ದೊ. ಆದದುನೆಂದ ಅವಳನಪ್ಪ ಹೊರಾಜುಗ ಬಂದು, ಅವಳಗ ತಮೆರಿಕೆ ಹ್ಯೇಗಿ ಕೊೇರಚಿದೊ. ಆಲೆ ಅವಳ ತನ್ನಪ್ಪುಗ ಮರುತ್ತರಾಗಿ, ಎದೆ-ಗೆ, ಹಸು ಬರಿಜ ನಿನಗ ಗೀತೆೞ, ಎಂದಾಲೆಯಾೂ ನಿನ್ನಪ್ಪಣೆಯ ಮೀರುಲೆ; ಆಲೆಯಾೂ ಯೆನ್ನ ಸ್ನೇಶಿಗಾರರ ಕೊೇಡ ಕುಸೂಲೆ ಆಪದುಗ ನೀ ಯೆನಗ ಎಂದಾಲೆಯಾೂ ಬಂದು ಆಡುಮರಿಯಾಾಲೆಯಾೂ ತಪ್ಪಿಲೆ. ಆಲೆ ಸಮ್ಮ-ಯೆಯುರ ಕೊೇಡ ನಿನ್ನ ಬದುಕ ತಿಂದು ಬುಟ್ಟ ಈ ನಿನ್ನ ಮೂತಿ ಬಂದದೆಮ್ಮನೆ, ನೀ ಅವಳಗಾಗಿ ತೀನಿ ಮಾಡಿಸಿಬಿ ಎನ್ನೊ. ಆಗ ಅವಗ, ಮಗನೇ, ನೀ ಯೇಗುತ್ತ ವಪೂ ಯೆನ್ನ ಕೊೇಡ ಇದ್ದೇ; ಯೆಸ್ನದೆಲ್ಲಾ ನಿನ್ನ-ಮೆತಾಳ್; ಆಲೆ ಕುಸೂಲೆಯಾೂ ಜಚ್ಚೊ ಜವಪೂ ಆಪದಾಗಿ ಛಟ್ಟ; ಯೇಕಾಂಡಲೆ ಈ ನಿನ್ನ ತಮ್ಮೊ ಸತ್ತ ವಸಾ-ಗಿದ್ದು, ತಿರಿಗಿ ಬದಿಕಿದ್ದನೆ, ಅರಂದೊೞ ಾದವನಾಗಿದ್ದು, ಸಿಕ್ಕಿದ್ದನೆ, ಎನ್ನೊ ||

[No. 23.]

DRAVIDIAN FAMILY.

KANARESE.

Baḍaga Dialect.

TRANSLITERATION AND TRANSLATION.

Obba	manichaga	eraḍu	makkḷ-iddaru.	Avakarḷōge	kunnavam
One	*man-to*	*two*	*children-were.*	*Them-of*	*the-younger*

appamga,	'appā	āstiyo	yenaga	bappu	kūra	yenaga	tã,'
father-to,	*'father*	*property-in*	*me-to*	*coming*	*share*	*me-to*	*give,'*

emmane	avam	avakaga	baduka	kūr-hachcham.	Jōchi	jinag-hinde
when	*he*	*them-to*	*living*	*share-divided.*	*Few*	*days-after*

kunna	māti	ellāva	sētiyuṇḍu,	dūra	dēcha-ga	kaḍedu
younger	*son*	*all*	*having-gathered,*	*far*	*country-to*	*having-passed*

hōgi	alli	keṭṭavamn-āgi	badiki	tanna	baduk-ellāva
having-gone	*there*	*wicked-having-become*	*having-lived*	*his*	*living-all*

bīṛi	hḷā-māḍi-buṭṭam.	Āle	avam	ellāva	bechcha	māḍidad-emmane
wasting	*ruined.*	*But*	*he*	*all*	*expense*	*made-when*

ā	dēcha	bákkella	anahañja	uṭṭātu;	avamga	taṭamoṭa	āpadugātu.
that	*country*	*severe*	*famine*	*arose;*	*him-to*	*want*	*arose.*

Āga	avam	hōgi	ā	dēchadavakarḷōge	obba	gerastana
Then	*he*	*having-gone*	*that*	*inhabitants-among*	*one*	*householder*

sēdūṃnam.	Evam	avamna	handiya	mēsōduga	tann-holaga	kḷēgidam.
joined.	*This-man*	*him*	*pigs*	*to-feed*	*his-field-to*	*sent.*

Itte	haḍōne	handi	timba	tauḍūnda	tanna	hoṭṭe	tumbisōduga	āse
Thus	*being*	*pigs*	*eating*	*husks-with*	*his*	*belly*	*to-fill*	*desire*

paṭṭam;	āle	dārū	avamga	koṭṭa-ille.	Tanna	buddi	tanaga	bappane
felt;	*but*	*anyone*	*him-to*	*gave-not.*	*His*	*sense*	*him-to*	*coming*

avam,	'yenn-appana	sāre	yēchō	kūliyavakaga	doṭṭi
he,	*'my-father-of*	*near*	*how-many*	*servants-to*	*bread*

bēkādāchaga	mīṛi	haḍade,	āle	nām	illi	hasūnda
necessary-becoming-so-much	*exceeding*	*is,*	*but*	*I*	*here*	*hunger-from*

sattane.	Nām	yḷeddu,	kaḍedu,	yenn-appana	sāre	hōgi,	avamga,
die.	*I*	*rising,*	*passing,*	*my-father*	*near*	*going,*	*him-to,*

"appā,	mēlōkaga	birōd-āgiyū	ninna	mundāḍū	pāpa	māḍidem.	Nām
"father,	*heaven-to*	*contrary*	*thee*	*before-also*	*sin*	*I-did.*	*I*

innu	ninna	mātīndu	koraichisiyumbaduga	takkavam	alla;	yenna
still	*thy*	*son-saying*	*to-be-called*	*fit-man*	*am-not;*	*me*

ninna   kūliyavakarḷōge   obbana   māke   māḍunnane,"'   endu   hḷēgi,
thy   *servants-among*   *one*   *like*   *make-shall-say*,"'   *so*   *saying,*

ɣleddu   tann-appana   sāre   bannam.   Āle   avam   innu   dūrado
rising   *his-father*   *near*   *came.*   *But*   *he*   *yet*   *at-a-distance*

ibbane   avamn-appam   avamna   nōḍi   karḷukatti,   ōḍi   bandu,
being   *his-father*   *him*   *seeing*   *pitying,*   *running*   *coming,*

avamna   glattu-mēle   bḷuddu,   avamna   mutt-ikkidam.   Āle   māti
his   *neck-on*   *falling,*   *him*   · *kiss-gave.*   *But*   *the-son*

avamga,   'appā,   mēlōkaga   birōd-āgiyū   ninna   mundāḍū   pāpa   māḍidem.
him-to,   *'father,*   *heaven-to*   *contrary*   *thee*   *before-also*   *sin*   *I-made.*

Innu   ninna   mātīndu   korachisiyumbaduga   nām   takkavam   alla,'
Still   *thy*   *son-saying*   *to-be-called*   *I*   *fit-man*   *am-not,'*

ennam.   Āga   appam   tanna   jīvitigāraruga,   'bēgana   oḷoḷḷeya
said.   *Then*   *the-father*   *his*   *servants-to,*   *'quickly*   *good-good*

chīle   hottu   bandu   avamga   horisivi.   Avamna   kaiga   uṅgaravavū
robe   *carrying*   *coming*   *him-to*   *put-on.*   *His*   *hand-on*   *ring-also*

kāluga   keravavū   koḍivi.   Innu   tindu   kusāle   āpōm;   ɣēkāndale,
foot-on   *sandals-also*   *put.*   *And*   *eating*   *merry*   *let-us-make;*   *why?-if-you-say,*

ī   yenna   māti   sattavam   āgiddu,   .   tirigi   badik-iddane;
this   *my*   *son*   *dead-man*   *having-been,*   *again*   *living-is;*

arand-hōdavam   āgiddu,   sikk-iddane,'   ennam.   Āga   kusāle   āpaduga
lost-gone-man   *having-been,*   *found-is,'*   *said.*   *Then*   *merry*   *to-make*

horavaṭṭaru.
they-commenced.

Āle   avamna   doḍḍa   māti   holado   iddam.   Avam
But   *his*   *elder*   *son*   *field-in*   *was.*   *He*

bandu,   manega   sāre   āpane,   harekōlavū   āṭavavū   kḷētu,
having-come,   *house-to*   *near*   *coming,*   *music-also*   *dance-also*   *having-heard,*

jīvitigārarḷōge   obbana   korachi,   'ad-ēn-?'āndu   bicharaṇe
servants-among   *one*   *having-called,*   *'that-what?'saying*   *inquiry*

māḍidam.   Avam   avamga,   'ninna   tammam   band-iddane,
made.   *He*   *him-to,*   *'thy*   *younger-brother*   *having-come-is,*

adug-āgi   avamna   tirigi   ōs-heṅge   kaṇḍadunenda   ninn-appam   tīni
therefore   *him*   *again*   *healthy*   *found-because*   *thy-father*   *feast*

māḍis-iddane,'   ennam.   Āga   avam   kōpa-āgi   ōlage
causing-to-be-made-is,'   *said.*   *Then*   *he*   *anger-having-become*   *inside*

barak-oḷḷāndu   iddam.   Ādadunenda   avamn-appam   horāchuga   bandu
to-come-refusing   *was.*   *Therefore*   *his-father*   *outside*   *having-come*

avamga   tamarike   hḷēgi   korachidam.   Āle   avam   tann-appamga
him-to   *satisfaction*   *having-said*   *called.*   *But*   *he*   *his-father-to*

maruttar-āgi,   'edagē,   īsu   baricha   ninaga   gīdem.   Endāleyū
replying,   'lo,   so-many   years   you-to   I-served.   Once-even

ninn-appaṇeya   mīrule;   āleyū   yenna   snēchagārara   kōḍa   kusāle
thy-order   not-transgressed;   still   my   friends   with   merry

āpaduga   nī   yenaga   endāleyū   ondu   āḍu-mariy-āleyū   tappile.
to-become   thou   me-to   once-even   one   goat-young-even   gavest-not.

Āle   sḷūyeyara   kōḍa   ninna   baduka   tindu-buṭṭa   ī   ninna
But   harlots   with   thy   living   having-eaten-throwing   this   thy

māti   bandad-emmane   nī   avamg-āgi   tīni   māḍiside,'   ennam.   Āga
son   came-when   thou   him-for   feast   lettest-make,'   said.   Then

avamga,   'magan-ē   nī   yēgḷuvavū   yenna   kōḍa   iddē;   yennad-ellā
him-to,   'son-O   thou   always   me   with   art;   mine-all

ninnadutām.   Āle   kusāleyū   chachchōchavū   āpad-āgi   haṭṭa;
thine-alone.   But   merry-also   happy-also   to-become   was-necessary:

yēkāndale,   ī   ninna   tammam   sattavan-āgiddu,   tirigi
why?-if-you-say,   this   thy   younger-brother   dead-man-become-having,   again

badik-iddane;   arand-hōdavan-āgiddu,   sikk-iddane,'   ennam.
alive-is;   lost-gone-man-having-become,   found-is,'   said.

KURUKH.

Kurukh is spoken in the western portion of the Bengal Presidency and the adjoining parts of the Central Provinces. The number of speakers is about half a million.

According to their own traditions the Kurukh tribe originally lived in the Carnatic, 'whence they went up the Narbada River and settled in Bihar on the banks of the Sone. Driven out by the Muhammadans, the tribe split into two divisions, one of which followed the course of the Ganges, and finally settled in the Rajmahal hills; while the other went up the Sone, and occupied the north-western portion of the Chota Nagpur Plateau, where many of the villages they occupy are still known by Mundārī names. The latter were the ancestors of the Orāōs [Kurukhs], while the former were the progenitors of the Male, or Sauriā as they often call themselves, whose grammar is closely connected with Orāō, though it has borrowed much of its vocabulary from the Aryan languages in the neighbourhood.'

Name of the language.

Mr. Gait, from whose Report of the Census of Bengal, 1901, the preceding quotation has been reprinted, further remarks—

'The Caste Table shows the number of Orāōs to be 652,286, and the tribal language is spoken by 543,505 persons. As in other cases, members of the tribe who have emigrated to other districts are more prone to abandon their original language than those who stay at home. In the north of Ranchi, however, where they are much mixed up with Mundas, more than 23,000 Orāōs have given up their language and now talk a dialect of Mundārī known as Hōrōliā Jhagar. On the other hand, a few Mundas (724), Khariās (405), Lohārs (145), and Gōnds (75) in that district returned Orāō as their language. In Singhbhum also, some members of other tribes speak Orāō, including 806 Kurmis, 115 *soi-disant* Rājputs, 74 Tāmariās, and 50 Lohārs. In Manbhum 72 Santāls, 19 Bhumijs and 5 Mundas were returned as speaking Orāō.'

The state of affairs is similar in other districts, and Kurukh is accordingly known under several different names.

The tribe call themselves Kurukh, and their language Kurukh Kathā. Dr. Hahn is of opinion that the word Kurukh 'may be identified with the Kolarian *hoṛo*, man, or may be derived from the Dravidian-Scythian word *kuruk*, a cryer.' He compares the Kūrkū word *kōrō*, man, and, with reference to the second derivation, the name Slavonic, from *slovo*, word, voice. I do not know the history of the 'Dravidian-Scythian' word *kuruk*, but the derivation does not seem probable. A people may call themselves 'speakers,' but scarcely 'cryers.' I am not, however, able to give any certain derivation of the word. Another common name of the tribe is Orāō, with many slightly varying forms such as Urāō, Urang, Aurang, etc. Dr. Hahn explains this word as the totem of one of the septs into which the Kurukhs are divided. According to him Orāō is a name coined by the Hindūs, its base being *Orgorā*, hawk or cunny bird, used as the name of a totemistic sept. Compare, however, Kaikādī *urāpāi*, man; Burgandi *ūrāpō*, man; *ūrāṅg*, men. In a similar way Kurukh may be connected with Tamil *kaṛugu*, an eagle, and be the name of a totemistic clan. Compare also names such as Korava, Kurru, a dialect of Tamil, and Kodagu. Hindūs say that the word 'Orāō' is simply the Indo-Aryan *uṛāū*, spendthrift, the name being an allusion to the alleged thriftless character of the people to whom it is applied.

It has already been pointed out that the Kurukhs are much mixed with Mundās. We cannot, therefore, wonder that speakers of Kurukh have occasionally been returned as speaking Mundā languages such as Khariā, Korwā, Kōdā, Hō, and so on.

In other cases the name of the caste or occupation is used to denote the language. Such names are Dhāngarī, Kisān, and probably also Khendrōī.

Dhāṅgarī simply means 'the language of the Dhāṅgars,' a caste whose business it is to dig wells, tanks, etc. The word is sometimes corrupted to Dhanwārī.

Kisān means cultivator, and may, as the denomination of a language, connote any form of speech.

I do not know anything about the names Khendrōī and Kachnakhrā which are used in Jashpur and Ranchi respectively.

None of these names properly denote the language. Some details about their use will be found under the heading Number of Speakers, below. They should all be discarded, and the language will hereafter be throughout spoken of as Kurukh.

The bulk of the speakers of Kurukh are found in the Chota Nagpur Plateau.
<div style="margin-left:2em">Area within which spoken.</div>
About three-fifths live in the Ranchi district, especially in the north and north-west. They are further found in considerable numbers in the south of Palamau and in the Chota Nagpur States. More than 93 per cent of the speakers in the tributary States are found in Gangpur and Jashpur. Speakers are further found in small numbers in the adjoining districts of Hazaribagh, Manbhum, Singbhum, Bonai, Pal Lahera, Bamra, Rairakhol, Sambalpur, Patna, Sarangarh, Raigarh, Sakti, Udaipur, Sarguja and Korea. Emigrants have brought the language with them to Jalpaiguri and the various districts of Assam, where it is spoken by coolies in the tea-gardens.

The principal Aryan language of Ranchi and Palamau is Bihārī. The other districts within which Kurukh is spoken belong to the areas occupied by Oṛiyā and Chhattīsgaṛhī. The Kurukhs are everywhere intermixed with various Muṇḍā tribes. They are also very often confounded with them. The Kurukhs are relatively most numerous in Ranchi. They are still numerous in Palamau, Gangpur, and Jashpur. In other districts they are as a rule rather thinly scattered.

The Kurukh language is essentially the same over the whole area. There is said to
<div style="margin-left:2em">Dialects.</div>
be a separate dialect spoken in Gangpur, called Berga Orāõ. No information is, however, available about that form of speech. Kurukh has not been reported from Gangpur for the purposes of this Survey. It is not, however, probable that the so-called Berga Orāõ essentially differs from other local forms of the language, which are in reality no separate dialects but more or less corrupt forms of Standard Kurukh; in fact, 'berga' has been explained as being really the Hindi word bigᵃṛā, corrupt. The corruption is usually due to the influence of surrounding Aryan dialects, and sometimes also the influence of neighbouring Muṇḍā forms of speech may be perceived. On the whole, however, Kurukh is uniform over the whole area where it is spoken as a vernacular. Varying names of occupation or caste, such as Dhāṅgar, Kisān and so on, do not imply any difference of dialect.

<div style="margin-left:2em">Number of speakers.</div>
The estimated number of speakers in those districts where Kurukh is spoken as a vernacular are as follows:—

Orissa Tributary States (Pal Lahera)	295
Hazaribagh	3,934
Ranchi	325,860
Palamau	30,000
Manbhum	1,071
Singbhum	3,220
Carried over	364,380

	Brought forward	.364,380	
Jashpur State	. . . .	. 20,000	
Korea State .	. . . .	. 63	
Bonai State .	. . . .	. 500	
Sarguja State	. . . .	. 23,430	
Udaipur State	. . . .	. 1,598	
	TOTAL BENGAL . . .		409,971
Sambalpur .	. . . .	. 41,000	
Sakti .	. . . .	. 1,500	
Raigarh	. . . .	. 5,000	
Sarangarh .	. . . .	. 1,511	
Bamra	. . . .	. 3,750	
Rairakhol .	. . . .	. 547	
Patna	. . . .	. 475	
	TOTAL CENTRAL PROVINCES . .		53,783
	GRAND TOTAL . .		463,754

Outside its proper territory Kurukh is to some extent spoken by emigrants, most of whom are found among the coolies in the tea-gardens in Bengal and Assam. The following are the revised figures supplied as estimates for this Survey :—

Cachar Plains	. . . .	. 1,251	
Kamrup	. . . .	. 200	
Darrang	. . . .	. 1,900	
Nowgong	. . . .	. 475	
Sibsagar	. . . .	. 1,850	
Lakhimpur	. . . .	. 3,150	
	TOTAL ASSAM . . .		8,826
Jalpaiguri .	. . . .	. 13,184	
Shahabad .	. . . .	. 250	
Champaran .	. . . .	. 5,000	
Bhagalpur .	. . . .	. 12,966	
	TOTAL BENGAL .		31,400
	GRAND TOTAL		40,226

The estimated number of speakers of Kurukh at home and abroad is, therefore, as follows :—

Kurukh spoken at home by	. . . . . .	463,754
Kurukh spoken abroad by	. . . . . .	40,226
	TOTAL	503,980

The figures returned at the last Census of 1901 show a considerable increase in the number of speakers, and it will be of interest to add them for comparison. They are as follows :—

Assam	. . . .		. 10,791
Bengal	. . . .		. 544,924
Burdwan	. . . .	. 473	
Birbhum	. . . .	. 30	
Midnapore	. . . .	. 264	
Hoogly	. . . .	. 1,630	
	Carried over	. 2,397	555,715

		Brought forward	. 2,397	555,715
Howrah	. . . .	. 1,720	
24-Parganas	. . . .	. 2,244	
Calcutta	. . . .	. 203	
Nadia	. . . .	. 82	
Murshidabad	. . . .	. 1,430	
Rajshahi	. . . .	. 5,485	
Dinajpur	. . . .	. 4,573	
Jalpaiguri	. . . .	. 53,828	
Darjeeling	. . . .	. 7,449	
Rangpur	. . . .	. 531	
Bogra	. . . .	. 470	
Shahabad	. . . .	. 969	
Bhagalpur	. . . .	. 2,984	
Purnea	. . . .	. 2,250	
Malda	. . . .	. 2,157	
Senthal Parganas	. . . .	. 1,744	
Balasore	. . . .	. 12	
Angul and Khondmals	. . . .	. 1,126	
Hazaribagh	. . . .	. 2,930*	
Ranchi	. . . .	314,778	
Palamau	. . . .	. 21,606	
Manbhum	. . . .	. 330	
Singhbhum	. . . .	. 6,973	
Kuch Bihar	. . . .	. 4	
Orissa Tributary States	. . . .	. 2,941*	
Chota Nagpur Tributary States	. . . . .	103,708*	
	TOTAL BENGAL	. 544,924	
Central Provinces	. . . .	.	54,006
Nagpur	. . . .	1	
Bilaspur	. . . .	171	
Samlalpur	. . . .	. 30,000*	
Sakti	. . . .	9	
Raigarh	. . . .	. 4,312	
Sarangarh	. . . .	885	
Bamra	. . . .	: 15,704	
Rairakhol	. . . .	. 1,402	
Senpur	. . . .	805	
Patna	. . . .	666	
Kalahandi	. . . .	51	
	TOTAL CENTRAL PROVINCES	. 54,006	
	GRAND TOTAL . . .		609,721

It will be seen that there is a large increase in Jalpaiguri, and that Kurukh has been returned from several districts where it had not formerly been reported to be spoken. This state of affairs is due to the greater accuracy of the last Census, and probably not to a real increase in the number of speakers. If we compare the figures from those districts where Kurukh is spoken as a vernacular, we will find that there is a marked decrease over almost the whole area.

The number of speakers has increased in Singhbhum, the Chota Nagpur Tributary States, Bamra, Rairakhol, and Patna. It is not, however, possible to decide whether the increase is real or only apparent. The speakers of Kurukh have formerly been often returned under various Muṇḍā dialects, and it has not always been possible to correct the old figures. Thus, no speakers of Kurukh were returned for this Survey from the

* After adjustments.

Gangpur State, whereas, in 1901, 93 per cent. of all the speakers of Kurukh in the Chota Nagpur States were found in Gangpur and Jashpur. The revised figures from Bamra were 3,750 for Kurukh, entered as a form of Kōṛā, and 13,569 for Muṇḍārī. In 1901 the corresponding figures were 15,704 for Kurukh and 6,023 for Muṇḍārī. We can safely infer that several speakers of Kurukh were formerly entered under Muṇḍārī, and that the same is certainly the case in other districts. On the whole we are apparently justified in saying that the number of speakers of Kurukh is decreasing.

In the preceding tables no reference has been made to the various names under which Kurukh has been returned.

The name Dhāṅgarī has been returned from the following districts :—

Shahabad	.	.	.	.	.	.	.	.	.	.	.	250
Champaran	.	.	.	.	.	.	.	.	.	.	.	5,000
Bhagalpur	.	.	.	.	.	.	.	.	.	.	.	12,966
Manbhum	.	.	.	.	.	.	.	.	.	.	.	1,071
Sakti	.	.	.	.	.	.	.	.	.	.	.	1,000
Raigarh	.	.	.	.	.	.	.	.	.	.	.	5,000
Sarangarh	.	.	.	.	.	.	.	.	.	.	.	604
									Total	.	.	25,891

In Bhagalpur the speakers are also locally known as Kols.

Kisān is the name under which Kurukh has been reported from the following districts :—

Sambalpur	.	.	.	.	.	.	.	.	.	.	.	22,000
Sarangarh	.	.	.	.	.	.	.	.	.	.	.	907
Bamra	.	.	.	.	.	.	.	.	.	.	.	3,750
Rairakhol	.	.	.	.	.	.	.	.	.	.	.	547
									Total	.	.	27,204

The 20,000 speakers of Kurukh in the Jashpur State have been returned as speaking Khendrōī. Finally in the Census of 1901, 465 speakers of a language called 'Malhar' were discovered, of whom 414 were returned from the Orissa Tributary States, 50 from Hazaribagh, and 1 from the Chota Nagpur Tributary States. The very meagre materials which are available and which are not worth publishing seem to show that Malhar is only a corrupt form of Kurukh, and the figures have therefore been included in the above table.

Kurukh is, to some extent, spoken by Muṇḍās and others, and in the old returns it has continually been confounded with various Muṇḍā dialects.

We find Kurukh returned under the name of Khaṛiā from—

Pal Lahera	.	.	.	.	.	.	.	.	.	.	.	295
Bonai	.	.	.	.	.	.	.	.	.	.	.	320
Sambalpur	.	.	.	.	.	.	.	.	.	.	.	6,000
									Total	.	.	6,615

From Sambalpur we find 9,000 Kurukh speakers returned under the name of Kōṛā, and similarly 2,950 Kōṛwās in Hazaribagh have turned out to speak Kurukh. The same is the case with 475 individuals in the Patna State who were reported to speak Hō.

It is of no use to enlarge upon the distribution of the speakers of Kurukh between the various so-called dialects. The different names do not connote different forms of the language, but are due to the fact that the names of castes and occupations have been entered as connoting various dialects. The table 407 and ff. therefore includes all the figures entered under the various headings mentioned above.

I am not aware of the existence of any old authority dealing with Kurukh. The following is a list of those which I have come across :—

Authorities.

MASON, F.,—*The Talaing Language. Journal* of the American Oriental Society, Vol. iv, pp. 277-288. Contains a list of words in Oraon, etc., reprinted in the British Burma Gazetteer, and in the Revue de Linguistique, Vol. xvii, pp. 167 and ff.

BATSCH, REV. F.,—*Brief Grammar and Vocabulary of the Orāon Language. Journal* of the Asiatic Society of Bengal, Vol. xxxv, 1866, Special Number, App. E, pp. 251 and ff.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 94 and ff.

FLEX, REV. O.,—*Introduction to the Urāun Language.* Calcutta, 1874.

HAHN, REV. FERD.,—*Kurukh Grammar,* Calcutta, 1900.

    ,,   —*Kurukh (Orāõ)-English Dictionary.* Part I, Calcutta, 1903.

    ,,   —*Kurukh Folk-lore. Collected and transliterated.* Calcutta, 1905.

Kurukh is not a literary language and has no written character. The gospels in Kurukh have been printed in Dēvanāgarī type in Calcutta.

Language and Literature.

The translation is due to the Rev. F. Hahn, who has also published a biblical history, a catechism, and other small books in the language. His Kurukh grammar has already been mentioned in the list of authorities. It is the principal source from which the remarks about Kurukh grammar which follow have been taken.

Pronunciation.—The short *a* has the sound of *a* in 'America.' It is very often marked as long, probably in order to avoid the broad pronunciation of *a* in Oṛiyā. Thus, *eṅgān* instead of *eṅgan*, me ; *āniās* instead of *ānias*, he said. Such forms are especially common in those districts in which the principal Aryan language is Oṛiyā. The pronunciation of Kurukh has there been seen through Oṛiyā spectacles.

Two vowels often follow each other without being pronounced as a diphthong. Thus, *chi'inā*, to give. Both vowels are here separately sounded and belong to different syllables. This separate pronunciation has been marked by an apostrophe between the two vowels. It seems probable that it is due to the influence of the peculiar semi-consonants of Muṇḍārī. Sometimes also the apostrophe is written between a consonant and a vowel. Thus, *endr'im*, whatsoever ; *mal'ā*, not. In such words there is a stop between both sounds. So far as can be judged from Mr. Hahn's grammar the apostrophe may be compared with the Arabic Hamza.

Two vowels separated by a stop and forming two different syllables are very commonly contracted. Thus, *chīdai*, instead *chi'idai*, he gives. This contraction takes place regularly in the past tense of verbs. Thus, *ba'anā*, to speak; *bāchkan*, I spoke; *chō'onā*, to rise; *chōchkan*, I rose. The contracted vowels are then, finally, often shortened in various ways. Thus *i'i* become *i*; *ui u*; and *oē o*; e.g. *chi'inā*, to give, past *chichkan*; *uinā*, to plough, past *usskan*; *põēnā*, to rain, past *possā*.

There are several other changes in the vowels in the past tense of verbs. *E* becomes *i*; and *ē* becomes *ī* in words such as *errnā*, to sweep ; *irrkan*, I swept : *ērnā*, to see ; *irkan*, I saw. In other cases the change of *e* to *i* seems to be due to a following *i* or *u*. Thus, *esnā*, to break ; *eskan*, I broke ; *ād isī*, she breaks; *isū*, a breaker : *khē'enā*, to die ; *khi'idī*, thou (fem.) diest. Compare the remarks on harmonic sequence in Santālī, on p. 37.

Similarly *o* sometimes becomes *u*; thus, *ottnā*, to touch; *uttkan*, I touched : *khōrnā*, to sprout; *khūrkan*, I sprouted : *onnā*, to eat; *unus*, an eater.

Final long vowels are shortened when a consonant is added. Thus, *akkū* and *akkun*, now; *merkhā*, heaven, accusative *merkhan*. Shortening of long vowels is also very common in the past tense. Thus, *pītnā*, to kill, past *pitkan*; *kūrnā*, to be hot, past *kuttkan*; *khoynā*, to reap, past *khosskan*; *mōkhnā*, to eat, past *mokkan*.

With regard to consonants we shall note the pronunciation of *ṅ* and *kh*.

The guttural nasal *ṅ* is pronounced like *ng* in English 'king' when it stands at the end of a syllable or is followed by *h*. Before a vowel, on the other hand, it is an *ng* with a following *g*. Thus, *eṅhai*, my, but *eṅgā*, me. This distinction is, however, continually disregarded in the specimens, and *ṅg* is usually written in all cases.

The sign *kh* denotes the sound of *ch* in Scotch 'loch.' In many places it has become an *h*. So for example in Raigarh, in the so-called Kisān of Sarangarh, in the so-called Khariā and Kisān of Sambalpur, and lastly in Pal Lahera, Bamra, and Rairakhol, *i.e.*, in all the southern districts with the exception of Patna.

Nouns.—Men and gods are masculine; women and goddesses are feminine; other nouns are neuter. Feminine nouns are neuter in the singular. Kurukh in this respect agrees with Telugu.

There are two numbers, as in other connected languages. There is not, however, any proper plural form of neuter nouns, the singular form being used for both numbers. If it is necessary to express plurality of neuter nouns, some word meaning 'many,' 'all,' etc., is added; thus, *man-guthi*, tree-all, trees. Compare Muṇḍārī.

The plural of rational nouns is formed by adding *ar*. Compare Tamil *ar*, Kanarese *aru*, Telugu *āru*, etc. Thus, *āl-ar*, men; *mukkar*, women; *āli-guthi-ar*, wives; *dādā baggar*, father many, fathers, and so forth. *Khadd-kharrā*, offspring, means 'child-sprout', and is neuter.

Case suffixes are added immediately to the base as is also the case in Muṇḍārī. In the case of masculine nouns, however, we have two bases in the singular. The simple base is used in an indefinite sense. When definiteness should be expressed, a suffix *as* is added. Thus, *āl*, a man; *āl-as*, the man. Both bases are then inflected in exactly the same way. The final *as* in *āl-as* corresponds to Tamil *an*.

The usual case suffixes are, accusative *n*; dative *gē*; ablative *tī*; genitive *gahi*; locative *nū*.

The dative and the accusative are usually distinguished in the same way as in other connected languages. The two cases are sometimes confounded in the south, in Bamra, Rairakhol, Sambalpur, and Raigarh. This state of affairs is probably due to Aryan influence. Compare Gōṇḍī.

The dative suffix *gē* must be compared with Kanarese *ge*, Telugu *ki*, *ku*. It also occurs in the form *kē*. The final vowel is long. The Kurukhs have come into their present home from the Bhojpurī country, and it is not improbable that the form of the dative suffix has been influenced by the Bhojpurī *kē*.

The accusative suffix is *n*, *an*, or *in*. The form *n* is used after vowels; *in* · after definite masculine bases ending in *as* and after the plural suffix *ar*. In other words the accusative ends in *an*. In Bamra, Sarangarh, and Rairakhol we also find a fuller

Numerals.—The first numerals are :—

1. *ort*, masculine and feminine ; *ortos*, definite masculine ; *oṇḍ* and *oṇṭā*, neuter.
2. *irb*, definite *irbar*, masculine and feminine ; *eṇḍ*, neuter.
3. *nub*, definite *nubar*, masculine and feminine ; *mūnd*, neuter.
4. *naib*, definite *naibar*, masculine and feminine ; *nākh*, neuter.

The numerals for 'five' and following are borrowed from Aryan dialects.

Ort, oṇḍ, one, must be compared with Tamil *oru, onṛu* ; Telugu *okaḍu, oṇḍu*. The Korava dialect of Tamil has *ort, oṇḍ*, just as Kurukh.

The final *b* in *irb*, two ; *nub*, three ; *naib*, four, must be compared with *v* in the corresponding Tamil forms. Thus, *irbar*, two, is identical with Tamil *iruvar*. Kanarese has *ibbaru* which seems to be derived from a form such as *irbar*. The neuter form *eṇḍ* seems to correspond to Telugu and vulgar Tamil *reṇḍu*. Compare also Tamil *iraṇḍu*, Kanarese *eraḍu*.

Nubar, three, corresponds to Tamil *mūvar*, Kanarese *mūvaru*. The initial *n* is probably due to the desire to differentiate the original labial *m* from the following *b*. The neuter *mūnd* is most closely connected with Tamil *mūnṛu, mūndṛu, mūndu*.

Naibar, four, corresponds to Tamil *nālvar*, Kanarese *nālvaru*. The corresponding neuter *nākh* most closely agrees with Kanarese *nālku*, Telugu *nālugu*.

It will be seen that the numerals are more closely connected with the corresponding forms in Tamil and Kanarese than with those in Telugu.

The words *gōṭā* and *oṭā* or *otaṅg*, piece, are often added to numerals ; thus, *eṇḍ-gōṭā* and *eṇḍ-oṭā*, two pieces.

Ordinals are formed by adding *antā, ntā*, or *tā* ; thus, *eṇḍtā*, second ; *mūndtā*, third ; *nākhtā*, fourth. 'First' is *mundtā* ; compare Tamil *mudal*, Telugu *modaṭa*, first.

Pronouns.—The personal pronoun of the first person is *ēn*, plural *ēm* and *nām*. Compare Old Telugu *ēnu*, I ; *ēmu, nēmu*, we ; Old Tamil *yān* and *nān*, I ; *yām, nām*, we ; Old Kanarese *ān, yān*, I ; *ām*, we. The form *ēm* excludes, and *nām* includes, the person addressed. In this respect Kurukh agrees with Tamil, Telugu, etc., as against Kanarese.

Nīn, thou ; *nīm*, you ; *tān*, self ; *tām*, selves, have the same forms as in Old Kanarese.

The possessive pronouns are *eṅhai*, my ; *emhai*, our ; *niṅhai*, thy ; *nimhai*, your ; *taṅhai*, plural *tamhai*, own. Before nouns denoting relationship, however, abbreviated forms are used, and such words are very seldom used without such a prefixed possessive. The abbreviated forms are identical with the base which appears before the locative suffix *nū*. The final consonant is, however, assimilated to the following sound in various ways, and an *e* is changed to *i* when the following syllable contains an *i* or *y*. Thus, *embas*, my, or our, father ; *iṅyō*, my mother ; *taṇḍas*, his son ; *nēk tambas*, whose father, etc. A similar set of pronouns is used as prefixes in High Tamil, *viz.*, *em* and *nam*, our ; *um*, your ; and *tam*, their. Compare Introduction (p. 293).

With regard to the demonstrative pronouns, Kurukh agrees with Telugu in using the same form for the feminine and neuter singular. *As*, he, and *ād*, she, it, are also apparently most closely connected with Telugu *vāḍu*, he ; *adi*, she, it. Compare Tamil *avaṇ*, he ; *adu*, it ; Kanarese *avanu*, he ; *adu*, it. *Abrā*, those things, on the other hand, corresponds to Kanarese *avugaḷu*, Tamil *aveigaḷ*.

Nē, who ? is only used for masculine and feminine nouns, but is itself neuter. Thus, *nē barchā*, who came ? *Ēkā*, which ? is used as an adjective ; thus, *ēkā ālas barchas*, what

man came? *Ē-kā* is probably a compound, consisting of the interrogative adjective *ē* and an interrogative particle *kā*.

Endr. what? *endrā,* what? of what kind?

The interrogative pronouns are made indefinite by adding the indefinite particle *im.* Thus, *ēk'am,* anyone; *indr'im,* anything, etc.

Verbs.—Nouns and adjectives, including participles, are often used as verbs. Thus, *urban,* I am master; *urbai,* thou art master; *id puddō,* this will be too short; *nīn kōhai,* thou art great; *kechkā,* bound; *kechkāchā,* it was bound.

The usual verbal noun ends in *nā* and is regularly inflected. Thus, *esnā,* the breaking, to break. It has already been remarked that such verbal nouns can be used as adjectives; thus, *onnā ālō,* eatable things; *muñjrnā ujjnā,* perishable life. An adjectival participle used in connexion with the word *birī,* time, takes the suffix *ō;* thus, *ōnō birī,* eating time. This *ō* is probably identical with the suffix *ū* which forms nouns of agency and relative participles of the present tense; thus, *is'us,* the breaker; *irū ālas,* a seeing man, a man who sees. The suffix of the past relative participle is *kā;* thus, *Rānchī-nā kundr-kī khaddas,* the boy who was born at Ranchi. This form is also commonly used as a noun; thus, *ānkī,* 'said' and 'word.'

Other nouns and participles are formed directly from the base. Thus, *khāpā* or *khāpā-gē,* in order to tend; *esnā, esnum, esnūtī,* and *esnūtim,* in the act of breaking, breaking.

The conjunctive participle ends in *ār,* and the particles *ki* and *darā* may be added. Thus, *es'ār, es'ār ki,* and *es'ār darā,* having broken. Usually, however, the ordinary tenses are used instead. Thus, *es'on ka'on,* I will-break will-go, I will break and go; *ēn eskan ki* (or *darā*) *barchkan,* having broken I came. *A* is used instead of *ki* in Pal Lahera and neighbourhood. See below.

There are three simple tenses, the present, the past, and the future.

The suffix of the present tense is *da,* third person plural *na.* Compare the Kanarese present participle ending in *uta.* When the subject is of the feminine or neuter gender, the *d*-suffix is only used in the second person and in the first person plural when the person addressed is included.

The usual suffix of the past tense is a *ch;* compare Telugu *chi, si;* Gōṇḍi *chi, si;* and *sa* in the Korava dialect of Tamil. Transitive verbs, however, commonly drop the *ch;* compare the suffix *i* of the conjunctive participle in Kanarese and Telugu. After *n* the suffix *ch* becomes *j.* By adding *kā* to the base of the past tense we get the past participle. The *k* of this suffix precedes the personal terminations in the first and second persons masculine, and the second person feminine and neuter. Examples are, *ba'anā,* to speak; *bāchas,* he said: *piḷnā,* to kill; *piḷkan,* I killed; *piḷyas,* he killed: *esnā,* to break; *eskan,* I broke; *es'as,* he broke: *nannā,* to do; *nañjkan,* I did, etc.

The characteristic of the future is *o;* compare the *u-* and *v*-suffix of Tamil and Kanarese. Thus, *es'on,* I shall break.

The persons differ for gender. The only exception is the future where there is only a difference in the third person singular. The singular neuter is also used for the plural neuter. The first and third persons feminine are only used in the conversation of women among themselves. In conversation with men the masculine forms are used instead.

The personal terminations are as follows :—

First person.   Singular *n ;* plural *m.*
Second person.   Singular *ai*, fem. and neut. *ī ;* plural *ar*, fem. *ai*, neuter *ī.*
Third person.   Singular *as*, fem. and neut. *ī*, past *ā ;* plural *ar*, fem. *ai*, neut.
                    ī, and *ā*. The neuter termination is dialectically *d* or *t.* See
                    below.

The termination of the first person plural when the person addressed is included
is *at.*

It will be seen that the personal terminations are mainly identical with those used in
Kanarese and connected languages.

The imperative ends in *ā ;* thus, *es'ā*, break. The feminine singular and the neuter
imperative ends in *ai ;* thus, *es'ai*, break. The plural imperative in the talk of women
to women ends in *ē ;* thus, *nīm es'ē*, break ye.

A polite imperative is formed by adding *kē* to the base ; thus, *es'kē*, please break.

Other tenses are formed by means of auxiliaries.

A present definite is formed by adding *l* to the infinitive in *ā* and conjugating like an
ordinary present. Thus, *es'ā-l-dan*, I am breaking. Another present definite and an
imperfect are formed from the infinitive ending in *ā* by adding the Bihārī verb *lāgab*,
inflected as a Kurukh verb.

It has already been mentioned that adjectives and participles can be conjugated as
ordinary verbs. Thus, the past participle *eskā*, broken, is inflected as follows :—

Sing. 1. *eskan*, f. *iskin.*   Plur. 1. *eskam*, f. *iskim.*
    2. *eskai*, f. & n. *iskī.*   2. *eskar*, f. *eskai*, n. *iskī.*
    3. *eskas*, f. & n. *iskī.*   3. *eskar*, f. *eskai*, n. *iskī.*

By adding the present and past tenses of verbs meaning 'to be' to such forms we
obtain a perfect and a pluperfect. Thus, *ās eskas bē'edas*, he has broken ; *ēn eskan
ra'chkan*, I had broken. The literal meaning of such forms is 'he is a man who has
broken,' 'I was a man who has broken,' respectively.

Kurukh possesses a passive voice, formed by adding *r* to the base. Thus, *esrnā*, to
be broken. The passive verb is regularly conjugated. Thus, *esrdan*, I am broken ;
esr'kan, I was broken ; *esr'on*, I shall be broken.

Causative verbs are formed by adding *tā'anā*, to the base. *Tā'a* becomes *tō* in the
future, and often *tā* in the past. Thus, *estā'adan*, I cause to break ; *estā'achkan* or
estāchkan, I caused to break ; *estō'on*, I shall cause to break.

Other causatives are formed by adding *d* or *bā'anā* to the base ; thus, *onnā*, to eat ;
ondnā, to feed : *sikhrnā*, to learn ; *sikhābā'anā*, to teach.

Kurukh has no proper negative verb. *Mal, mal'ā*, or *mallā*, not, is simply prefixed
to the ordinary tenses. Thus, *mal'ā eskan*, I did not break ; *mal chich'as*, he did not give.
In the imperative *ambā*, fem. *ambai, ambē*, is prefixed. Another negative particle is
argā, argī, not yet.

There are, besides, three negative verbs which are regularly inflected. They are
malaan, malyan, or *malkan*, I am not ; *balnā*, not to know ; and *polnā*, not to be able.

The prohibitive *ambā* is sometimes also inflected ; thus, *ās ambdas bardas-nekk'ā*, he
shall not come.

In a similar way *argā*, not yet, may be conjugated, in which case the verb itself is put in the infinitive ending in *ā*. Thus, *ās argas barā*, he has not yet come.

It is hoped that when the preceding remarks are borne in mind the reader will be able to easily understand the forms occurring in the specimens. For further details Mr. Hahn's grammar, mentioned under Authorities, should be consulted.

The grammatical sketch which follows represents the Kurukh spoken in Ranchi, Palamau, and Singbhum, and probably also in Manbhum, from which district no materials have been forwarded. The dialect spoken in Hazaribagh is apparently also identical. Several lists of Standard Words and Phrases have been forwarded from that latter district, but all were so much mixed with Aryan words and forms that it would have been useless to print them. The best one was stated to represent the language of the Korwās, who in Hazaribagh are Kurukhs by clan. It agrees well with the grammatical sketch printed above.

Of the three specimens printed below, the two first have come from Ranchi, and the Rev. Ferd. Hahn, the well-known author of the Kurukh Grammar, has been good enough to prepare them. The third specimen has been forwarded from Singbhum. A list of Standard Words and Phrases, hailing from Palamau, will be found on pp. 647 and ff., below.

KURUKH SKELETON GRAMMAR.

I.—NOUNS.—*āl*, a man; *ālas*, the man; *mukkā*, a woman; *allā*, a dog.

	Singular.		Plural.	Singular.	Plural.	Singular.	Plural.
Nom.	*āl.*	*ālas.*	*ālar.*	*mukkā.*	*mukkar.*	*allā.*	*allī-guṭhi.*
Acc.	*ālan.*	*ālasin.*	*ālarin.*	*mukkan.*	*mukkarin.*	*allan.*	*allī-guṭhin.*
Dat.	*āl-gē.*	*ālas-gē.*	*ālar-gē.*	*mukkā-gē.*	*mukkar-gē.*	*allā-gē.*	*allā-guṭhi-gē.*
Abl.	*āl-tī.*	*ālas-tī.*	*ālar-tī.*	*mukkantī.*	*mukkar-tī.*	*allā-ti, allantī.*	*allī-guṭhi(n)tī.*
Gen.	*āl-gahi.*	*ālas-gahi.*	*ālar-gahi.*	*mukkī-gahi.*	*mukkar-gahi.*	*allī-gahi.*	*allī-guṭhi-gahi.*
Loc.	*āl-nū.*	*ālas-nū.*	*ālar-nū.*	*mukkī-nū.*	*mukkar-nū.*	*allā-nū.*	*allī-guṭhi-nū.*

II.—PRONOUNS.

	I.	We, exclusive.	We, inclusive.	Thou.	You.	Self.	Selves.
Nom.	*ēn.*	*ēm.*	*nām.*	*nīn.*	*nīm.*	*tān.*	*tām.*
Acc.	*engan.*	*eman.*	*naman.*	*ningan.*	*niman.*	*tangan.*	*taman.*
Dat.	*engā(-gē)*	*emā(-gē).*	*nangā(-gē).*	*ningā(-gē).*	*nimā(-gē).*	*tangā-gē.*	*tamā(-gē).*
Gen.	*enhai.*	*emhai.*	*nanhai, namhai.*	*ninhai.*	*nimhai.*	*tanhai.*	*tamhai.*
Loc.	*en-nū.*	*em-nū.*	*nam-nū, nannū.*	*nin-nū.*	*nim-nū.*	*tan-nū.*	*tan-nū.*

	He.	She, It.	They.		
			Masc. and fem.	Neut.	
Nom.	*ās.*	*ād.*	*ār.*	*abṛā.*	In the same way are inflected *is*, this, fem. *id*, plur. *ir*, *ibṛā*; *hūs*, that there (far off), fem. *hūd*, plur. *hūr*, *hubṛā*. The forms *ā*, that; *i*, this; *ū*, that there, are used as adjectives before singular nouns. Before plural nouns the neuter plural is used as an adjective.
Acc.	*āsin.*	*ādin.*	*ārin.*	*abṛan.*	
Dat.	*ās-gē.*	*ādi-gē.*	*ār-gē.*	*abṛā-gē.*	
Abl.	*ās(in)-tī.*	*ādi(n)-tī, ād-tī.*	*ār(in)-tī.*	*abṛantī.*	
Gen.	*ās-gahi.*	*ādi-gahi.*	*ār-gahi.*	*abṛā-gahi.*	
Loc.	*ās-nū.*	*ād(i)-nū.*	*ār-nū.*	*abṛā-nū.*	

	Who?	What?	Any one.	Anything.	
Nom.	*nē.* [1]	*endr, endrā.*	*ēk'ām, nēk'ām.*	*endr, endr'ādim.*	*Ēkdā*, what? which? is inflected as *endrā*. The same is the case with *ēbaggī*, how many, how much? *ēōdā*, how many ones? etc.
Acc.	*nēkan.*	*endran.*	*nēk'ānim.*	*endr'ānim.*	
Dat.	*nēkā-gē.*	*endr(ā)-gē.*	*nēk'ām-gē, nēkā-gem.*	*endr'ām-gē, endr'im-gē.*	
Abl.	*nēk(an-)tī.*	*endr(ā)-tī, endran-tī.*	*nēk'antī.*	*endr'am-tī.*	
Gen.	*nēkhai.*	*endr(ā)-gahi.*	*nēkhai-dim.*	*endr'ām-gahi, endr'im-gahi.*	
Loc.	*nēk-nū.*	*endr(ā)-nū.*	*nēk'im, nēkhai-nūm.*	*endr'ām-nū.*	

[1] *Nē* is used for masculine and feminine nouns, but is itself neuter. The genitive is *nēk* before nouns denoting relationship.

III.—VERBS.—

A.—Finite Verb.—*Esnā*, to break.

Verbal nouns.—*Esnā*, the breaking; *es'ā*, *es'ā-gē*, to break.

Relative participle.—*Isū*, a breaker; *eskā*, broken.

Adverbial participle.—*Esnū*, *esnūtī*, emphatic *esnum*, *esnūtim*, breaking; *es'ā khane*, on breaking.

Conjunctive participle.—*Es'ār*, *es'ār kī*, having broken.

	Present.	Past.	Future.	Imperative,	
Sing. 1.	*esdan*, fem. *es'ēn*.	*eskan*, f. *es'an*.	*es'on*.		The neuter verb has the same form as the feminine singular; thus, *nīm iskī*, you broke; *abrā is'ī*, they break.
2.	*esdai*, f. *isdī*.	*eskai*, f. *iskī*.	*es'oe*.	*es'ā*, f. *es'ai*.	
3.	*esdas*, f. *is'ī*.	*es'as*, f. *esā*.	*es'ōs*, f. *es'ō*.		
Plur. 1 excl.	*esdam*, f. *es'ēm*.	*eskam*, f. *es'am*.	*es'om*.		
1 incl.	*esdat*.	*eskat*.	*es'ōt*.		
2.	*esdar*, f. *esdai*.	*eskar*, f. *eskai*.	*es'or*.	*es'ā*, f. *es'ō*.	
3.	*esnar*, f. *esnai*.	*es'ar*, f. *es'ai*.	*es'ōr*.		

Present Definite.—*Es'āldan* or *es'ālagdan*, I am breaking.

Imperfect.—*Es'ālakkan*, fem. *es'ālagyan*, I was breaking.

Perfect.—*Eskan bē'edan*, fem. *iskin bē'ēn*, I have broken; the principal verb is inflected as the ordinary past in the second person. The first person plural is *eskam bē'edam*, fem. *iskim bē'ēm;* the third person is, singular *eskas bē'edas*, fem. *iskī bī'ī;* plural *eskar bē'enar*, fem. *eskai bē'enai*.

Pluperfect.—*Eskan ra'chkan*, fem. *iskin ra'ch'an*, I had broken. Other persons as in the perfect.

Formation of the past tense.

Verbal noun.	Past.		
	Masc.	Fem.	
ānnā, ay.	*ānkan*.	*ānyan*.	Irregular are *ka'anā*, go; *kirkan*, I went; *kēras*, he went: *hō'onā*, to take away; *oohkan*, I took away: *uinā*, to plough; *usskan*, I ploughed: *khō'enā*, to measure; *khojkan*, I measured: *khosnā*, to dig; *khottkan*, I dug: *pōenā*, to rain; *possā*, it rained: *nūjnā*, to pain; *nuñchā*, it pained: *onnā*, to drink; *ondkan*, I drank, etc.
barnā, come.	*barchkan*.	*barch'an*.	
chi'inā, give.	*chichkan*.	*chich'an*.	
nannā, do.	*nañjkan*.	*nañj'an*.	

B.—Auxiliary and defective verbs.

	I am.	I am.	I am not.
Sing. 1.	*bē'edan*, f. *bē'ēn*.	*taldan*, *talyan*, f. *tal'ēn*, *talyēn*.	*malkan*, f. *malyan*.
2.	*bē'edai*, f. *bī'idī*.	*taldai*, *talyai*, f. *taldī*, *talyī*.	*malkai*, f. *malkī*.
3.	*bē'edas*, f. *bī'ī*.	*taldas*, *talyas*, f. *tal'ī*, *talyā*.	*malkas*, f. *malkī*.
Plur. 1 excl.	*bē'edam*, f. *bē'ēm*.	*taldam*, *talyam*, f. *tal'ēm*, *talyēm*.	*malkam*.
1 incl.	*bē'edat*.	*taldat*, *talyat*.	*malkat*.
2.	*bē'edar*, f. *bē'edai*.	*taldar*, *talyar*, f. *taldai*, *talyai*.	*malkar*, f. *malkai*.
3.	*bē'enar*, f. *bē'enai*.	*talnar*, *talyar*, f. *talnai*, *talyai*.	*malkar*, f. *malkai*.

Maldan and *malyan*, I am not, are inflected as *taldan*, *talyan*. *Hēkdan*, I am; and *ra'adan*, I am, I remain, are regular. *Ra'anā* is inflected in all tenses.

Passive voice.—Formed by adding *r* to the base and conjugating throughout. Thus, *esrdan*, I am broken; *esr'kan*, I was broken; *esr'on*, I shall be broken.

Causal verbs.—Formed by adding *tā'a*. Thus, *estā'adan*, I cause to break; past *estā'achkan* or *estāchkan*, future *estā'on*.

Particles.—*Mal*, *mal'ā*, *malla*, not; *ambā*, f. *ambai*, *ambē*, do not; *argā*, *argī*, not yet; *im*, *dim*, *d*, emphatic; *nē*, *anē*, indefinite; *kā*, interrogative, etc.

By adding *nekk'ā* to the present tense a kind of conditional is effected. Thus, *esdan nekk'ā*, I may, I am allowed to, break.

[No. 24.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN I.

(Rev. Ferd. Hahn, 1899.) (DISTRICT RANCHI.)

Ort ālas-gahi irb khaddar ra'char. Sannis tam-basin ānyas, ' anā
One man-of two sons were. The-younger his-father-to said, ' O

ban, urmin khattar enhai khattarkā ra'ī adin chi'ikē.' Khanē ās
father, all having-divided my share is that give-please.' Then he

tanhai ujjnā-gahi ōr-guthin irbar-gē khattyas chich'as. Jokk ullā argī
his living-of goods two-to divided gave. Few days not-yet

mannum sannis tanhai urmin khondas darā gechchhā
being-in-indeed the-younger his all having-gathered also far

tarā kēras arā aiyam bhã̄rvā ujjnā-tī tanhai urmin mulkhas.
towards went and there-indeed riotous living-from his all drowned.

Ās urmin muñjā-khachchyas khanē ā rājī-nū kīṛā mañjā arā ās
He all spend-finished then that country-in hunger was and he

kīṛā-sār'ā helras. Khanē ās attrantā ort addiyas gusan
hungry-to-feel began. Then he country-of one land-proprietor with

kōrchas; ās āsin tanhai khall-nū kiss khāpā taiyas. Ās ēkā uturbã̄ran
entered; he him his field-in swine to-feed sent. He which husks

kiss-gutthī mōkhā-lagyā at-tī tanhai kūlan urd'ā biddyas, mundā nēhȭ
swine-flock eating-were that-from his belly to-fill sought, yet anybody

ās-gē mal chiā-lagyar. Khanē akkh-ondras darā bāchas, 'em-bas-gusan
him-to not giving-was. Then reason-brought also said, 'my-father-with

ēõdā lassiyar ra'anar, ār-gusan baggī onnā mōkhnā engērnā-lekh'ā
how-many servants are, them-with much drinking eating remaining-like

ra'ī, arā ēn kīṛā-tī khēā-lagdan. Ēn chō'on darā em-bas-gusan
is, and I hunger-from dying-am. I will-arise also my-father-near

kā'on arā āsin ān'on, "anā ban ēn merkhā-gahi birdō arā ninhai
will-go and him will-say, "O father I heaven-of against and thy

chhamhē gunhā nañjkan bē'edan. Arā mundbhārē ninhai khadd bā'arnā
before sin did am. And henceforth thy son to-be-called

lekh'ā malyan. Engan ninhai lassiyar-nū ortos lekh'ā uiyā."' Antilē ās
like not-am. Me thy labourers-in one like take."' Then he

chōchas darā tam-bas-gusan barchas. Pahẽ ās gechchham ra'chas khanē
arose also his-father-near came. But he far was then

tam-bas   sin   īryas   darā   soggāras   arā   boṅgas   darā   āsin   khimbyas   darā
his-father   him   saw   also   pitied   and   ran   also   him   embraced   also

chumkhyas.   Antilē   taṅdas   āsin   ānyas,   'anā   baṅ,   ēn   merkhā   birdō   arā
kissed.   Then   his-son   him-to   said,   'O   father,   I   heaven   against   and

niṅ-gusan   gunhā   naǹjkan   bē'edan.   Ēn   mundbhārē   niṅhai   khadd   bā'arnā
thee-before   sin   did   am.   O   henceforth   thy   son   to-be-called

lekh'ā   malyan.'   Mundā   tam-bas   taṅhai   jōkhārin   ānyas,   'urmin-tī   dav
like   not-am.'   But   his-father   his   servants-to   said,   'all-from   good

kichrin   ondr'ā   arā   āsin   bāñchā;   arā   ās-gahi   khekkbā-nū   muddī   arā
cloth   bring   and   him   put-on;   and   his   hand-on   ring   and

khedd-nū   jutā   att'ā.   Arā   dāṛharkā   guṇḍī-khaddan   ondr'ar-kī   erbā,   arā
feet-on   shoes   put.   And   fatted   cow-young   having-brought   kill,   and

nām   ōnōt   darā   riryār'ōt.   Auṅgē   eṅgdas   kechkas   ra'ch'as,   antilē
we   shall-drink   also   shall-rejoice.   Because   my-son   dead   was,   then

ujjyas;   ās   ebserkas   ra'ch'as,   arā   khakkhras.'   Khanē   ār   riryār'ā
came-alive;   he   lost   was,   and   was-found.'   Then   they   to-rejoice

helrar.
began.

Mundā   kōhas   khall-nū   ra'ch'as.   Ās   erpā   heddē   ãrsyas   darā   assnan
But   the-elder   field-in   was.   He   house   near   arrived   also   playing

darā   nālnan   meñjas.   Khanē   ās   jōkhar-tī   ortosin   taṅ-gusan   eddas
also   dancing   heard.   Then   he   servants-from   one   himself-near   called

darā   meñjas,   'ender   man'ī.?'   Ās   āsin   ānyas,   'niṇḍis   barchas   arā
also   asked,   'what   is?'   He   him-to   said,   'thy-brother   came   and

nimbas   dāṛharkā   guṇḍī-khaddan   irbyas,   āsin   kore-korem   khakkhyas.'
thy-father   fatted   cow-young   prepared,   him   safe-and-sound   found.'

Antilē   kōhas   khisāras   arā   ūlā   kōr'ā   malā   biddyas.   Khanē
Then   the-elder   got-angry   and   inside   to-enter   not   sought.   Then

tambas   urkhas   darā   āsin   gohrāras.   Antilē   ās   tambāsin
his-father   came-out   also   him   entreated.   Then   he   his-father-to

ānā-kirtāchas,   'ērā,   ēn   iũ   chānentī   niṅhai   nalakh   nandan
say-returned,   'see,   I   these-many   years-from   thy   service   do

arā   iklāhõ   niṅhai   pēskan   malā   esskan;   annuhõ   nīn   eṅgāge
and   ever-even   thy   order   not   broke;   that-in-even   thou   me-to

iklāhõ   oṇtā   bokran   malā   chichchkai,   ēkattī   ēn-hõ   eṅhai
once-even   one   kid   not   gavest,   which-from   I-also   my

saṅgitar   ganē   khus-mār'on.   Mundā   īs   niṅdas   bhãṛvātī
friends   with   merry-might-make.   But   this   thy-son   riotousness-with

taṅhai   urmin   mulkhas   darā   barchas,   khanē   nīn   ās-gē   dāṛharkā
his   all   spent   also   came,   then   thou   him-for   fatted

guṇḍī-khaddan   irbkai   bē'edai.'   Tambas   āsin   ānyas,   'anā   kō,
cow-young   killedest   art.'   His-father   him-to   said,   'O   dear

nīn-gā   sagar-khanē   eṅ-ganē   ra'adai,   arā   eṅhai   urmī   niṅhaid-im   tal'ī.
thou-indeed   always   me-with   art,   and   mine   all   thine-indeed   is.

Pahē̃   niṅgāgē-hõ   khus-mārnā   arā   dav   jiyā-tī   ra'anā
But   thee-to-also   merry-to-make   and   good   heart-from   to-remain

chāṛ   ra'ī   īgē   ī   niṅḍis   kechchkas   ra'ch'as,   antilē
necessary   is   because   this   thy-brother   dead   was,   then

ujjyas;   ās   ebserkas   ra'ch'as,   arā   khakkhras.'
revived;   he   lost   was,   and   was-found.'

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN II.

(Rev. Ferd. Hahn, 1897.)

Lugu	pachchō	nād-gahi	khīrī.
Lugu	*old-woman*	*demon-of*	*tale.*

Onṭā partā-gahi nāmē Lugu ra'ch'ā. Aiyā Lugu pachchō
One mountain-of name Lugu was. There Lugu old-woman

ra'ā-lagyā. Ā pachchō nēkan akh'ā-lagyā ār bharārnūtī Lugu
living-was. That old-woman whom remembering-was they divining Lugu

partā kālā-lagyar, arā nād aiyā ārin sattē ullā arā mãkhā
mountain going-were, and the-demon there them seven days and nights

taṅ-guyā uiyā-lagyā, arā ārgē okkāge nerran kanḍō kam'ar
her-with keeping-was, and them-to to-sit serpent stool having-made

chiā-lagyā, arā aūṛā-gahi atkhan alkhṛā kamchā darā mōkhā-gē
giving-was, and woodapple-of leaves parched-rice made also eating-for

chiā-lagyā. Arā ibsan manḍī kam'ar ōnā-gē chiā-lagyā. Arā
giving-was. And small rice having-made eating-for giving-was. And

sijhū-gahi gaddan dudhī kamchā darā ōnā-gē chiā-lagyā. Arā sattē
Sijhu-of juice milk made also drinking-for giving-was. And seven

ullā mãkhā manj khachkantī ār-gē ujgō mantr chiā-lagyā, arā
days nights to-be finishing-from them-to magic spell giving-was, and

ānā-lagyā, 'indr'im nalakh kā maldav manō, holē eṅgan eḍkē, holē
saying-was, 'any business or evil will-come, then me call, then

ēn kālon, arā nē-hõ nas'ā pollōr.' Arā dēõṛā
I shall-go, and any-one to-hurt will-be-unable.' And divination

nannā-gahi baṅgī chiar taiyā-lagyā. Arā ār-īm
making-of magic-power having-given sending-was. And they-indeed

bar'ar dēõṛā-jhuppā nanā-lagyar, arā ārin Lugu-pachchō-gahi chēlar
having-come sorcery making-were, and them Lugu-old-woman's pupils

bāch-bāch elchā-lagyar. Ār-ganē pollōr. Arā ā nādan-im innā
calling fearing-were. Them-with can-not. And that demon-also to-day

gūṭi dēõṛā-jhuppar mannar arā adi-gē khēr kiss ērā-guṭṭhin chi'inar.
till sorcerers believe and her-to fowl swine goat-many give.

FREE TRANSLATION OF THE FOREGOING.

The tale of the female demon Lugu.

On the mountain Lugu there lived a female demon called Lugu. Whenever she thought of anybody, they felt the influence of her thought and went to the mountain Lugu, where the demon kept them for seven days and seven nights. She made stools of serpents and gave them to sit on, and the parched rice she gave them to eat was made of the leaves of wild apple-trees and the rice was made of small herbs. The juice of Sijhū (a kind of Euphorbia) was made into milk which she gave them to drink. After seven days and nights she taught them a magic spell and said to them, 'if any need or evil should befall you, then call on me, and I shall come, and nobody will be able to do you harm.' And she gave them power of divination and sent them away.

On returning home they began to exercise their magic power. They were called Lugu's disciples and were much feared, and nobody could do anything against them. Even to this day sorcerers worship that demon and bring her offerings of fowls, swine and goats.

[No. 26.]

DRAVIDIAN FAMILY.

KURUKH.

SPECIMEN III.

(DISTRICT SINGBHUM.)

Ĕn	īdnā	karam-parab-nu	ākhṛā	ḍaṇḍī	pāṛā-gē	kērkan	ra'chkan.
I	*this-year*	*Karam-festival-in*	*Akhra*	*song*	*singing-for*	*went*	*was.*

Ort	uṅkhkā	ālas	eṅgan	ākhṛā-nu	ḍaṇḍī	mal	pāṛā-chichchas.		Ā-bīrī
One	*drunken*	*man*	*me*	*Akhra-in*	*song*	*not*	*to-sing-gave.*		*That-time*

jhūmar	bēchnā	pellar	arā	ḍaṇḍī	pāṛū	jŏkhar	āsin	āniyar,	'nīn
jhūmar	*playing*	*girls*	*and*	*song*	*singing*	*men*	*him-to*	*said,*	'*thou*

endrnā	mal	pāṛā-chīdai?'	Ĭṅgē	uṅkhkā	ālas	eṅgan	ṭempā	·mūnd
why	*not*	*to-sing-givest?'*	*Thence*	*drunken*	*man*	*me*	*sticks*	*three*

ēŏkh-nu	lauchas.
breast-in	*beat.*

_____

FREE TRANSLATION OF THE FOREGOING.

This year I had gone to Akhra to sing songs at the Karam festival. An old man came and would not allow me to sing. Then girls playing jhūmar and men singing songs came along and said to him, 'why do you not allow him to sing?' Then the drunken man struck me three times in the breast with a stick.

_____

In the Jashpur State Kurukh is locally known as Khendrōī. The number of speakers has been estimated at 20,000.

The beginning of the Parable of the Prodigal Son which follows shows that the so-called Khendrōī only differs from the Kurukh of the neighbouring Ranchi in unimportant details. The abrupt pronunciation of vowels, separated from following sounds, is very marked; thus, *chi'ā'*, give; *uḍḍtō'd-anē*, he would have filled. The latter form seems to contain an indefinite particle *nē* or *anē* and the form *uḍḍtō'd*, corresponding to Standard *uṛtōōs*, he will fill. The suffix *d* will meet us again in Pal Lahera and neighbourhood, and properly belongs to the third person neuter.

DRAVIDIAN FAMILY.

KURUKH.

(JASHPUR STATE.)

Oṇṭā ālas-ghī dui-jhan kukkō khaddar rahchar. Aur sānni
One man-of two-persons male children were. And younger

taṅgdas tāmbās-gusan ānias, 'sagrō māl-jāl eṅghai bāṇṭan eṅgāgē chi'ā.'
his-son his-father-with said, 'all property my share me-to give.'

Aur taṅghai dhannan ār-gē khaṭṭias. Jokk-im ullā-nū sanni taṅgdas
And his property them-to he-divided. Few-only days-in younger his-son

taṅghai chīj-basutan jamā nañjas aur ḍhēr gechchhā muluk kēras,
his things-goods together made and very far country went,

aur aiyā taṅghai chīj-basutan uran-paran nañjas. Aur jab jamā
and there his things-goods spent-etc. made. And when all

muñjurā ā muluk-nū bedār akāl mañjā. Aur ās
was-squandered that country-in big famine became. And he

kalpārā'-helras. Aur ās kēras aur ā rājītā orot ālas-ganē
to-be-distressed-began. And he went and that country-of one man-with

jōrras. Aur ās āsin toṅkā'-kharā kiss khāpā-gī taiyas. Aur jē
was-joined. And he him field-to swine feeding-for sent. And which

kunḍon kissi mōkhālgiā ādin hō khakkhrā hō, khuśī-sē taṅghai
husks swine eating-were that even was-got even, gladly his

kūlan uḍḍtō'danē. Magar ādin hō nē-hō mal chichchar. Tab
belly would-have-filled. But that even anybody not gave. Then

ās-gē hōs mañjā, tab ās ānias, 'marrē, embās-ghī āõdā āõdā
him-to sense came, then he said, 'alas, my-father-of so-many so-many

jōkhar onnā-tī hō pūrē khākkhālnar, aur ēn iā kīrā'-tī
servants eating-from even sufficient getting-are, and I here hunger-from

khēālgdan. Ēn chō'on-kī embās gusan kā'on aur āsin ān'on,
am-dying. I will-arise-and my-father near will-go and him-to will-say,

"ē bā, ēn Bhagvān gusan aur niṅg-gusan kasūr nañjkan. Akkū ēn
" O father, I God near and thee-near sin did. Now I

niṅghai khadd ba'a'rnā bēsē malikan. Eṅgan niṅghai kamiār
thy son to-be-called worthy am-not. My thy servants(-of)

orot-bēsē uiyā."'
one-like keep."'

The Kurukh spoken in Korea, Sarguja, and Udaipur is probably of the same kind as that illustrated in the preceding pages. No materials are, however, available.

Proceeding southwards we find Kurukh spoken under various names all over the district of Sambalpur. Four thousand individuals have been reported to speak Kurukh, and 6,000 speakers who returned Khariä as their native tongue have turned out to speak the same language. Kisān was returned as spoken by 22,000, and Kōḍā as spoken by 9,000. All or most of these people speak Kurukh. Kisān means 'cultivator,' and kōḍā, 'digger.' Both words, therefore, denote occupation and not language.

Specimens of the so-called Kurukh, and a list of Standard Words and Phrases in Kurukh, Khariä, and Kisān have been received from Sambalpur. They show that all these different names connote one and the same language. The only difference is that the so-called Khariä and the so-called Kisān substitute an h for Standard Kurukh kh; thus, khekkhā, Kisān and Khariä hekkhā, a hand. This pronunciation of kh as h is also found in the so-called Kisān of Sarangarh, and in the Kurukh dialects spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. These dialects are known under the names of Kisān and Khariä.

The specimens received from Sambalpur are not correct. The genders are often confounded. Thus we find kis jē mōkhā-lagiyar, swine what eating-were, where a neuter subject takes the verb in the masculine form. Compare also forms such as ghōṛōr, horses; ghōṛir, mares; allār, dogs.

The accusative and the dative are often confounded; thus, āsin chichchas, he gave to him. The same is also the case in those dialects in which kh is replaced by h, with the exception of the so-called Khariä of Pal Lahera.

The numerals are Aryan. Occasionally, however, we also find ond, one.

The list of words contains forms such as raḥkan, I was; raḥchas, he was; kālkai, thou wentest; kālchas, he went.

In other respects the dialect is regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 28.]

DRAVIDIAN FAMILY.

KURUKH.

(DISTRICT SAMBHALPUR.)

Ond	ālas-gahi	dō	kukkō	khaddar	ra'char.	Āur	ār-nu	sannis
One	*man-of*	*two*	*male*	*children*	*were.*	*And*	*them-in*	*the-younger*
tāmbāsin	āniās,	'bābā,	khurjī-gahi	jē	bātā	eṅgāgē	manō	eṅgān
his-father-to	*said,*	*'father,*	*property-of*	*which*	*share*	*me-to*	*will-be*	*me*
chiā.'	Āur	ās	tāṅghāe	khurjīn	ār-gē	khattias.	Malā	kōṛhē	ullā	pisā
give.'	*And*	*he*	*his*	*property*	*them-to*	*divided.*	*Not*	*many*	*days*	*after*

Ond ālas-gahi dō kukkō khaddar ra'char. Āur ār-nu sannis
One man-of two male children were. And them-in the-younger

tāmbāsin āniās, 'bābā, khurjī-gahi jē bātā eṅgāgē manō eṅgān
his-father-to said, 'father, property-of which share me-to will-be me

chiā.' Āur ās tāṅghāe khurjīn ār-gē khattias. Malā kōṛhē ullā pisā
give.' And he his property them-to divided. Not many days after

sanni khaddas hurmin jāmā nāñjās āur dūr rāji-nu kēras. Āur
younger son all together made and far country-in went. And

āiā tāṅghāe khurjīn māl-dāu bhōg-nu tāhās-nāhās nāñjās. Āur ās
there his property not-good enjoyment-in spent made. And he

hurmin uṟābāchas, ā-biri ā-rāji-nu kōṛhem kīṟā māñjā, āur
all wasted, that-time that-country-in heavy ' famine was, and

ās kīṟā-nu pāṟā'ā helras. Āur ās ā rājintā ond gānjhus-gusan
he hunger-in to-fall began. And he that country-of one inhabitant-near

kēras, ' āur ās tāṅghāe khal-nu kis khāpā-gē taias. Āur kis
went, and he his field-in swine feeding-for. sent. And swine

jē mōkhā-lagiyar ā-chokor-ti tāṅghāe kūl ūṟā'ā-gē biddyās, āur
what eating-were that-husk-from his belly filling-for wished, and

.ēkam ālas āsin māl chichchas.
.any man him not gave.

Kurukh is also to some extent spoken in the State of Patna. The dialect was formerly returned as Hō, a form of Kōl, and at the Census of 1901 it was returned as Kisān. Four hundred and seventy-five speakers were returned at the Census of 1891, and 666 in 1901.

The materials forwarded from the district are full of mistakes. The short specimen which follows will, however, be quite sufficient to show that the dialect is ordinary Kurukh. The pronunciation is in some respects different, if the specimen can be trusted.

Thus, *i* is commonly written for *e*, *u* for *o*, and *ū* for *ō*. Compare *inder*, how? *iṅghāe*, my; *iṅgan*, me; *uṇṭā*, one; *kā'un*, I shall go; *ka'ū*, it will come.

Final *ī* is often replaced by *ā*; thus, *gustā*, from; *khēpkā*, thou abusedst.

The masculine gender is, in the specimen, sometimes used to denote animals.

The inflexion of nouns and pronouns is mainly regular. A list of Standard Words and Phrases gives forms such as *emāhe*, our; *nimāhe* and *nimēhã̄*, your. In the specimen, however. we find *iṅghāe*, my; *niṅghāe*, thy, etc., which are simply various writings for Standard *eṅhaı*, my; *niṅhai*, thy.

The conjugation of verbs is also regular. Note forms such as *radan*, I am; *mēnālagdan*, I am hearing, used in the speech of the goat and the tiger, respectively.

[No. 29.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE PATNA.)

Uṇṭā khār-nū unṭā bokrā amm unā-lagiyā. Ā-bāri asan uṇṭā
One river-in one goat water drinking-was. That-time there one

lakṛā barchā. Bokrā-turu mēiyā̃-mēitali lakṛā amm unā-lagī. Lakṛā
tiger came. Goat-from above-direction tiger water drinking-was. The-tiger

bokran āniyā, 'aman indrgē gudurō nanā-lagdī? niṅghāe-gustā
the-goat-to said, 'water. why muddy making-art? thy-direction-from

gudurō amm barā-lagī.' Bokr-āniyā, 'ēn gā kīyā radan(sic). Iṅghāe
muddy water coming-is.' The-goat-said, 'I indeed below am. My

gustā gudurō amm ēkā-sē ka'ū?' Lakṛā ī kathan
direction-from muddy water how can-come?' The-tiger this answer

miñjā-kī tarki ra'chā. Āur āniyā, 'barash-din mañjā nin-d
having-heard silent remained. Again said, ' year-day was thou-indeed

khēbā-lagdī, ādin ēn mēnā-lagdan.' 'Ēn-gā, iṅghāe chha mahinā
abusing-wast, that I hearing-am.' ' I-indeed, my six months

kundurkā mañjā, bachhar-din-tan inder ākhun?' 'Nin-d mallā
birth was, year-day-age how shall-know?' 'Thou-indeed not

khēpkā, holē nimbas, āur niñjōs khēppar.' Bokrā ī kathan
abusedest, then thy-father, or thy-grand-father abused.' The-goat this answer

miñjā-kī tarki ra'chā. Lakṛā āniyā, 'ī dōsh-ghi nin
having-heard silent remained. The-tiger said, ' this fault-of thou

daṇḍ khakkhue.' Ī kathan miñjā-kī lakṛā ādi-mēiyā̃
punishment shalt-receive.' This answer having-heard the-tiger it-on

ārgiyā-kī dharchā mukhkhā.
falling seized ate.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time a goat was drinking water in a river, and a tiger came to the same place. The tiger began to drink higher up in the river. Said the tiger, 'why are you making the water muddy? The muddy water comes from you to me.' The goat said, 'I am standing below. How can the muddy water come from me?' Having heard this answer the tiger was silent for a short time. Then he said, 'I am told that you have abused me a year ago.' Said the goat, 'I was born six months ago, how should I be a year old?' 'If you did not abuse me, then your father or grandfather has done it.' On hearing this the goat remained silent. Said the tiger, 'I will punish you for this fault.' So saying he made a jump, seized the goat, and ate it.

The Kuruk̲h̲s of Sarangarh are partly known as Dhāṅgars and partly as Kisāns. The revised figures are as follows :—

Dhāṅgarī	. . . .	604
Kisān	. . . .	907
	TOTAL .	1,511

Two specimens of the so-called Dhāṅgarī have been forwarded from the district. The first, a version of the Parable of the Prodigal Son, was simply a translation of the English text word for word. ' To them ' had for example been translated *in-ār* instead of *ārin*. The specimen could not, therefore, be printed. The second specimen has been reproduced in what follows. It is not correct, but it clearly shows that the dialect does not much differ from ordinary Kurukh.

The suffix of the genitive is *hi;* thus, *hissā hi māl,* i.e. *māl-hi hissā,* the share of the property. This suffix *hi* corresponds to Standard *gahi, ghi.* A form such as *ālar,* of a man, seems to contain the Oṛiyā suffix *r.* Similar forms also occur in Bamra.

We may also note *indir* instead of Standard *endr,* what? Compare the Kuruk̲h̲ of Patna.

For further details the student is referred to the specimen which follows.

DRAVIDIAN FAMILY.

KURUKH.

(STATE SARANGARH.)

Uṇṭā	pachagīs	ālar	ē-jhan	khaddar	rahchar,	jō
One	*old*	*man-of*	*several*	*sons*	*were,*	*who*

āpas-nē	sadā-din	laṛhā-liyar.		Tambas	ārin	khūb
themselves-among	*always*	*quarrelling-were.*		*Their-father*	*them*	*much*

-samjhāchas,	par	indir-hū	mal .	mañjā.	Ās	pīchhā	taṅgdā-
advised,	*but*	*anything-even*	*not*	*became.*	*He*	*at-last*	*his-son-*

bagarin	hukum	chichas	āniyas	taṅghā	gusan	uṇṭā	bīrā	kaṅk,
many-to	*order*	*gave*	*said*	*him*	*near*	*one*	*bundle*	*sticks,*

au	khōkhā	hukum	nañjas	ārin	urtosin,	' achchhā	jōr	kar-kē
and	*then*	*order*	*made*	*them-to*	*one-to,*	*'good*	*strength*	*with*

es'ā.'	Nibhāābhiṛ	kaṅk-bīrā	jamār	es'ar,	par	indir	hū
break.'	*Some-time (?)*	*stick-bundle*	*all*	*broke,*	*but*	*anything*	*even*

mal	mañjā,	isī-karnē-kē	bīrā-kaṅk	gaskēhē	hēchkāchā,	au
not	*became,*	*this-reason-that*	*bundle-sticks*	*closely*	*was-bound,*	*and*

bīrā-kaṅk	es'ā-gē	ort	ālē	jōr	śak	mal	chalrah.	Khōkhā
bundle-sticks	*break-to*	*one*	*man's*	*strength*	*able*	*not*	*was.*	*Then*

tambas	bīrā-kaṅkan	ulṭā-nū	hukum	chichas,	au	uṇṭā	uṇṭā
the-father	*bundle-sticks*	*untying-in*	*order*	*gave,*	*and*	*one*	*one*

kaṅk	ort	ort	khaddar-gē	chichas,	ād	bērā-nū	ādin	es'ā-gē	hukum
stick	*one*	*one*	*sons-to*	*gave,*	*that*	*time-in*	*that*	*break-to*	*order*

chichas.	Jamā	khaddar	ā	kaṅk	sahaj	es'ar.	Tab	tambas	āniyas,
gave.	*All*	*sons*	*that*	*stick*	*easily*	*broke.*	*Then*	*the-father*	*said,*

' ē	khaddar,	onaḍḍā	jōr	ērā.	Pīssānin	innem	nīm	hi	mit-mē
' O	*sons,*	*unity*	*strength*	*see.*	*And-here*	*so*	*you*	*also*	*friendship-in*

nichaṭ	uṇṭā-nū	ra'ā-kē,	niman	nēh	mal	dukh	chō'aōr.	Phēr	jab
-always	*one-in*	*remain,*	*you*	*anybody*	*not*	*harm*	*will-raise.*	*But*	*when*

nīm	alag	manar	kā'or,	nimhai	bairīr	niman	mōkhar	chi'ōr.'
you	*separate*	*becoming*	*go,*	*your*	*enemies*	*you*	*devouring*	*will-give.'*

FREE TRANSLATION OF THE FOREGOING.

An old man had several sons, who were always quarrelling. The father often remonstrated with them, but in vain. At last he ordered them to bring a bundle of sticks before him, and asked each of them to try with all his strength to break them. They all tried, but in vain, because the sticks were tied closely together, and no single man could

break them. Then the father asked them to untie the bundle, gave each of his sons one stick, and asked them to break them. All the sons did so easily. Said the father, 'observe the strength of unity. If you always keep together in unity, nobody will be able to hurt you. But if you are separated, your enemies will destroy you.'

The so-called Kisān of Sarangarh does not differ much from the so-called Dhāngarī. There are, however, some characteristic points which the dialect shares with the various forms of Kurukh spoken in Raigarh, Pal Lahera, Bamra, and Rairakhol. Thus the use of an *h* instead of Standard *kh* ; the accusative suffix *nu* ; the use of the accusative instead of the dative ; the genitive suffix *ghē* or *gē* ; the termination *t* or *d* of the third person neuter of verbal tenses, and so forth. Some of these characteristics also occurred in Sambalpur.

The details will be found under the various districts. With regard to the so-called Kisān of Sarangarh, they are as follows.

An *h* is usually, but apparently not always, substituted for Standard *kh* ; thus, *hāpā*, tend ; *haddu* and *khaddu*, son.

Ñj becomes *ñch*. Thus, *nañchas*, he did ; *meñchas*, he asked ; *mañchas*, he became, etc.

The genders are often confounded ; thus, *bahut din mal kēras*, many days did not pass ; *adin*, him ; *adh-ghe*, his, of them.

The accusative sometimes ends in *nu* instead of in *n* ; thus, *dhannu*, the property. The suffix of the genitive is *ghē* ; thus, *tambas-ghē*, of his father ; *yenghē*, my ; *ninghē*, thy ; *adh-ghē*, his. In *ār-gē*, their, *gē* is used instead. It cannot be decided from the materials available whether the final *e* is long or short. Compare Standard *enhai*, my ; *tambas-gahi*, of the father.

The short forms of the possessive pronouns are apparently used promiscuously ; thus, *tāmbās*, my father ; *tāngdās*, thy son. Similar forms are also used in Raigarh.

The inflexion of verbs is mainly regular. The various persons are, however, occasionally confounded. Thus, *mallyas*, I am not ; *chichkas*, thou gavest not. Here the suffix of the third person masculine is also used in the first and second persons.

'I am' is *atlan*. This form is also used in Bamra, Pal Lahera, and so on.

In *mōhāliyāt*, (the swine) were eating, we find the suffix *t* of the third person neuter. We will find this suffix again in Rairakhol, and, in the form *d*, in Bamra and Pal Lahera. Compare the remarks about the dialect of Jashpur above.

The form *nānom-anē*, we should make, contains the same indefinite particle *anē* or *nē* which has already been noted from Jashpur.

[No. 31.]

DRAVIDIAN FAMILY.

KURUKH.

(State Sarangarh.)

Indrin   ālas-gē   jōrū   haddū   rāchas.   Aur   adh-ghē   chhōṭēs
Some   *man-to*   *two*   *sons*   *were.*   *And*   *them-of*   *the-younger*

tāhē   tambasin   tiṅgiyas,   'tambasi,   dhan-nū   hissā   jētē   yēṅghō   atlī
his   *father-to*   *said,*   'father,   *property-in*   *share*   *which*   *mine*   *is*

chgū   chiñ.'   Aur   āsu   ār-gō   tāhē   dhannu   haṭṭiyā-chichchas.   Aur
me-to   *give.'*   *And*   *he*   *them-to*   *his*   *property*   *divided-gave.*   *And*

bahut   din   mal   kēras,   chhōṭē   haddu   hurmin   undīn-aḍḍān   ṭuḍiyāchas
many   *days*   *not*   *went,*   *younger*   *son*   *all*   *together*   *gathered*

aur   gechhā   rāje   boṅgas-kēras.   Aur   āsān   luchpan-nū   tāhē
and   *far*   *country*   *ran-went.*   *And*   *there*   *riotousness-in*   *his*

dhannu   uṛihā-chichchas.   Aur   jab   āsu   hurmin   kharchī-nanā-chichchas
property   *squandered-gave.*   *And*   *when*   *he*   *all*   *spent-made-gave*

ā   dēs-nū   dukāl   mañchā,   aur   āsu   laṅg   mañchas-kēras.
that   *country-in*   *famine*   *became,*   *and*   *he*   *destitute*   *became-went.*

Aur   āsu   kēras   aur   ā   rājintā   unṭā   sahariyā   saṅgō   rahchas
And   *he*   *went*   *and*   *that*   *country-in*   *one*   *citizen*   *near*   *stayed*

kēras.   Aur   ās-gē   hallu-nū   kissū   hāpā-gē   āsu   ādin   taiyas.   Aur
went.   *And*   *his*   *field-in*   *swine*   *feeding-for*   *he*   *him*   *sent.*   *And*

āsu   ā   uṅkū-nū   jē   kissū   mōhāliyāt   tāhē   kūlū   ūrō,
he   *those*   *husks-in*   *which*   *swine*   *were-eating*   *his*   *belly*   *would-fill,*

aur   ēkā   ālasi-hī   ad-gō   mal   chichchas.   Aur   jab   āsu   ās-gē
and   *any*   *man-even*   *him-to*   *not*   *gave.*   *And*   *when*   *he*   *him-to*

barchas,   āsu   tiṅgiyas,   'neṅghē(sic.)   tambas-ghē   yā   kamiyār-gē
came,   *he*   *said,*   'my   *father-of*   *how-many*   *servants-to*

kul-gē   purtā   aur   bāchhā   bānā   āsmā   hākhrī,   aur   yēn
belly-to   *enough*   *and*   *saved*   *becoming*   *bread*   *is-got,*   *and*   *I*

kīrē   khēdan.   Yēn   chōn   aur   neṅghē   tambas-tarā   k'on,
with-hunger   *die.*   *I*   *shall-arise*   *and*   *my*   *father-towards*   *shall-go,*

aur   āsin   teṅgon,   " ē   tambas,   yēn   sargē-ulṭānū   aur   niṅghē
and   *him*   *shall-say,*   " O   *father,*   *I*   *heaven-against*   *and*   *thy*

saṅgō   pāp   nañchā(sic.)   aur   niṅghō   tāṅgdās   toṅnā-gē   lāg
in-presence   *sin*   *did*   *and*   *thy*   *son*   *saying-for*   *worthy*

yēn   mallyas.   Eṅgan   unṭā   kamiyā-kē   barōbar   nanā." '   Aur   āsu
I   *am-not.*   *Me*   *one*   *servant-of*   *like*   *make." '*   *And*   *he*

chōchas   aur   ās-gō   tambas-tarā   barchas.
arose   *and*   *his*   *father-towards*   *came.*

The estimated number of speakers of Kurukh in the Raigarh State is 5,000. At the last Census of 1901, 4,312 speakers were returned, of whom 318 entered Kisān as their native language. The bulk of the Kurukhs of the State belong to the caste of Dhāṅgars, whose occupation is to dig wells and tanks. Their dialect is, therefore, also known as Dhāṅgarī or Dhanvārī.

A version of the Parable of the Prodigal Son and a list of Standard Words and Phrases have been received from the district, and the beginning of the former will be reproduced below.

The so-called Dhāṅgarī of Raigarh in most respects agrees with the so-called Kisān of Sarangarh.

H is, however, only occasionally substituted for Standard *kh;* thus, *hakhrā,* it was received; but *khaddar,* sons.

In the word *husan,* Standard *gusan,* near, the initial *g* has been replaced by *h.*

The suffixes of the genitive are *i,* corresponding to *hi* in the so-called Dhāṅgarī of Sambalpur, and *ke,* corresponding to *ge* in Sarangarh. Thus, *Dharmēs-i erpā-nõ,* in God's house; *nimbas-ke erpā-nõ,* in thy father's house. The suffix *ke* may be due to Aryan influence. Compare, however, Malto *kī,* and the Kurukh dative suffix *ge.*

The accusative sometimes ends in *nā* instead of *n;* thus, *tambasinā,* to his father. This form is also used as a dative. On the other hand, we also find the dative used instead of the accusative; thus, *eṅgāge niā,* keep me.

The locative ends in *nõ* instead of *nū;* thus, *erpā-nõ,* in the house.

The ablative is regularly formed; thus, *tambas-tī,* from his father. In *ormartis,* all-from, an *s* has been added.

'Two' is *ēnuṭan,* corresponding to Standard *eṇḍoṭā.* The numerals for 'three' and following are Aryan.

The short forms of the possessive pronouns are confounded as in Sarangarh. Thus, *embas,* his father; *eṅgdas,* thy son.

The conjugation of verbs is regular. The various persons are, however, occasionally confounded. Thus we find *meñjkan* instead of *meñjas,* he heard. Such stray forms are probably simply mistakes.

The suffix *t* of the third person neuter seems to occur in *lauatke,* having struck.

Note finally forms such as *kālakdan,* I am going; *urāvachas-ichchas,* he spent-gave, he squandered, and so forth.

In other respects the dialect is regular.

[No. 32.]

DRAVIDIAN FAMILY.

KURUKH.

Ortos-gē ēnuṭan khaddar rahchas. Ormartis sannis tambasinā
One-to two sons were. All-from the-younger his-father-to
ānias, ' ē bā, jaun ra'ī eṅgāgē bā̃ṭā-bhāg chiā.' Tambas
said, 'O father, what is me-to share-portion give.' His-father
khatias-chichchas. Thōrē ullā-nõ sannis bā̃ṭā-bhāg khonṛ-līhichas.
divided-gave. Few days-in the-younger share-portion together-took
gechchham rājī kēras. Ā rājī-nõ rannum-rannum chhōṭ buddhī-nõ
far country went. That country-in staying-staying bad sense-in
taṅhā dhan uṛāvachas-ichchas. Taṅhā dhan uṛāvachas-ichchas holē ā
his property spent-away. His property spent-away then that
rājī-nõ mahā-bhārat kīṛā mañjā kērā. Ā rājī-nõ ortos kisān-
country-in very-heavy famine became went. That country-in one farmer-
husan rahchas. Taṅg-urbas taias, kissī khāpā kēras. Kissī kund
near stayed. His-master sent, swine to-feed he-went. swine husks
mōkhā-liā, bachchbhrā kērā, tān mōkhālias. Ās-gē endrā mhal
eating-were, remaining went, he eating-was. Him-to anything not
ekhrā. Akkū ās-gē sūrtā varchā, akkū ās anias, ' em-bassī jatēk
was-got. And him-to sense came, and he said, ' my-father so-many
kamiar-gē kul-tī āgar manḍī chiā-lakdas onā-gē. Akkū ī paddā-nõ
servants-to belly-from more food giving-he-is to-eat. And this village-in
kīṛā sār'aldan. En em-bas husan kā'lakdan tambasinā(sic.) ān'un,
hunger I-feel. I my-father near will-go the-father-to will-say,
" ē bā, dharmēsi erpā-nõ akkū niṅghāi erpā-nõ nathā-vāchas-ichchas
" O father, God's house-in and thy house-in sin-committed-have
akkū niṅghāi endas laīki mhalikan, bā hōē. Eṅgāgē ortos kamiā-
and thy son worthy not-am, father O. Me one servant-
bisē uiā." ' Esānum bichār najas, embas husan kēras.
like keep." ' Thus thought made, father near went.

One thousand and five hundred speakers of Kurukh have been returned from the
State of Sakti. One thousand of them are stated to speak Dhāṅgarī. No specimens have
been available. It is, however, probable that the dialect is the same as in the neighbouring
Raigarh.

According to Mr. Gait's Report of the last Census of Bengal, the Kurukhs of Gangpur, who have long been separated from the main body of the tribe, have a special dialect which is locally known as *Berga Orāõ*.

Kurukh has not been returned from Gangpur for the purposes of this Survey, and no materials are available. We cannot, therefore, form any opinion about the Kurukh dialect of the district. It is, however, probable that it is of the same kind as the various forms of the language described in the preceding pages. Strictly speaking, none of them are real dialects, but simply corrupt forms of the language which have come under the influence of the surrounding forms of speech.

The remaining forms of Kurukh are the so-called Khaṛiā of Bonai and Pal Lahera, and the so-called Kisān of Bamra and Rairakhol. The principal Aryan language of all those districts is Oṛiyā, and it is therefore only what we should expect when the short *a* is often marked as long. Compare above, p. 411.

From Bonai 180 individuals have been returned as speaking Kurukh. Their dialect is probably the same as the so-called Khaṛiā of the State.

The Khaṛiās of Bonai and Pal Lahera now speak a form of Kurukh. The number of speakers has been estimated for the purposes of this Survey as follows :—

Bonai	320
Pal Lahera	295
TOTAL	**615**

Specimens have only been received from Pal Lahera, and the remarks which follow are based on them.

Pronunciation.—A long *ā* is often written when Standard Kurukh has *a*; thus, *eṅgān* for *eṅgan*, me; *mālād* for *mal'ī*, it is not. The long *ā* is, however, probably written instead of the short *a* in order to show that *a* is not pronounced *o* as in the surrounding Oṛiyā.

Short vowels are, as in neighbouring dialects of Kurukh, very often inserted between consonants; thus, *chichikāi*, Standard *chichkai*, thou gavest; *kiritāchkān*, Standard *kirtāchkan*, I caused to return, I restored.

Kh becomes *h* as in the so-called Kisān of Sarangarh, Bamra, and Rairakhol, and the so-called Khaṛiā of Sambalpur; thus, *hādu*, Standard *khadd*, a son; *hekhā*, Standard *khekkhā*, a hand. In other respects the pronunciation only differs in unimportant details. Thus, we find *yõ* instead of *eõ*, how much? *rōs*, instead of *ra'ōs*, he will be, etc.

Nouns.—The inflexion of nouns is regular. In the genitive, however, *gē* is substituted for *gahi*. Thus, *ālas-gē*, to a man; *Bhāturi-gustī*, from Bhāturi; *eṅg-bāṅgs-gē*, my father's; *bhāg-nu*, in the share.

The pronouns are regular. Instead of *niṅhai*, thy, we, however, find *niṅhē*. Similarly also *tāṅghē*, his, and *eṅghē* or *eṅghāi* (also written *āṅghāi*), my.

Verbs.—The inflexion of verbs is regular with a few exceptions.

In the third person neuter a suffix *d* is usually added. Thus, *ātī*, it is; but *hakrād*, it was got; *mālād*, they were not; *māhā-lagiād*, (the swine) were eating.

The past verbal participle is often used to form compound verbs. Thus, *hendekā-rāchkai*, thou boughtest. Compare forms such as *urābāchā-chichhas*, he wasted-gave, he wasted away. Forms such as *nañjkādān*, I have done, are also derived from the past participle. Compare Standard *nañjkā*, done; *nañjkan*, I did.

The particle *ki* which is used in Standard in order to form a kind of conjunctive participle is replaced by *ā*; thus, *ēn meñjkān-ā manē nañjkān*, I having-heard thought made; *yõ rupiā chichikāy-ā hendekāi*, how-many rupees having-given didst-thou-buy? *chichas-ā niãliãs*, having-given he-asked.

Note finally the interrogative particle *kā* and the indefinite particle *nē*. Thus, *Phāudās haḍās-ā andkā-rōs-kā*, Phāudā having-stolen bringing-will-be? *ārhāi rupiā manōd-nē*, two-and-a-half rupees will-be-probably.

For further details the student is referred to the specimen which follows.

[No. 33.]

DRAVIDIAN FAMILY.

KURUKH.

(PAL LAHERA STATE.)

Nīn	ī	sunā	phulin	Phāudā	Bhāturi-gustī	hendekā-rāchkai?
Thou	*this*	*gold*	*nose-drop*	*Phāudā*	*Bhāturi-from*	*boughtest?*

Hã̄.	Ēn	ī	phulin	hendekā-rāchkān.
Yes.	*I*	*this*	*nose-drop*	*bought.*

Nīn	ikulā	hendekāi?	Yõ	rupiā	chichikāy-ā	hendekāi?
Thou	*what-day*	*boughtest?*	*How-many*	*rupees*	*gavest-and*	*boughtest?*

Hēm	mukān	piṭkā	pāñch	chha	din	kēr-kāṭhū	Phāudās	sunā-phulin
Hem	*woman*	*killed*	*five*	*six*	*days*	*gone-after*	*Phāudā*	*gold-nose-drop*

chichas-ā	eṅgān	jōṛē	rupiā	niãliãs.	Ēn	teṅkān	jē,	'eṅghāi-gusan
gave-and	*me*	*two*	*rupees*	*asking-was.*	*I*	*said*	*that,*	*'my-near*

rupiā	mālād.'	Ās	teṅgiās,	'rupiā	tō	mālād,	hēsu	khāṇḍiō
rupees	*are-not.'*	*He*	*said,*	*'rupees*	*then*	*are-not,*	*paddy*	*a-khāṇḍi*

chichikā-rā.	Sunā	phulin	uikā-rā.	Pachhēlā	āur	tin	khāṇḍi
give.	*Gold*	*nose-drop*	*keep.*	*Afterwards*	*further*	*three*	*khāṇḍi*

hēsu	chioi.'	Ēn	teṅkān	jē,	'āur	hēsu	palon	chiā.'
paddy	*wilt-give.'*	*I*	*said*	*that,*	*'more*	*paddy*	*shall-not-be-able*	*to-give.'*

Ī	kathā	tiṅkāṭhū	ēn	khāṇḍiō	hēsu	chichikān-ā	sunā	phulin
This	*word*	*saying-after*	*I*	*one-khāṇḍi*	*paddy*	*gave-and*	*gold*	*nose-drop*

uikān.
kept.

Nīn	Phāudā-ganē	ikulā	bikā-kiṇā	nañjkar-rachkar-kā?
Thou	*Phāudā-with*	*ever*	*buying-selling*	*doing-were-what?*

Sunā   phuli   iukā-āglā   āṭh   dinu   oṇṭā   rūpā-chaŭrmuṇḍi
Gold   nose-drop   keeping-before eight   days   one   silver-head-ornament

uikān-ā   dui   āṇā-gē   hēr   oṇṭā   Phāudās-gē   chichikā-rāchkān.
kept-and   two   annas-for   cock   one   Phāudā-to   giving-was.

Ā   rūpā-chaŭrmuṇḍi   bājār-nū   yŏ   dām   mañj-kirōd-nē?
That   silver-chaŭrmuṇḍi bazar-in   which   price   having-been-would-return?

Jōṛē   rupiā   mañj-kirōd-nē.
Two   rupees   having-been-would-return.

Sunā   phuli-gē   muli   yŏ   manōd-nē?
Gold   nose-drop-to   price   what   may-be?

Sunā   phuli-gē   dām   āṛhāi   rupiā   manōd-nē.
Gold   nose-drop-to   price   two-and-a-half   rupees   may-be.

Hēsu   khāṇḍiō-gē   dām   yŏ?
Paddy   a-khāṇḍi-to   price   what?

Ẽ-bālkē   Phāudās   eṅgā   sunā   phuli   chichikā-rāchas   ãgē   rupiā-gē
When   Phāudā   to-me   gold   nose-drop   giving-was   then   a-rupee-to

āṛhāi   khāṇḍi   hēsu   lakichād.   Ā   hisāb-nū   hēsu   khāṇḍiō-gē
two-and-a-half khāṇḍi   paddy   was-fixed.   That   rate-at   paddy   a-khāṇḍi-to

chha   āṇā   chār   pāhulā   mañjād.
six   anna   four   pice   became.

Ẽ-bālkē   chha   āṇā   chār   pāhulā-gē   hēsu   chichikāy-ā   āṛhāi
When   six   annas   four   pice-of   paddy   gavest-and   two-and-a-half

rupiā-gē   sunā   phuli   uikāi,   niṅghē   man-nū   elchkāyi-kā   mālā,
rupee-of   gold   nose-drop   receivedest, thy   mind-in   fearedest-what   not,

'Phāudās   ā   sunā   phulin   haḍās-ā   andkā-rōs-kā,'   idin   māl
'Phāudā   that   gold   nose-drop   stole-and   bringing-may-be,'   this   not

bāchkāi-kā?
saidest-what?

Hendekā   tin   din   kēr-kāṭhŭ   eṅghāi   man-nū   elchkā   lagiād,   bālkē
Buying   three   days   going-after   my   mind-in   fear   began,   then

Phāudās-gē   pādā-gē   ēn   kirkā-rāchkān.   Phāudās   pādā-nū   māl   rāchas.
Phāudā's   village-to   I   going-was.   Phāudā   village-in   not   was.

Āstin   taṅg-mukā   Mandēin   saṅgēn   dharchas-ā   Jhariākhaman   pādā-gē
Then   his-wife   Mandē   in-company   taking   Jhariakhaman   village-to

barachkān.   Āsan   harbhū-ūlā   Phāudās   ḍāhi   hasāliās.   Ēn   Phāudā-gē
I-came.   There   jungle-in   Phāudā   ḍāhi   was-cutting.   I   Phāudā-to

sunā-phuli   kiritāchkān-chichikān.   Phāudās   sunā-phulin   taṅg-mukā-gē
gold-nose-drop returned-gave.   Phāudā   gold-nose-drop   his-wife-to

sāitā   uiā-gē   chichas.
well   keeping-for   gave.

Nīn   manku   sunā-phulin   kiritāchkāi   kā   kirtāchā-gē   nēd
Thou   voluntarily   gold-nose-drop   returnedest   or   returning-for   anybody

niṅgān teṅgiãs?
thee   told ?

Eṅghāi   jiñ-nū   elehkā   lagiãd.   Is-gö   lagān   sunã-phuli
My   heart-in   fear   was-fixed. This-of   for-the-sake gold-nose-drop
kirtāchkān   chichikān.   'Haḍkā   māl   manöd,'   bāchkān-ā   eṅghāi   jiñ-nū
I-returned gave.   'Stolen   properly may-be,'   having-said   my   mind-in
dhök   lagiãd.
fear   was-fixed.

Nin   hendā-bālkē   Phāudās   sunā-phulin   ēstin   andarkā-rāchas,   bāohas-ā
Thou   buying-when   Phāudā   gold-nose-drop   whence   bringing-was,   saying
teṅgiãs ?
told ?

Phāudās   teṅgiãs,   'ēn   i   sunā-phulin   jabar   gcchhentī   andarkūdān.'
Phāudā   said,   'I   this   gold-nose-drop   great   distance-from brought-have.'
En   meñjkān-ā   haḍkā   māl   bāchkān-ā   manē   nañjkān.   Sastā   hakūn
I   hearing   stolen   properly saying   mind   'made.   Cheap   I-got
bālkē   hendckā-rāchkān.   Pachhēlā   kiritāchkān   chichikān.   Eṅghāi   hēsu
therefore buying-was.   Afterwards   I-returned   I-gave.   My   paddy
khāṇḍiö   ās   ondkādās.
one-khāṇḍi   he   ate.

Rūpā   chaūrmuṇḍi   ākön   nēkhē-gusan   ātlī ?
Silver   head-ornament   now   whom-with   is ?

Chaūrmuṇḍi   eṅghāi-gusan   ātlī.
The-head-ornament   me-with   is.

Nin   haḍkā   māl   hendckāi   jē   döshī   kā   mālāi ?
Thou   stolen   properly boughtest   that   guilty   or   art-not ?
Hã.   En   döshī   ātlān.
Yes.   I   guilty   am.

FREE TRANSLATION OF THE FOREGOING.

Did you buy this gold nose-drop from Phāudā Bhāturi ?

Yes.

When did you buy it, and how much did you pay for it?

Five or six days after the woman Hem had been killed, Phāudā handed the nose-ornament over to me and asked two rupees for it. I said that I had no money. Said he, 'if you have no money, give me a *khāṇḍi* of rice, and keep the nose-ornament. You will give me three *khāṇḍi* more later on.' I said that I should not be able to give more, and so I gave him one *khāṇḍi* and kept the nose-ornament.

Had you ever any other business with Phāudā ?

Eight days before the purchase of the nose-ornament, I brought a silver Chaūr-muṇḍi,[1] and gave Phāudā a cock worth two annas.

---

[1] A kind of head-ornament

How much would the *Chaurmuṇḍi* fetch in the bazar ?

Two rupees.

What is the price of the gold nose-drop ?

Two rupees and-a-half.

What is the price of a *khāṇḍi* rice ?

When Phāuḍā sold me the nose-drop, there went two *khāṇḍis* and-a-half to the rupee. At that rate, one *khāṇḍi* would cost six annas and four pice.

When you bought a nose-drop worth two rupees and-a-half for six annas four pice worth of rice, did you not suspect that he might have stolen it ?

Three days after the purchase I began to feel uneasy, and I went to Phāuḍā's village, but he was not in. So I took his wife Mandē with me and went to the village of Jhariākhaman. We found Phāuḍā in the jungle, cutting wood for the Ḍāhi cultivation. I returned the nose-drop to Phāuḍā, and he gave it to his wife to keep.

Did you return the gold ornament voluntarily, or did anybody tell you to do so ?

I was uneasy in my mind, and therefore I restored it, thinking that it might be stolen property.

Did Phāuḍā tell you where he had got the nose-drop, when you bought it ?

He said that he had brought it from a great distance. When I heard that, I suspected that it might have been stolen. But I bought it because I got it cheap. Afterwards I restored it. He, however, had eaten my rice.

Where is the silver *Chaurmuṇḍi* now ?

It is with me.

Do you plead guilty of buying stolen property ?

Yes, I do.

Kurukh is also spoken in the Bamra State. The dialect is known as *Kisān*, *i.e.* cultivators' language. The estimated number of speakers is 3,750. The corresponding figure at the last Census of 1901 was 15,704. The old estimates are probably below the mark, and some of the 13,569 individuals who have been returned as speaking Muṇḍārī should be transferred to Kurukh. In 1901, only 6,023 speakers of Muṇḍārī were returned from the district.

With regard to pronunciation, we may note the substitution of an *h* for Standard *kh*. Thus, *hekhā*, Standard *khekkhā*, hand; *heddu*, Standard *khedd*, foot; *mōhā-gē*, Standard *mōkhā-gē*, in order to eat. Compare Kurukh *khoṇḍ*, Muṇḍārī *huṇḍī*, gather.

Nouns.—The usual plural particle is a prefixed *bagi*. Thus, *bagi ghorī*, mares; *bagi kokai*, daughters. Compare Standard *bagge*, many. Besides we also find forms such as *jāti-mānē*, the caste-men. Compare Oṛiyā and Chhattīsgaṛhī.

The usual case-suffixes are, accusative *n*, *nu*; dative *kī*, *gē*; ablative *tī*; genitive *kē*, *gē*; locative *nū*. Thus, *hadusin hadun dhar-ke*, having seized the lad and the girl; *jāti-mānē hadunnu meñjas*, the caste-men asked the girl; *baṅgaskī*, to the father; *ās-gē*, to him; *nēkhē-gustī*, from whom ? *baṅgas-kē*, of a father; *eṅ-kākas-gē hadu*, my uncle's son: *olpā-nū*, in the house.

Forms such as *māl-jālār*, of the property; *ālaskar*, of a man, are formed with the genitive suffix *r* of the Oṛiyā dialect spoken in the State.

Pronouns.—The final *ai* of the genitive of personal pronouns has been replaced by *ē*; thus, *enghē*, my: *ninghē* or *nighē*, thy; *emhē*, our; *nimhē*, your. 'Thou' is *nīn*, but also *nighe*. *Ālas*, a man, is often used instead of *ās*, he. 'His' is *āsgē* and *āskēr*.

Verbs.—The present tense of the verb substantive is *allan*, I am; *atlai*, thou art; *atlas*, he is; *atli*, it is. The masculine form is apparently also used for the feminine. Compare *ra'a-chas*, she was. The singular forms are often used in the plural. A third person plural is *atlā*, they are.

With regard to finite verbs, we may note forms such as *kerkechkan*, I went; *kerkchas*, he went; *nañjā-ich'as*, he did; *nañjkā-r'om-nē*, that I might have done; *mal nannā*, I did not.

Further details will be ascertained from the specimens which follow. The first is the beginning of a version of the Parable of the Prodigal Son, and the second a popular tale. They are far from being satisfactory, but it is hoped that they are sufficient to show the general character of the dialect.

[No. 34.]

DRAVIDIAN FAMILY.

KURUKH.

(STATE BAMRA.)

SPECIMEN I.

Ortos-ki	jōṛē	haddar	atlā.	Jōṛē	haddar-rū	sānis	tañ-bañsin
One-to	*two*	*sons*	*are.*	*Two*	*sons-among*	*the-younger*	*his-father-to*
liñgiyās,	'ban,	māl-jālār	jāhā	bhāg	āṅgās-ki (sic)	bhāg	khātrō
said,	*'father,*	*property-of*	*which*	*share*	*me-to*	*share*	*will-be-got*
adin	chiā	eṅgā.'	Ālas	bhāg	nañjā-ich'ās.	Bagi	ūlā	mal	kā'd-am
that	*give*	*to-me.'*	*He*	*share*	*made-gave.*	*Many*	*days*	*not*	*passed-even*
sāni	hadar	sabu	māl-jūl	uṇḍā-nū	atli	gechhā	kērā	dūr	dēs-nū.
young	*son-of*	*all*	*property*	*one-in*	*is*	*far*	*went*	*distant*	*country-in.*
Asani	hurmi	uṛiar-kērā.	Sabu	uṛiar-kērā	balkō	aṅgō	maharag	mañjā.
There	*all*	*spent-went.*	*All*	*spent-went*	*then*	*there*	*famine*	*became.*
Bēsi	dukh	hakhiyūs.	Ālas	ū	purthi-nū	ālas-kar	āsrā-āchas.
Much	*misery*	*got.*	*He*	*that*	*country-in*	*man-of*	*protection-took.*
Ālasin	taichas	taṅgan	hallā-gō	kissu	hā'pā-gē.	Ālas	kissu	mūkhā
Him	*sent*	*his*	*field-to*	*swine*	*to-tend.*	*He*	*swine*	*eaten*
unku	mōhā-gē	mān	atle.	Taṅgūhō	nēdhi	unku	mall	chichas.
husks	*to-eat*	*mind.*	*is.*	*Him-to*	*anybody*	*husks*	*not*	*gave.*

DRAVIDIAN FAMILY.

KURUKH.

(State Bamra.)

SPECIMEN II.

Oṇṭā pâdā-nū oṇṭā pachkis ra'achas.   Ās-gē kokai oṇṭā ra'achas.
One   village-in one   old-man   was.   Him-to daughter one   was.

Kokainu oṇṭā hadus dharohas boṅgas. Ā pachis ā-bâlke jāti-
The-daughter one   boy   caught   fled.   That old-man that-time caste-

-gusan-gē teṅgā kēras. Teṅgiyas jāti-gusan-nū, 'eṅghē kokai oṇṭā
near-to   to-say went.   He-said   caste-presence-in, 'my   daughter one

hadus dharchas boṅgas.' Jāti-mānē . āl taias dâgra-kēra hakhiyas.
boy   caught   fled.'   Caste-people men sent searching found.

Hadusin hadun dhar-kē ândras. Jāti-mānē hadunnu meṉjas, 'nighē
Boy   girl   having-caught brought. Caste-people girl asked, 'thou

hadus sâṅge ender kārkai?' Hadun teṅgiyas, 'hadus sikshyā-nu kēras.'
boy   with   why   wentest?' The-girl said, 'the-boy entreaty-in went.'

Jāti-mānē . teṅgiyas hadusnu, 'nanas-kē hadun dharchkai boṅgai jē
Caste-people said   boy-to, 'another-of girl caughtest fledst that

nighē dush naṉjakedas. Nighē dush naṉjakedas jē eṅghe bhuji-nu
thou fault madest.   Thou fault madest   that thou feast-in

rupiā chiā. Pachkisnu kaniā-mūl satē rupiā chāri anā chiā chandhe.'
money give. Old-man-to bride-price seven rupees four annas give soon.'

FREE TRANSLATION OF THE FOREGOING.

In a village there lived an old man who had a daughter. A young lad ran away with her. The father then went and complained to the caste that the lad had run away with his daughter. The caste sent men to search after them, and they were found and brought back. The caste-people asked the girl, ' why did you go with the lad ?' The girl said, ' he persuaded me.' They then said to the lad, ' since you have committed the fault of running away with another man's girl, you must stand a feast, and you must give the old man seven rupees and four annas for the girl.'

Five hundred and forty-seven speakers of Kisān have been returned from the Rairakhol State. The corresponding figures at the last Census of 1901 were 1,367. The so-called Kisān of Rairakhol is simply a corrupt Kurukh, just as was the case in Bamra.

The dialect of Rairakhol in many respects agrees with that spoken in Bamra. Compare *lāpā*, Standard *khāpā*, tend; *dhannū munjyā-chichchas*, he wasted his property; *enghē*, my; *nighē*, thy; *malla charhnā*, I did not transgress, etc.

The plural is seldom expressed; thus, *jōrā haddus*, two sons; *chākriyās*, the servants. Sometimes also the case suffixes are dispensed with. Thus, *alas*, of, or to, a man; *bāngs*, to the father. The dative and the accusative are sometimes confounded. Thus, *āsin*, to him; *chākryār-ing*, to the servants.

With regard to pronouns we may note forms such as *yālas-kī*, i.e. *ī-ālas-kī*, of that man, his; *ās-kē*, and *ās-ghē*, his; *hat*, that thing; *endrā-nī*, anything, and the use of *ēkā*, which? as a relative pronoun.

Most verbal forms are apparently regular. Compare *atti*, it is; *allas*, they are (singular instead of plural); *hakkhān*, I get; *hakkhalnār*, they are getting; *chichkai*, thou gavest; *tingun*, I shall say; *nānōt*, let us do. Several irregular forms are, however, used as well. Thus, *kūt* and *kēras*, he went; *kāmchāt*, he did; *bhāgkāmā*, dividing; *onā jamā-kiri*, having collected; *kēras*, going; *ērat*, having seen, etc.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

DRAVIDIAN FAMILY.

KURUKH.

(State Rairakhol.)

Oṇṭā alas jōṛē haddus atlās. Aul-tin sannis haddus
One *man(-of)* *two* *sons* *were.* *Them-of* *the-younger* *son*

bāṅgs tiṅgyās, 'hē bān, nighē dhannū ōkā bhāgū ēn hakkhan
the-father-to *said,* *'O* *father,* *thy* *property-in* *which* *share* *I* *get*

hat chyā.' Anuntī ās dhannū bhāg-kāmā ār-gē chichyas.
that *give.'* *Thereafter* *he* *property-in* *division-making* *them-to* *gave.*

Uṇā ullā kir-kāṇṭhū sannis kukkas hurmī-jēkō oṇṭā-jamā-kirī
Few *days* *going-after* *the-younger* *son* *all* *one-place-making*

uchchas, gechchhyā rājī kōṭ, kharāb kāmchāsya hurmī dhannū
took, *distant* *country* *went,* *evil* *deeds-in* *all* *property*

muñjyā-chichchyas. Hurmī muñjyā-chichchyas ārū ā dēs-nū niṭhā
wasting-gave. *All* *wasting-gave* *and* *that* *country-in* *heavy*

mahrag khātrā, ās-ghē dukh khatrā. Innuntī ās kēras ā
famine *occurred,* *his* *distress* *occurred.* *This-from* *he* *went* *that*

dēsantas oṇṭā arpantas āsrā-nu rāchas. Ās alas āsin kissūbhiṛ
country-in *one* *citizen(-of)* *protection-in* *remained.* *That* *man* *him* *swine*

hāpā-gē hallū-gē uchchas. Āsan āsin nēdin endrā-nī onā-gē māl
to-feed *field-to* *sent.* *There* *him* *anybody* *anything* *eating-for* *not*

chichchas. Ās kissū-gē mōhā-gē kuṇḍ kulā unnā-gē man kāmchāt.
gave. *He* *swine-to* *eating-for* *husks* *belly* *filling-for* *mind* *made.*

Pāsilī ās manē-manē chētā hakhyās siṅgyās, 'hāy, eṅghē bāṅgsē-
Afterwards *he* *in-mind* *sense* *got* *said,* *'Oh,* *my* *father's-*

chāhā-nū yēṅguṛē chākriyās adhyanti bāgē onā-gē hakkhalnār. Bākī
house-in *how-many* *servants* *enough-from* *much* *eating-for* *get.* *But*

ēn kīṛā khayāldān. Ēn bāṅgsē-chāhā-nū kērās ārū tiṅgun, "hē
I *with-hunger* *am-dying.* *I* *father-of-near* *going* *and* *will-say,* *"O*

bāṅg, ēn mahāpur-ghē ārū nighē chāhā-nū pāp kāmchekān. Nighē
father, *I* *heaven-of* *and* *thy* *presence-in* *sin* *did.* *Thy*

haddun bānā mallyān. Nighē oṇṭā chākriyās bhuttī eṅghan uiyā."'
son *to-say* *I-am-not.* *Thy* *one* *servant* *like* *me* *keep."'*

Ad-ghē pāsilī ās chōchyas bāṅgsē-chāhā-gē kēras. Bākī tāṅghā bāṅgs
That-of *after* *he* *arose* *father-of-presence-to* *went.* *But* *his* *father*

niṭhā   gcchchhyā   āsin   ērat,   dayā   niñjas,   ārū   kudiyā-kērās,   ārū   tāṅghē
rery   *far*   *him*   *seeing,*   *pity*   *made,*   *and*   *running-went,*   *and*   *his*

hanṭā   dharchas,   ārū   āsin   chunkhyās   chichchas.
neck   *seized,*   *and*   *him*   *kissed*   *gave.*

The table printed on p. 407 shows that Kurukh is spoken in several places outside the territory where it is a vernacular. We cannot, in this place, deal with the various forms the language assumes abroad. It is known under the same names as within its proper territory. Thus we find it returned as Dhāṅgarī in Shahabad, Champaran, and Bhagalpur. In Bhagalpur the speakers are also known as Kōls, and their language has, therefore, hitherto been considered as a Muṇḍā dialect. The beginning of the Parable of the Prodigal Son in the so-called Dhāṅgarī or Kōl of Bhagalpur will, however, show that it is Kurukh and not a dialect of the Muṇḍā family.

[No. 37.]

DRAVIDIAN FAMILY.

KURUKH.

(DISTRICT BHAGALPUR.)

Nēkhai   ālar-gī   duṭā   khaddar   rahchn.   Aiantī   sanī   taṅgdas
Some   *man-of*   *two*   *sons*   *were.*   *Them-from*   *the-younger*   *son*

tambas-turu   bāchas,   'bābā,   eṅghac   hissā-nō   jō   dhanan   raī,   holē
his-father-to   *said,*   *'father,*   *my*   *share-in*   *which*   *property*   *is,*   *then*

chyā.'   Aur   ā   dhanan   khaṭṭias.   Jokā   ūlā   hu   mālā   bitiā,
give.'   *And*   *that*   *property*   *he-divided.*   *Few*   *days*   *even*   *not*   *passed,*

sanī   taṅgdas   hūrmi   dhanan   jamā   nañjas,   dūsrā   dēs   boṅgas,
the-younger   *son*   *all*   *property*   *together*   *made,*   *another*   *country*   *went,*

aur   asan   taṅghai   dhanan   indar-indar   nañjas.   Aur   jab   sagrō   mujias
and   *there*   *his*   *property*   *what-what*   *made.*   *And*   *when*   *all*   *spent*

chichas   antilkō   ā   rājin-āggar   kīrā   mañjū,   aur   antilkō   kīrā
gave   *then*   *that*   *country-in-big*   *famine*   *became,*   *and*   *then*   *famine*

mañjas.   Aur   ā   rāji-nū   onṭā   ālas-gusan   rāyā-hclras,   aur   antilkō
he-became.   *Then*   *that*   *country-in*   *on*   *man-near*   *to-live-began,*   *and*   *then*

āsin   khal-nū   kis   mentā   taias.   Aur   antilkō   khusī   ghasi   mōkhdas.
him   *field-in*   *swine*   *to-tend*   *he-sent.*   *And*   *then*   *gladly*   *grass*   *ate.*

Nēhu   mal   chainar.
Anybody   *not*   *gave.*

MALTO.

Malto is almost exclusively spoken in the Rajmahal Hills in the north-east of the Sonthal Parganas. The number of speakers has been estimated at about 12,000.

Malto is the name used by the people themselves in order to denote their language.

Name of the language. The word simply means 'the language of the Maler,' and *maler* in Malto means 'men' and is the name the people apply to themselves. The Rev. E. Droese, whose Malto Grammar is the principal source of our information about the language, writes *maler*, and I have adopted this form, though most authorities write *māler* with a long *a*.

We do not know the original meaning of the word *maler*. The Rev. F. Hahn, in the introduction to his Kurukh Grammar, draws attention to the fact that *māl* in Kurukh means 'giant,' 'hero.' It is, however, more probable that Malto like Malayālam is derived from the common Dravidian *mala*, mountain, so that the original meaning of *maler* would be 'hillmen'; compare Tamil *tamiṛar*, Tamilians, from *Tamiṛ*, Tamil.

Malto is sometimes also used to denote other forms of speech, more especially a form of Bengali spoken by the Māl-Pahāriās. See Vol. V, Part I, pp. 99 and ff.

The Maler sometimes also call themselves Sauriā, and their language is also known under the name of Rājmahālī, *i.e.*, the language of the Rajmahal Hills.

Malto is almost entirely confined to the Rajmahal Hills in the Sonthal Parganas.

Area within which spoken. At the last Census of 1901, about 1,000 speakers were returned from other districts of the Bengal Presidency. Compare the remarks under the head of number of speakers below.

The Malto area forms a linguistic island in territory occupied by Bengali, Bihārī, and Santālī. It has already been remarked in connexion with Kurukh that the traditions of that latter tribe are to the effect that the Kurukhs and the Maler are one and the same tribe, and that they formerly lived together on the banks of the Sone, whence the Maler followed the course of the Ganges and finally settled in the Rajmahal Hills. This tradition is strongly borne out by the close resemblance between the languages of the two tribes.

The skirts of the Rajmahal Hills and the low lands and valleys intersecting them are now occupied by the Sonthals. In former days the Maler made frequent raids on the plains. Towards the end of the 18th century they were brought to terms by Augustus Cleveland, Collector and Magistrate of Bhagalpur, who left them in free possession of their territory on condition that they should give up their predatory habits. He did not, however, succeed in inducing them to turn to regular cultivation. They preferred to call in the Sonthals from Hazaribagh as cultivators, and the result has been that the Sonthals have now taken possession of the low lands and the valleys, and the Maler have only retained the hills.

According to information collected for the purposes of this Survey, Malto was spoken

Number of speakers. by 12,801 individuals in the Rajmahal Hills. At the Census of 1891 no separate figures were given. The language was probably included in the figures for Māl-Pahāriā, which was treated as a Dravidian form of speech, but has now turned out to be a corrupt Bengali.

A much larger number of speakers has been returned at the last Census of 1901. The details are as follows :—

Hoogly	37
Dinajpur	140
Darjeeling	243
Bhagalpur	338
Malda	543
Sonthal Parganas	59,476
TOTAL	60,777

The corresponding figure for the Maler tribe was 48,281. The language total is, therefore, certainly above the mark. We are not, however, able to check it, the estimates made for the purposes of this Survey probably being too low. Mr. Gait, in the report of the last Census of Bengal, explains the discrepancy between the language and caste returns as follows :—

'The true explanation seems to be that Rājmahāli which, following the Linguistic Survey, I classed as Malto, should in many cases have been treated as Bengali, and that the word Malto itself was sometimes misused in the same sense. Except in the case of Rajshahi, the ambiguity attaching to these terms did not attract my attention in time to enable me to remove it by classifying the language of the persons so returned according to their caste and tribe.'

Malto has not been mentioned by any old authority. A short vocabulary was printed in the fifth volume of the Asiatic Researches. The following are the works dealing with the language which I have come

Authorities.

across :—

ROBERTS, MAJOR, R.E.,—*Specimen of the Language of the People inhabiting the Hills in the vicinity of Bhagulpoor. Communicated in a Letter to the Secretary. Asiatick Researches.* Vol. v, 1799, pp. 127 and ff.

HODGSON, B. H.,—*The Aborigines of Central India. Journal* of the Asiatic Society of Bengal. Vol. xvii, 1848, pp. 553 and ff. Reprinted in *Miscellaneous Essays relating to Indian Subjects.* Vol. II. London, 1880, pp. 99 and ff. Contains vocabularies of Malto, etc.

MASON, F.,—*The Talaing Language. Journal* of the American Oriental Society, Vol. iv, pp. 277 and ff. Contains a list of words in Rajmahali, etc., reprinted in the British Burma Gazetteer, and in the *Revue de Linguistique,* Vol. xvii, pp. 167 and ff.

DALTON, E. T.,—*Descriptive Ethnology of Bengal.* Calcutta, 1872. Contains a Rajmahali vocabulary.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 94 and ff.

COLE, REV. F. T.,—*The Rajmahal Hillmen's Songs. Indian Antiquary,* Vol. v, 1876, pp. 221 and f.

AUFRECHT, THEODOR,—*Eine Liste von Rajmahali-Wörtern. Zeitschrift* der Deutschen Morgenländischen Gesellschaft, Vol. xxxi, 1877, pp. 742 and ff. Contains a Rajmahali vocabulary, found among the papers of the late John Bentley in the Trinity College, Cambridge.

SWINTON, R.,—*Rājmahāli Words. Indian Antiquary,* Vol. vii, 1878, pp. 130 and ff.

RAJMAHALLI PRIMER,—*Paryen Sikatra Maltono, i Kochi.* Agra, 1879.

DROESE, REV. ERNEST,—*Introduction to the Malto Language,* Agra, 1884.

Malto does not possess a literature of its own. The Psalms, the four Gospels, and the Acts of the Apostles have been translated into it. The Roman alphabet has been made use of for the purpose.

Language and Literature.

The Malto language very closely agrees with Kurukh. It has, however, been strongly influenced by Aryan tongues, especially in vocabulary, and there are also some traces of the influence of the neighbouring Santāli.

Pronunciation.—The system of denoting the sounds of the language has been introduced by the Rev. E. Droese, and it is based on the common system used

in transliterating Hindōstānī. It is therefore sufficient to draw attention to some few points.

B is described as fluctuating between the English *b* and *v;* and *w* is said to be something between English *v* and *w.*

The Rev. E. Droese describes the pronunciation of *q* as follows :—

‘ *q*, as *k* uttered with the root of the tongue pressed back on the throat, so as to check the voice gently and to occasion a clinking (? clicking) sound.’

There is also a deep *g*, which is said to be like the Northumbrian *r.* It does not, however, occur in the specimens. Mr. Droese writes it *g.* Compare the Arabic *ghain.*

Th is said to be a lightly sounded sharp English *th.*

Nouns.—Men and gods are masculine, women and goddesses are feminine. All other nouns are neuter. The feminine agrees with the neuter in the singular, and with the masculine in the plural. Neuter nouns have no plural. The termination of the nominative singular feminine and neuter is *th,* and this suffix is also added to words such as *abba,* my father; *prabhu,* the Lord; *Gosañyi,* God. Thus *eṅg abbath goṭ āken eṅge sopchāth,* my father has given all things to me; *Gosañyith iw-iw chāchet Ibrahimek maqerin kundtroti pāryith,* God is able of these stones to raise up children unto Abraham.

Feminine nouns are sometimes formed from masculine by adding *ni,* thus, *mal-ni,* a hill woman; *mālik-ni,* a mistress, etc. The suffix *ni* is, of course, borrowed from an Aryan source.

The natural gender is distinguished in the usual way by prefixing words such as *bokṛa,* male; *ḍaḍi,* female, in the case of four-footed animals, etc.

The plural of rational nouns is formed by adding *r;* thus, *maler,* men; *malnīr,* women. *Peli,* a woman, and *maqi,* a girl, form their plurals *peler, mager,* respectively. *Bager* or *bagter,* many, is often used as a plural suffix. Thus, *taṅgad bagter,* son many, sons. A kind of plural is in a similar way formed from neuter nouns by adding *gahṇḍi,* a flock, a multitude; thus, *bēdi gahṇḍith,* sheep.

The case suffixes are added immediately to the base, just as is the case in Kurukh. The suffixes are also mainly the same as in that form of speech. Compare the skeleton grammar on pp. 452 and ff. below. It should, however, be noted that Malto always uses the definite nominative, not only of masculine nouns, but also of feminine and neuter bases. Thus, *maleh,* a man; *malnith,* a woman; *manth,* a tree. The terminations of the nominative are those belonging to the demonstrative pronouns.

The dative suffix *k* sometimes takes the form *ko;* thus, *mal-ko,* to a man. This suffix is said to add a collective signification so that the proper translation of *mal-ko* would be ‘ to mankind.’ From *ko* is formed an emphatic *kihi,* and in a similar way an emphatic *nihi* is found in addition to the locative suffix *no;* thus, *mal-kihi,* even to man; *aḍa-nihi,* even in the house. The final *ihi* in these suffixes probably represents an attempt at marking an *i* with a following semi-consonant.

Adjectives.—Nouns are freely used as adjectives. A final *e* is dropped, and so also the final *i* of *peli,* woman. Thus, *male,* man; *mal ṭeṭuth,* a human hand : *peli,* woman; *pel sājeth,* female attire. In other respects the Malto adjective is of the same kind as that of Kurukh.

Numerals.—Malto has borrowed Aryan forms for the numerals ‘ three ’ and following. Aryan forms are also commonly used for the two first numerals.

When the Dravidian forms are used to qualify neuter nouns, generic particles are prefixed to them in order to denote the kind of noun qualified. Such particles are *maq*, referring to animals ; *paṭ*, denoting things with a flat surface; *kaḍ*, denoting objects of the appearance of tendrils; *dãṛ*, long things; *pãṛ*, round things, etc. Thus, *maq-ond ēṛe*, one goat; *paṭ-ond kāṭi*, one bedstead; *pãṛ-ond pānu*, one egg.

The qualified noun is sometimes used as a generic prefix. Thus, *man-ond manu*, a tree ; *sab-ond sabā*, a word.

It will be seen that Malto in this respect agrees with some Tibeto-Burman languages.

The two first numerals are, if we leave out the generic prefixes, *ort*, neuter *ond*, one ;· *iцr*, neuter *is*, two. Thus, *ort maqi*, one girl ; *iцor maqer*, two sons.

Ort can also be used as a noun. It then takes the forms *orteh* in the masculine and *ortiṭh* in the feminine. In the same way we find a noun *iцorer*, they two. Instead of *iцor* we also find *iцores* or *iцoris* used as an adjective. The meaning is the same as that of *iцor*.

Pronouns.—The Malto pronouns are the same as those used in Kurukh. Forms such as *abba*, my father, but *abbo*, thy father, are peculiar, and they seem to be formed by adding a personal suffix as is the case in Santālī.

There are no neuter plurals of the demonstrative pronouns, the singular being used instead. A *w* is often added to the demonstrative bases when they point back to objects already mentioned. Thus, *iц-iцelṭh ēṛo-malaṭh*, these things are bad ; *āh bikyah āw-āwer barchar*, he called those came, those whom he called came. This *w* is perhaps the old suffix of the neuter plural.

Verbs.—The conjugational system closely agrees with Kurukh. It is, however, richer in forms than is the case in that latter language. Thus it not only possesses a present, a past, and a future, but also a conjunctive and an optative, and there is a corresponding series of negative forms. This richness of various forms is probably due to the influence of Santālī.

The various participles which are used in the formation of compound tenses are very commonly conjugated in person and number, just as is the case in Kurukh. In a similar way ordinary adverbs are often replaced by inflected forms agreeing in person and number with the subject. Thus, *ēn dūren ano ḍōkin*, I alone dwell there. Here the adverb *dūre*, alone, only, agrees with the pronoun *ēn*, I, in person and number. Forms· such as Kurukh *ēn eskan ra'chkan*, I had broken, are exactly analogous. In Malto two participles are inflected in this way, one with the meaning of a present participle while the other must usually be translated as a conjunctive participle. The former takes the suffix *ne*, and the latter the suffix *ke* corresponding to Kurukh *kā*. Thus, *bandne*, drawing ; *bandeke*, having drawn.

These participles are conjugated as follows :—

Singular,—

1. *bandnen ;*   *bandeken.*
2. *bandne,*   f. *-ni ;*   *bandeke,*   f. *-ki.*
3. *bandneh,* · f. & n.   *-niṭh ;*   *bandekeh,*   f. & n. *-kiṭh.*

Plural,—

1. *bandnem, bandnet ; bandekem, bandeket.*
2. *bandner ; bandeker.*
3. *bandner,*   n. *-niṭh ;*   *bandeker,*   n. *-kiṭh.*

3 м

Examples of the use of such participles are *ēn ṭūde piṭnen uṛarken*, I tiger killing was wounded ; *āh ṭakan qendkeh eṅg bahak barchah*, he the-money having-brought me near came.

As in other connected languages, nouns of agency are formed from the relative participles by adding the terminations of the demonstrative pronouns. Thus from *baje*, to strike, the relative participles *baju*, who strikes, and *bajpe*, who struck, are formed. By adding pronominal suffixes we may form nouns of agency such as *bajuh*, a striker; *bajpeth*, a woman who has struck. Such nouns of agency can, of course, also be conjugated. Thus, *ēn bajun*, I am a striker; *nīm bajper*, you are people who have struck, etc.

There are, further, many various verbal nouns and participles.

The simplest form of the verbal noun is the base ending in *e* ; thus, *bande*, to draw. This form is the base of several adverbial and conjunctive participles. Thus, *band-no*, or emphatic *band-nihi*, in the act of drawing ; *bandako*, after the drawing ; *bandali*, by means of the drawing, on account of the drawing, etc.

E is also added to the base of the past tense in order to form an adverbial participle; thus, *Mēsah ahin baje ṭidah*, Mesa him beating (by beating) overcame. There is a form ending in *i* which is used in a similar way, especially with verbs denoting motion ; thus, *maler ame tundi ochar*, the-men the-water spilling brought.

The present definite and similar compound tenses are formed from this participle or verbal noun. Thus, *nīm indre kude ḍōkne*, what are you doing ? Often, however, the final vowel is dropped ; thus, *āh ine gumon asch ḍōkih*, he is to-day chiselling the post.

A past verbal noun, which has the additional meaning of necessity, is formed by adding the suffix *po* ; thus, *eṅge keypoth*, me-to dying-is ; death is my lot.

A third verbal noun is formed by adding *oti*, thus, *bandoti*, to draw. It is commonly used as an infinitive of purpose.

An adverbial participle is formed by adding *le* to the base of the past tense ; thus, *darch-le*, catching. It usually denotes customary or habitual action ; thus, *ēn ame chānch-le ōnin*, I water filtering drink.

Negative forms correspond to most of the participles and verbal nouns mentioned in the preceding remarks, and it will thus be seen that this part of Malto conjugation is very complex.

The suffix of the present tense is *i*, and in the 2nd person singular and the 2nd and 3rd persons plural an *n*-suffix is added. Compare the forms of the inflected participle in *ne*. The past tense is formed as in Kurukh, and the characteristic of the future seems to be *e*.

The conjunctive and optative seem to be innovations of the dialect, probably under the influence of the rich variety of the conjugational system in Santālī.

An inspection of the tables in the grammatical sketch on pp. 452 and f. will show that the personal terminations are essentially the same as in Kurukh.

The passive voice is formed by adding *uwr* or *ur*, probably a form of the verb substantive, to the base. Thus, *baj-uwre*, to be struck. This form is very commonly used reflexively. Compare the passive in Santālī.

Causatives are formed by adding the suffix *tr* ; thus, *mēñjtre*, to cause to make. From such verbs we may form double causatives by adding *tit* ; thus, *baj-tr-tite*, to cause someone to have someone struck. Other causatives are formed by adding *d* ; thus, *ōne*, to drink, caus. *onde* ; *pūne*, to put, caus. *punde*, etc.

Compound verbs are very extensively formed. Thus, *āne*, to say ; *ān-naqe*, to speak to one another ; *barch-sege*, to come again and again, etc. We shall here only note the frequent use of the verb *mene*, to be, as the second part of transitive compounds. Thus, *saba-kata*, word, tale ; *ēm ārin sabakata meñjekem*, we spoke with them ; *nīn ning kājen bīr-menku*, thou shalt attend thy work ; *mare*, to will, to wish ; *mar-mene*, to be pleased with, to love, etc. *Mene* is itself perhaps a Santāli loan-word.

The negative verb is inflected throughout. An examination of the conjugational tables on p. 453 will, however, show that this conjugation is effected by inserting the negative particle *l* (compare *illa* in Kanarese, etc.), and then conjugating. Instead of *l* we may also add the verb *maleken*, I am not, to a participle ending in *o;* thus, *bando-maleken*, I don't draw. This participle ending in *o* is used in combination with various forms of *maleken* in order to form several negative nouns and participles. Thus, *bando-male*, not to draw ; *bando-malpo*, not to have drawn ; *bando-malu*, not drawing (relative participle), and so forth.

There is also a negative verb *pole*, corresponding to Kurukh *polnā*, not to be able.

It is hoped that when the preceding remarks are borne in mind the short grammatical sketch which follows will enable the student to understand the forms occurring in the two specimens which follow. They have both been received from the Sonthal Parganas. The first is, however, simply the version of the Parable of the Prodigal Son published by the Calcutta Bible Society, Agra, 1881. The second is a popular tale taken down in the district. A list of Standard Words and Phrases will be found below on pp. 648 and ff. For further details Mr. Droese's grammar mentioned under authorities above should be consulted.

MALTO SKELETON GRAMMAR.

I.—NOUNS.—*Male*, man ; *malni*, woman ; *manu*, tree ; *beṇḍu*, coil.

	Singular.	Plural.	Singular.	Plural.		
Nom.	*maleh.*	*maler.*	*malnith.*	*malnir.*	*manth.*	*beṇḍuth.*
Acc.	*malen.*	*malerin.*	*malnin.*	*malnirin.*	*mane.*	*beṇḍun.*
Inst.	*malet.*	*malerit.*	*malnit.*	*malnirit.*	*manet.*	*beṇḍut.*
Dat.	*malek.*	*malerik.*	*malnik.*	*malnirik.*	*manik.*	*beṇḍuk.*
Abl.	*malente.*	*malerinte.*	*malninte.*	*malnirinte.*	*mannte.*	*beṇḍunte.*
Gen.	*maleki.*	*malerki.*	*malniki.*	*malnirki.*	*manki.*	*beṇḍuki.*
Loc.	*maleno.*	*malerino.*	*malnino.*	*malnirino.*	*manno.*	*beṇḍuno.*
Voc.	*o male.*	*o maler.*	*o malni.*	*o malnir.*	*o manu.*	*o beṇḍu.*

II.—PRONOUNS—

	I.	We (exclus.).	We (inclus.).	Thou.	You.	Self.	Selves.
Nom.	*ēn.*	*ēm.*	*nām.*	*nīn.*	*nīm.*	*tāni.*	*tāmi.*
Acc.	*eṅgen.*	*emen.*	*namen.*	*niṅgen.*	*nimen.*	*taṅgen.*	*tamen.*
Dat.	*eṅge.*	*eme.*	*name.*	*niṅge.*	*nime.*	*taṅge.*	*tame.*
Gen.	*eṅg (-ki).*	*em(-ki).*	*nam(-ki).*	*niṅg(-ki).*	*nim(-ki).*	*taṅg(-ki).*	*tam(-ki).*
Loc.	*eṅgeno.*	*emeno.*	*nameno.*	*niṅgeno.*	*nimeno.*	*taṅgeno.*	*tameno.*

	He.	She, it.	They (m. and f.).	Who ?	What ?
Nom.	*āh.*	*āth.*	*ār, ā-saber.*	*nēreh,* f. *nē(ri)th.*	*indrth.*
Acc.	*ahin.*	*athin,* n. *athe.*	*ārin.*	*nēken.*	*indre.*
Dat.	*ahik.*	*athik.*	*ārik.*	*nēke.*	*indrik.*
Gen.	*ahi(-ki).*	*athi(-ki).*	*āri(-ki).*	*nēk(-ki).*	*indrki.*
Loc.	*ahino.*	*athino,* n. *atheno.*	*ārino.*	*nēkeno.*	*indrno.*

Ih, f. and n. *ith,* this, is inflected as *āh,* that. So also *nāh,* that one. *Aw,* that ; *īw,* this, plur. *āw-āw, īw-īw,* respectively, refer to something which has previously been mentioned. *Nēreh,* who ? has a nom. plur. *nērer. Ikeh,* which ? is inflected as *maleh,* man, but inserts *hi* before the suffixes of the instrumental, ablative, and locative. Thus, *ikehit,* by which ? The feminine *ikith* is inflected like *malnith,* and the neuter *ikuth* like *manth.*

A (*āw*), that ; *ī* (*īw*), this ; *ik,* which ? are adjectives.

Indefinite pronouns are formed by adding *goṭe* or *beḍi* to the interrogative pronouns. Thus, *ikeh-goṭe,* anyone ; *indrth-beḍi,* something.

III.—VERBS.—*Bande*, to draw; *darye*, to catch.

Verbal nouns—*bande, bandpo; darye, darypo.* Negative, *bando-male, bando-malpo; daryo-male, daryo-malpo.*

Infinitive of purpose—*bandoti; daryoti.*

Relative participles—Present, *bandu; daryu.* Negative, *bando-malu; daryo-malu.* Past, *bandpe; darype.* Negative, *bando-malpe; daryo-malpe.*

Inflected adverbial participles—*bandne; daryne.* Negative, *bando-malne; daryo-malne.* Past, *bande-ke; darekke.* Negative, *bandleke, daryleke.*

Adverbial participles—*band(e), bandi, bandle; darch, darchi, darchle.* Negative, *band-balo, bando-malle; dary-balo, daryo-malle.*

Conjunctive participles—*bandako; darchko.* Negative, *bandlako; darylako.*

Case forms of verbal noun used as participles—*bandno; daryno.* Negative, *bando-malno; daryo-malno: bandati, darchati.* Negative, *bandlati; darylati,* etc.

	Present.	Past.	Future.	Conjunctive.	Optative.	Imperative.
Sing.						
1.	*bandin.*	*bandeken.*	*banden.*	*bandlen.*	*bandon.*	
2. m.	*bandae.*	*banleke.*	*bandene.*	*bandle.*	*bando.*	*banda, bandku.*
2. f.	*bandni.*	*bandeki.*	*bandeni.*	*bandli.*	*bando.*	
3. m.	*bandih.*	*bandah.*	*bandeh.*	*bandleh.*	*bandoh, bandāndeh.*	
3 f. & n.	*bandith.*	*bandath.*	*bandenith.*	*bandlith.*	*bandoth, bandāndeth.*	
Plur.						
1. excl.	*bandim.*	*bandelem.*	*bandem.*	*bandlem.*	*bandom.*	
1. incl.	*bandit.*	*bandelet.*	*bandet.*	*bandiet.*	*bandot.*	
2.	*bandner.*	*bandeker.*	*bander.*	*bandler.*	*bandor.*	
3.	*bandner.*	*bandar.*	*bander.*	*bandler.*	*bandor, bandānder.*	

The neuter singular is also used when the subject is a plural neuter noun. *Banda* is the present, and *bandku* the future imperative.

The tenses of *darye*, to catch, are formed in the same way. Thus, *daryin*, I catch; *darchken*, I caught; *darchah*, he caught.

Present definite—*band(le) dŏkin; darch dŏkin.*

Pluperfect—*bandeken bechken; darchken bechken;* 3rd pers. *bandekeh bechchah,* etc.

NEGATIVE TENSES.—

Present—*bando-maleken* or *bandolken,* etc., as *bandeken.*

Past—*bandleken,* etc., as *bandeken.*

Future—*banden mala,* etc.; 2nd pers. sing. *bandene(-ni) mala* and *bandlene(-ni)';* 3rd pers. fem. and n. *bandenith mala* and *bandlenith.*

Conjunctive—*bandlon,* as *bandon.*

Optative—*bando-mīndon,* etc.

IRREGULAR VERBS.—The past tense is often apparently irregular. Thus—

Base.	Past.		Base.	Past.	
	1st pers.	3rd pers.		1st pers.	3rd pers.
eye, bind.	*ēcheken.*	*ēchah.*	*behe*, exist, be.	*bechken.*	*bechchah.*
goye, reap.	*goseken.*	*gosah.*	*pāke*, take up.	*pakken.*	*pakyah.*
goye, mensure.	*gojeken.*	*gojah.*	*mene*, be.	*meñjeken.*	*meñjah.*
bare, come.	*barchken.*	*barchah.*	*choge*, set loose.	*choqqen.*	*choqas.*
āke, beat the drum.	*atekèn.*	*atah.*	*ōne*, drink.	*oṇdeken.*	*oṇdah.*

Mene, to be, has a corresponding negative *maleken*, I am not; *malleken*, I was not. Both are conjugated like *bandeken.* *Mene* is regularly inflected when it is not the copula. Thus, *āh meno-malah,* or, *menolah,* he is not.

Passive voice—Formed by adding *uwr* or *ur* to the base and conjugating throughout. Thus, *baj-uwr-in*, I am struck; *āh baj-uwr-eh*, he will be struck.

Causatives—Formed by adding *tr* to the base and conjugating throughout. Thus, *bai-tr-in*, I cause to strike.

[No. 38.]

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN I.

(SONTHAL PARGANAS.)

Ort malek iwr maqer bechchar. Chudch tambakon awḍyah,.
One man-to two sons were. The-younger his-father-to said,

'o abba, bīteki bakra*th* enge anṛsi*th* a*the* qata.' Ānko āh
'O father, property-of portion me-to will-come that give.' Then he

arik chāgkeh chichah. Pulond dini ḍokkeh chuḍ
them-to having-divided gave. Few day having-stayed young*

maqeh goṭeni tungah ante gech dēsik urqqeh ekyah,.
son all gathered and far country-to having-come-out went,

ante ano tang-ki bīten ḍagraha kāje-no ongyah. Goṭeni
and there his property bad deeds-in consumed. All

ongyah ani ā dēsino akāle*th* uṭrā*th*, ante āh kīṛ-waroti
consumed and that country-in famine fell, and he to-hunger

jejyah. Āh ā dēsiki ort malen birgrkeh ano
began. He that country-of one man having-joined there

ḍōkoti jejyah; ani āh ahin kise charātroti tang ketek teyah.
to-live began; and he him pigs to-tend his field-to sent.

Ante āh kis*th* moqā*th* ā choprat tangki kochon uṛdoti
And he pigs ate that husk-with his belly to-fill

uglechah, je nēreh goṭe ahik chiylah. Ani āh bijoṛārkeh
he-wished, but anyone even him-to gave-not. Then he having-come-to-senses

awdyah, 'eng abba āḍano ikoudi bērni-kudurik lape*th* ēgri*th*,
said, 'my father's house-in how-many servants-to food is-sufficient,

ante ēn kīṛet keyin. Ēn chōcheken eng abba bahak ēken,
and I hunger-from die. I having-arisen my father near will-go,

ante ahin awḍen, "o abba, ēn merg panteno ante ning bahano
and him-to will-say, "O father, I heaven towards and thy place-in

pāpen kudken. Ante aneke ēn ningad ānuwr joker maleken. Je
sin did. And now I thy-son to-be-called worthy am-not. But

ningki bērni-kuduri chow engen mēñja."' Ānkeh āh chōchah ante.
thy wages-worker like me make."' Having-said he arose and

tambako bahak ekyah. Āh gechi behnihi, tambakoh ahin ṭundkeh
his-father's place-to went. He far being-when, his-father him having-seen

chengjyah, ante bong-kitrkeh ahin bāngretrah ante chumqah. Tangadeh
pitied, and running-approaching him embraced and kissed. His-son

ahin awdyah, ' o abba, ēn merg panteno ante niṅ bahano pāpen
him-to *said,* *' O father, I heaven regarding and thy place-in sin*

kudken, ante aneke nandu niṅgad anuwr joker male-ken.' Tambakoh
did, and now again thy-son to-be-called fit am-not.' His-father

taṅg chākriyarin awdyah, ' goṭente ēru pinderen ondrker ahin
his servants-to said, ' all-from good cloth having-brought him

chuytra, ante ahiki ṭeṭuno aṅgtin, qedno jutan attra. Ante borqo
cause-to-wear, and his hand-on ring, feet-on shoes put. And fatted

ōy-maqon, nām laplet ante apokārlet, athik ondrker
cow-young, we should-eat and should-make-merry, therefore having-brought

piṭa ; ī eṅgadeh keyp meñjah, je aneke nandu jiyaryah ; ewjyah,
kill ; this my-son dead was, but now again revived ; he-was-lost,

je aneke anduwrah.' Ante ār apokāroti jejyar.
but now was-found.' And they to-make-merry began.

Ahiki mēgro taṅgadeh ā gari keteno ḍokyah. Kirneh āh aḍa
His eldest his-son that time field-in was. Returning he house

aṭgi aṅrskeh lale-pāṛe-ki saḍin meñjah. Ante ort chākriyan
near having-reached dancing-singing-of sound heard. And one servant

bikkeh, ' īth indrth ?' āñy meñjah. Āh ahin awdyah, ' niṅ-doh
having-called, ' this what ?' thus asked. He him-to said, ' thy-brother

barchah, ante abboh ahin ēruqani aṇḍah ālagkeh borqo ōy maqon
came, and thy-father him well found therefore fatted cow young

piṭyah.' Ānko āh rōkarkeh ule koroti maṛ-menlah. Je ahi
killed.' Then he having-got-angry inside to-enter willing-was-not. But his

tambakoh urqqeh ahin bōrtrah. Āh tambakon awde-kirtrah,
his-father having-come-out him entreated. He his-father-to said-returned,

' ṭuṇḍa, inond bacheri ēn niṅgen sēwch ḍōkin, ante ikonno
' see, so-many years I thee having-served am, and ever

goṭe niṅgki ukmen tuwleken, je ēn eṅg saṅgaleri saṅgal apokārlen,
even thy command broke-not, but I my companions with should-rejoice,

athik nīn ikonno goṭe maqond ēṛ maqon eṅge qaṭleki ; je
therefore thou ever even one sheep young me-to gavest-not ; but

niṅgki bīten laṅgwino oṅgyah, ā niṅgadeh barchah, ani nīn
thy property harlotry-in consumed, that thy-son came, then thou

ahi lagki borqo ōy maqon piṭki.' Ānko āh ahin awdyah, ' o
his sake-for fatted cow young killedest.' Then he him-to said, ' O

eṅgade, nīn eṅg saṅgal jugek behno ; eṅgkīth āth niṅkīth. Je ī
my-son, thou me with always art ; mine that thine. But this

niṅgdoh keyp meñjah, je nandu ujih ; ewjyah, je anduwrah,
thy-brother dead was, but again lives ; was-lost, but was-found,

ālagkīth name lalopāṛoti apokāroti behīth.'
therefore us-to to-dance-and-sing to-make-merry it-is.'

DRAVIDIAN FAMILY.

MALTO.

SPECIMEN II.

Mundi-mundi	gol-rājarki	amlente	agdu	maler	ī	mulekeno
Formerly-formerly	*Hindu-kings-of*	*time-from*	*before*	*the-men*	*this*	*country-in*

dokker	tam	mar-meñjar.	Atino	ange-mange	qale-kukre	kudyar chaqar.	Dokno
living	*their*	*will-did.*	*There*	*their-own*	*field-plot*	*made sowed.*	*Living*

dokno	goler	ī	mulukok	anrsker	maleri	guni	gare	baje-naqe
living	*Hindus*	*this*	*country-to*	*having-come*	*men*	*with*	*much*	*fighting-mutually*

dokyar,	anto	arin	tideker	āriki	qeqle	ante	qale bachyar.	Maler
were,	*and*	*them*	*having-overcome*	*their*	*land*	*and*	*field robbed.*	*The-men*

tamki	qepe	ante	qale	ambker	dadeno	dōkoti	jejyar.	Dadeno	ār
their villages	*and*	*fields*	*having-left*	*forest-in*	*to-live*	*began.*	*Forest-in*	*they*

qale-kukre	ēr-āru	kudoti	chaqoti	polar,	ā-lagker	ār	āw-āwen
field-plots	*good-good*	*to-make*	*to-sow*	*were-unable,*	*therefore*	*they*	*those*

bīr-menlar,	je · gahnd-gahndi	tungrlo	ahran charchar,	ante	chañje māke
did-not-attend, but	*many-many having-gathered*	*hunt*	*made,*	*and*	*deer stag*

chitran	kise ante	ado	sāwajen	pitlo,	ba	ino	ano	golerki	biten
spotted-deer	*pigs and*	*other*	*animals*	*killing,*	*or*	*here*	*there*	*Hindus-of*	*property*

luschle	qepik	ondrar.	Ante	iw-iwti	tam-tamki	peler	ante	mager
plundering	*village-to*	*brought.*	*And*	*these-from*	*their-their*	*wives*	*and*	*sons*

ujyar.	Ār	gare	chechrun	ante	bary	meñjar,	ā-lagker	goler
lived.	*They*	*very*	*cunning*	*and*	*powerful*	*were,*	*therefore*	*Hindus*

arin · daryoti	ba	tekyoti	polar.
them catch	*or*	*hinder*	*could-not.*

FREE TRANSLATION OF THE FOREGOING.

In old times, before the time of the Hindū kings, the Paharias lived in this country and did just as they liked. They tilled and sowed their own plots. In the course of time the Hindūs came into the country and began to fight the Paharias. At last they overpowered them and took their lands and fields from them. The Paharias then left their villages and their fields and began to live in the woods. They could not there till and sow good plots, and therefore they left off attending to them, but began to gather in great flocks and turned to hunting. They killed deer, stags, spotted deer, pigs, and other animals, and they occasionally also plundered the property of the Hindūs and brought it home to their villages. Their wives and children lived from such things. The hillmen were very cunning and powerful, and the Hindūs could not, therefore, catch them or check them.

KUI, KANDHĪ, OR KHOND.

The Kandhs or Khonds are a Dravidian tribe in the hills of Orissa and neighbouring districts, and the number of speakers may be estimated at about half a million people.

The tribe is commonly known under the name of Khond. The Oṛiyās call them

Name of the language.

Kandhs, and the Telugu people Gōṇḍs or Kōḍs. The name which they use themselves is Ku, and their language should, accordingly, be denominated Kui. The word Ku is probably related to Kōī, one of the names which the Gōṇḍs use to denote themselves. The Kōī dialect of Gōṇḍī is, however, quite different from Kui. Compare the specimens on pp. 545 and ff.

The Khonds live in the midst of the Oṛiyā territory. Their habitat is the hills

Area within which spoken.

separating the districts of Ganjam and Vizagapatam in the Madras Presidency and continuing northwards into the Orissa Tributary States, Bod, Daspalla, and Nayagarh, and, crossing the Mahanadi, into Angul and the Khondmals. The Khond area further extends into the Central Provinces, covering the northern part of Kalahandi, and the south of Patna.

Kui is surrounded, on all sides, by Oṛiyā. Towards the south it extends towards the confines of the Telugu territory.

The language varies locally all over this area. The differences are not, however,

Dialects.

great, though a man from one part of the country often experiences difficulty in understanding the Kui spoken in other parts. There are two principal dialects, one eastern, spoken in Gumsur and the adjoining parts of Bengal, and one western, spoken in Chinna Kimedi. According to the report of the Madras Census of 1891 the caste called Konda, Kondadora, or Kondākapu, which is found on the slopes and the eastern summits of the eastern Ghats in Vizagapatam, speak a dialect of Kui, though they returned Telugu as their native tongue. The Madras Presidency not falling within the scope of this Survey, we have no new materials for testing this statement.

In the north, Kui has come under the influence of the neighbouring Aryan forms of speech, and a specimen forwarded from the Patna State was written in Oṛiyā with a slight admixture of Chhattīsgaṛhī.

The number of Kandhs returned at the Census of 1891 was 627,388. The language

Number of speakers.

returns, however, give a much smaller figure. The reason is that many Kandhs have abandoned their native speech. To some extent, however, the discrepancy is also due to incorrect returns and to the fact that 306,241 of the inhabitants of the Ganjam and Vizagapatam Agencies did not return their language.

The revised figures for Kui in those districts where it is spoken as a home tongue are as follows :—

Madras Presidency			190,893
Bengal and Feudatories			61,550
Angul and Khondmals		46,622	
Orissa Tributary States		14,928	
Central Provinces			65,600
Patna		759	
Kalahandi		64,850	
	TOTAL		318,043

The bulk of Kui speakers in the Orissa Tributary States are found in Bod, Daspalla, and Nayagarh. The details are as follows:—

Bod	924
Daspalla	8,294
Nayagarh	4,523
TOTAL	**13,741**

Of the remaining 1,187, some few speakers are found in all States except Athgarh, Hindol, Keunjhar, Morbhanj, Nilgiri, Ranpur, and Tigaria.

Outside the Kui territory the language has only been returned from the Cachar Plains where the Kandhs are employed as coolies in the tea-gardens. Local estimates give 649 as the number of speakers. We thus arrive at the following total :—

Kui spoken at home	318,043
Kui spoken abroad	649
TOTAL	**318,592**

At the last Census of 1901 Kui was returned from the following districts :—

Madras Presidency		372,366
Ganjam	19,758	
Ganjam Agency	157,325	
Vizagapatam	18,818	
Vizagapatam Agency	175,747	
Godavari	3	
Godavari Agency	690	
Bellary	3	
South Arcot	22	
Bengal and Feudatories		55,655
Midnapore	2	
Rangpore	27	
Cuttack	4	
Balasore	1	
Angul and Khondmals	40,088	
Puri	8	
Orissa Tributary States	15,525	
Central Provinces		54,242
Sambalpur	7	
Bamra	7	
Sonpur	3	
Patna	94	
Kalahandi	54,131	
Assam		11,827
Sylhet	210	
Darrang	4	
Sibsagar	10,335	
Lakhimpur	1,278	
United Provinces		9
TOTAL		**494,099**

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Kui is not a literary language and does not possess a character of its own. The Gospel of St. Mark and parts of the Old Testament have been translated into the language, and have been printed in the Oṛiyā character.

Grammar.

The dialect spoken in Gumsur has been dealt with in the grammars published by Messrs. Lingum Letchmajee and Smith, and is relatively well known. It may be considered as the Standard form of the language, and the remarks which follow apply to it.

Pronunciation.—The short *a* is pronounced as the *a* in ' pan.' In the Khondmals it has a broader sound, probably that of *a* in ' all,' and it is often written *o* in the speci-mens. Thus, *raṭā* and *roṭā*, big. The long *ā* is, according to Mr. Lingum Letchmajee, shortened before *i* and *h*, and when followed by double consonant. Thus, *aĩ*, I come, but *ādi*, thou comest; *massē*, I was. The specimens, however, do not confirm this rule. In words such as *massē* they simplify the consonant and preserve the *ā* long; thus, *māsē*, I was. Similarly the *ā* is written long in *āĩ*, I am; *eāñju*, he, and so forth.

Similar is the case with *ē* before double consonant. Lingum Letchmajee writes *essē*, Major Smith *ēssē*, and the specimens *ēsē*. In Kalahandi, the double *ss* in such words is replaced by *ch*; thus, *māchē*, I am.

Ḍ is often pronounced as *ṛ* in the Khondmals; thus, *gōḍā* and *gōṛā*, horse. In Chinna Kimedi *l* is used instead. Thus, *pāḍu* and *pālu*, milk; *iḍḍu* and *illu*, house. In Kalahandi *l* is also often substituted for *r*; thus, *nēgāli*, Standard *nēgāri*, a good woman.

In Orissa and the Central Provinces a *v* commonly becomes *b*; thus, *bēstēñju*, Standard *vestēñju*, he said. In the Khondmals we even find *ēbāñju*, he; *ēbāru*, they, corresponding to Standard *eāñju*, *eāru*. The Standard form is also used in Kalahandi. A comparison with Telugu *vāḍu*, Kanarese *avanu*, he, shows that the *v* in this word has been dropped in the Standard. The form *eāñju* seems to correspond to Kanarese *avanu*. The substitution of *ñj* for *n* in connected languages is especially common in Kalahandi where we find forms such as *eāñji*, Standard *eāni*, his.

Inflexional system.—The usual inflexional forms will be found in the Skeleton Grammar on pp. 462 and f. For further details the student is referred to the works quoted above under Authorities. I shall here only make a few general remarks.

Nouns.—Kui agrees with Telugu and Gōṇḍi in using the same form for the feminine and neuter singular. Thus, *gināri*, the woman, or animal, that does. The pronouns and verbal tenses likewise have one and the same form for the feminine and neuter plural of the third person.

The suffixes of the plural are *ru* for men, and *wi*, *ga*, and *ska* for the feminine and neuter. These suffixes must be compared with *ru* and *gaḷ* in Kanarese, Tamil, etc. *ōr*, *ṅg*, and *k* in Gōṇḍi.

The old numerals are apparently disappearing, being replaced by Aryan forms. The Dravidian numerals are still in use up to seven. 'Five' is *siṅgi* and 'six' *sajgi*. Compare Tamil *añju*, Gōṇḍi *saiyūṅg*, five ; Tamil *āṟu*, Gōṇḍi *sārūṅg*, six.

Pronouns.—The personal pronoun of the first person has two forms of the plural, one including, and the other excluding, the person addressed. The former is called a dual by Lingum Letchmajee. The form occurs, however, as an ordinary inclusive plural in the first specimen from the Khondmals. Thus, *āju tinā*, we shall eat. It should be noted that there is a similar distinction in the first person plural of the verb. The inclusive plural does not seem to exist in Kalahandi.

Verbs.—There are only two proper tenses, the indefinite and the past. The indefinite tense is used as a future and a present. The negative verb has the same two tenses. Kui in this respect must be compared with old Kanarese. Other tenses are formed by adding the verb substantive to the verbal participles. These are never used alone, but, with the addition of a *nā*, they are used to form adverbial phrases. Thus, *pāginā-vio*, when beating ; *pāgān-āi*, having become a beater, having beaten. Compare the relative participles in Telugu. The ordinary relative participles in Kui are slightly different.

When the preceding remarks are borne in mind it is hoped that the short sketch of Kui grammar which follows will enable the student to grasp the forms occurring in the specimens. For further details the works of Lingum Letchmajee and Major Smith should be consulted. The former is the base of the present sketch, which illustrates the Kui dialect spoken in Gumsur and Bod. No specimens have been received from those districts. The short tale which follows on p. 464 has been taken from Major Smith's Handbook. It will be noticed that long vowels are used in many cases where they ought to be short according to Lingum Letchmajee, and that double consonants are often simplified. Thus, *mrānū-gaṭāñju* instead of *mrānu-gaṭṭañju*, the owner of the mangoes. I have added an interlinear translation. In one or two places it is not quite certain.

KUI SKELETON GRAMMAR.

I.—NOUNS.—Masculine nouns form their plural in *ru;* thus, *ābā,* father; *ābāru,* fathers; *tinañju,* an eater; plur. *tināru.* Other nouns add *skā, kā,* or *gā.* Thus, *añgi-skā,* sisters; *vihā-kā,* bundles of straw; *kōḍi-ñgā,* cows. So also masculine nouns ending in *eñju,* e.g. *lāveñju,* a young man; plur. *lāveñgā.* Feminine nouns ending in *āri* take *āwi.* Thus, *tināri,* she who eats, plur. *tināwi.*

	lāveñju, a young man.		*dādā,* elder brother.		
	Sing.	Plur.	Sing.	Plur.	
Nom.	*lāveñju.*	*lāveñgā.*	*dādā.*	*dādāru.*	Nouns ending in *ñju* form their singular as *lāveñju,* other nouns as *dādā.* Other postpositions are *tini, tañgi, tiñgi,* and *tiki,* to; *ṭai, ḍai, ṭōṭi,* and *ṭākā,* from; *tanni, tā, lai, lai-tā,* in; *wāhā-tā,* near; *kā,* with, etc. They are added to the same form as the dative suffix *ki.*
Acc.	*lāveni.*	*lāveñgāni.*	*dādāni.*	*dādāri.*	
Dat.	*lāveniki.*	*lāveñgāniki.*	*dādāki.*	*dādāriki.*	
Gen.	*lāveni.*	*lāveñgāni.*	*dādāni.*	*dādāri.*	

Adjectives are indeclinable. Adjectives are formed from nouns by adding *gaṭṭa;* thus, *dāṭā-gaṭṭa,* strength-having, strong.

II.—PRONOUNS.—

	I.	We (inclus.).	We (exclus.).	Thou.	You.	Who?	
Nom.	*ānu.*	*āju.*	*āmu.*	*īnu.*	*īru,*	*imbāi.*	In Chinna Kimedi there are separate forms for the accusative, viz., *nanna,* me; *mamma,* us; *ninna,* thee; *mimma,* you. In Bod and Gumsur the dative is used instead. Who? is also *umbāi, imbāri,* and *imbāru.*
Dat.	*nañgē.*	*ammañgē.*	*mañgē.*	*niñgē.*	*miñgē.*	*imbēriki.*	
Gen.	*nā, naī.*	*ammāni.*	*mā, maī.*	*ni.*	*mī.*	*imbēri.*	

	He.	She, it.	They.		Self.		
			Masc.	Fem. and neut.	Sing.	Plur.	
Nom.	*ēañju.*	*ēri, ērā.*	*ēāru.*	*ēwi, ēwa (-skā).*	*tānu.*	*tāru.*	Instead of *ēañju,* etc., we also find *ēwañju, oañju,* etc. *Tānu* has a feminine *traī,* and the genitive is often *trā* instead of *tānā.*
Acc.	*ēāni.*	*ērāni.*	*ēāri.*	*ēwaskāni.*	*tānā.*	*tārā.*	
Dat.	*ēāniki.*	*ērāniki.*	*ēāriki.*	*ēwaskāniki.*	*tānāki.*	*tārāki.*	
Gen.	*ēāni.*	*ērāni.*	*ēāri.*	*ēwaskāni.*	*tānā.*	*tārā.*	

Like *ēañju* are inflected *iañju,* this man; *estañju,* who? *Innā,* what? is indeclinable. *Innāri,* what? is inflected like *ēri,* it. Adjectival pronouns are *ā, ē, ō,* that; *i,* this; *esti,* which?

III.—VERBS.—
A.—Regular verbs.—Principal parts.—

Verbal noun.	*pāga,* to beat.	*mehpa,* to see.	*kōpa,* to cut.	*āwa,* to become.	*giwa, gipka,* to do.
Inf. of purpose.	*pāgboṇḍi.*	*mehboṇḍi.*	*kōboṇḍi.*	*āboṇḍi.*	*giboṇḍi.*
Conjunctive participle, Present	*pāgi.*	*mehpi.*	*kōi.*	*aī.*	*gi(pk)i.*
„ „ Past	*pāga.*	*mēha.*	*kōa.*	*āja.*	*gia.*
Rel. part.					
Pres. and fut.	*pāgini.*	*mehni.*	*kōni.*	*āni.*	*gini.*
„ Neg.	*pāgāni.*	*mēhāni.*	*kōāni.*	*āāni.*	*giāni.*
Past.	*pāgiti.*	*mehti*	*kōti.*	*āti.*	*giti.*
„ Neg.	*pāgāti.*	*mēhāti.*	*kōāti.*	*āāti.*	*giāti.*
Present and fut.	*pāgiī.*	*mehī.*	*kōī.*	*aī.*	*giī.*
„ Neg.	*pāgēnu.*	*mehēnu.*	*kōēnu.*	*āēnu.*	*giēnu.*

II.—VERBS—contd.
A.—Regular verbs.—Principal parts—contd.

Verbal noun.	pīya, to beat.	enīya, to see.	kāya, to eat.	āwa, to become.	giwa, gipka, to do.
Past tense.	pītī.	enīti.	kātī.	ātā.	gitī.
„ Neg.	pītī (-nu).	enīti(-nu).	kātī(-nu).	ātā(-nu).	gitī(-nu).
Imperative.	pīginu.	enīnu.	kīnu.	ānu.	gicnu.
„ Neg.	pīye.	enīe.	kīa.	āi.	giī.

Personal terminations —

	Present and future.			Past tense.		Imperative.	
	Positive.	Negative.	Positive.	Negative.	Positive.	Negative.	
Sing. 1.	pīgiī.	pīgien.	pīgitī.	pīgitī(-nu).		pīgi.	All other regular verbs are inflected in the same way. The plural of the positive imperative ends in du when the singular does not end in ānu. Thus, gidu, do ye.
2.	pīgitī.	pīgitī.	pīgiti.	pīgiti.	pīginu.	pīgi.	
2 m.	pīgitēñja.	pīgiēja.	pīgitēñja.	pīgitēñja.			
3 f. & n.	pīgitī.	pīgī.	pīgitī.	pīgitī.			
Plur. 1 incl.	pīgien.	pīgisun.	pīgita.	pīgitasun.			
1 excl.	pīgindu.	pīgiten.	pīgitindu.	pīgitindu.			
2.	pīgitiru.	pīgiteru.	pīgitiru.	pīgititiru.	pīgītu.	pīgītu.	
2 m.	pīgitiru.	pīgiten.	pīgitiru.	pīgititiru.			
3 f. & n.	pīgien.	pīgien.	pīgita.	pīgita.			

B.—Irregular Verbs.—Manba, to be.

	Present		Past		
	Sing.	Plur.	Sing.	Plur.	
1 incl.	...	massa.	...	massa.	The imperative is manmu, plur. manju. The corresponding negative verb sidēnu, I am not; sidātī, I was not, is regularly inflected.
1 excl.	maī.	massēru.	massī.	massēru.	
2.	mañji.	massēru.	massī.	massēru.	
2 m.	mannañju.	massēru.	mannañju.	massēru.	
3 f. & n.	massī.	massu.	massī.	massu.	

In the same way are conjugated punīa, to know; renīa, to hear; tinba, to eat. Present conjunctive participle punji, venji, tinji; Past conjunctive participle punja, renja, tinja. Similarly also salba, to go; Present conj. part. sajji; Past conjunctive part. salla or sajja; Present and future saī, 2nd person sajji, plur. sānēru; Past sassī, Imperative salmu or sajju, plural salla.

Compound tenses.—Formed by adding the verb manba, to be, to the present and past conjunctive participles. Thus, gipli-massī, I am doing; gipli-massī (in Gumsur gipkissī), I was doing; gia-massī, I have done, etc.

A kind of precative is formed from the verbal noun by adding kīnu, 2 kādi, 3 m. kañju, 3 f. & n. kāri; plur. 1 kāmu (kāsu), 2 kīdu, 3 m. kīru, 3 f. & n. kāri. Thus, salla-kīru, let them go.

Condition is denoted by adding kī to the past relative participle; thus, ānu gitākā, if I do, or did.

Aki added to the past relative participle and ānā added to the verbal noun denote the cause. Thus, thengi gitāki, or, giwānā, because (they) did so.

Muī, I can, and kuī, I will not, are added to the verbal noun; thus, āmu giwa muāmu, we cannot do.

Verbal nouns are formed from the relative participles by adding the terminations of the personal pronoun of the third person. Thus, tinañju, an eater; fem. and neut. tināri.

A second set of relative participles are formed from the present and past conjunctive participles by adding nā. These forms are always used when the participles are used by themselves. They are combined with particles in order to form adverbial clauses. Thus, pīginā-rio, when beating; ānā-wē, when coming; pāganai, pāgānangā, pāgānaiko, having beaten. Ai, angā, and ai-ko are old conjunctive participles of āwa, to become. The negative conjunctive participle is also a compound form, and is formed by adding ār-angā (in Chinna Kimēdi ān-angā) to the past conjunctive participle. Thus, pāgār-angā, not having struck.

Passive voice.—Not in common use. Formed by adding āwa, to become, to the verbal nom. Thus, giwa-ātā, it is done.

DRAVIDIAN FAMILY.

KUI, KANDEI OR KHOND.

(Major J. McD. Smith, 1876.)

KOGANJU	ENGA	MAHA-MRANC-GATANJU.
BOY	AND	MANGOE-TREE-OWNER.

FREE TRANSLATION OF THE FOREGOING.

A lad went to steal mangoes, and, seated on a branch, was eating to his heart's content, when an old man who owned the tree came to gather his fruit, and espied the lad there. 'Hey, my lad,' exclaimed he, 'what are you about on my tree? Come down at once, or I will make you do so somehow or other.' 'Nay, old fellow, what will you do? I will not come. When I am satisfied, I will, but not certainly at your bidding.' On hearing this the old man said, 'I will see whether I can frighten him down or not,' and he began to throw little clods of earth at him gently; but the boy, laughing at him, exclaimed, 'throw on, old fellow, throw on. If these do hit me, what does it matter? I shall sit quietly here.' On this the old man said within himself, 'there is no use in throwing clods of earth. I will see whether anything will result from throwing stones.' So saying he took up some very large ones, and threw them with force and rapidity. A number of them struck the boy, who fell down out of the tree crying, when the old man seized him immediately, and gave him a sound beating with a stick.

The specimens received from the Khondmals represent the same form of Kui as that spoken in Gumsur and Bod. There are, however, some traces of the influence of the neighbouring Oriyā. Thus the interrogative pronoun is often used as a relative, and a *b* has been substituted for every *w* or *v*. The cerebral *ḍ* is often pronounced as an *r*, and so on. Long vowels are used as in the preceding specimen, and double consonants are simplified. On the whole, however, the dialect is the same.

The first specimen is a version of the Parable of the Prodigal Son. The second is a short folktale, which is also found in Major Smith's Handbook, on pp. 68 and ff. A list of Standard Words and Phrases will be found on pp. 648 and ff.

[No. 41.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ OR KHOND.

SPECIMEN I.

(DISTRICT KHONDMALS.)

Raāni	ri	mrikā	māsēru.	Ebār-ṭākā	kogāñju	tānā	ābāki	bēstēñju.
One-of	*two*	*sons*	*were.*	*Them-from*	*the-younger*	*his*	*father-to*	*said,*

'ābā,	nī	dana-ṭākā	nāṅgē	ēsē	bāgā	diānē	ērā	siāmu.'	Ehēṅgā
'father,	*thy*	*property-from*	*me-to*	*which*	*share*	*will-fall*	*that*	*give.'*	*Then*

ebāñju	tānā	dana	ebārki	bāgā-giā	sitēñju.	Ikali	dinā	sāsēkā
he	*his*	*property*	*them-to*	*share-making*	*gave.*	*Few*	*days*	*passed-when*

kogēri	mriēñju	gulē	dana	uspā-māsēñju,	ehēṅgā	durā	dēsāki	sājā
younger	*son*	*all*	*property*	*collecting-was,*	*then*	*far*	*country-to*	*going*

3 o

māsēñju.   Ēmbā   ṛai   buditā   gulē   dana   uḍi-gitēñju.   Ēsti-bēlā   gulē
was.   There   bad   sense-in   all   property   spent-made.   What-time   all

uḍi-gitēñju   ēmbā   raṭā   jugā   diātō ;   ēi-gēli   ēbāñju   dēhā   kalabalatā
spent-made   there   mighty   famine   fell ;   therefore   he   great   distress-in

ditēñju.   Irā-ṭā   ēbāñju   sājā-nāi   ū   dēsā   raāni-kē   rāhi-ātēñju.
fell.   This-from   he   having-gone   that   country(-of)   one-with   staying-became.

Ēi   lōku   ēbāni-ki   pāji-biḍā   kapā-tiṅgi   kētā-tāṅgi   pāṇḍitēñju.   Ēsti-bēlā
That   man   him   pig-flock   tending-for   field-to   sent.   Which-time

ēbāñju   ēlu   pātēñju   ēbāñju   bēstēñju,   'nāi   ābāri   āliā-lōkuṅgā   isē   tinārā
he   sense   recovered   he   said,   'my   father's   servants   so-much   food

pānpi   mānēru   jē   ērā   tiñjānākā   sārāi-mānē ;   ānu   sākitā   sāi-māĭ.
getting   are   that   that   having-eaten   to-spare-is ;   I   hunger-from   dying-am.

Ānu   niṅgānāi   ābā   saḍiki   sāĭ   ēbāniki   bēsĭ,   "ābā,   ānu
I   having-arisen   father   near-to   will-go   him-to   will-say,   "father,   I

raṭāpēnu   bāgāritā   atē   nī   saṛiṭi   pāpa   giā   māĭ.   Nī   mriēñju
heaven   against   and   thee   before   sin   having-done   am.   Thy   son

ilbātiṅgi   atē   ānu   sāñjai   siḍēnu.   Nāṅgē   nī   ra   āliā   gimu."'
to-be-called   anymore   I   worthy   am-not.   Me   thy   one   servant   make."'

Ēbāñju   niṅgitēñju   ōhēṅgā   ābā   saṛiki   sāsēñju.   Ēbāñju   ikē   duratā
He   arose   and   father   near   went.   He   some   distance-at

mānēñju,   ēi-bēlā   tānā   ābā   ēbāniki   mēhānāĭ   lālaki   ātēñju;   ēhēṅgā
is,   that-time   his   father   him   having-seen   kind   became ;   and

piñjānākā   sājānāi   tāndā   dakā   āhtēñju   ēhēṅgā   nañjitēñju.   Mriēñju
having-run   having-gone   his   neck   embraced   and   kissed.   The-son

ēbāniki   bēstēñju,   'ābā,   raṭāpēnu   bāgāritā   nī   saṛiṭi   pāpa   giā   māĭ.
him-to   said,   'father,   heaven   against   thee   near   sin   having-done   am.

Nī   mriēñju   inbātiṅgi   atē   ānu   sāñjai   siḍēnu.'   Tānā   ābā
Thy   son   to-be-called   anymore   I   worthy   am-not.'   His   father

āliā-lōkurki   bēstēñju,   'nēgi   siṇḍā   tādu   ēhēṅgā   ibāniki   ṭāṭā-gidu,   atē
servants-to   said,   'good   cloth   bring   and   this-to   to-put-on-make,   and

mudi   bāñjutā   sidu,   satēnii   kādutā   sidu.   Bādu,   āju   gulē   tinā   ēhēṅgā
ring   finger-on   give,   shoes   feet-on   give.   Come,   we   all   shall-eat   and

jēḍā-jēḍā   ginā ;   jē-gēli   ī   nāi   mriēnju   sā-ājā   māsēru,   ēj-gitēñju ;
merry   shall-make ;   because   this   my   son   dead-become   was,   revived ;

bānā-ājā   māsēñju,   pānpā-sāsēñju.'   Dāoke   ēbāru   jēḍā   gibātiki,
lost-become   was,   found-went.'   Then   they   merry   to-make

lāgi-ātēru.
beginning-became.

Ēi   bēlātā   tānā   raṭā   mriēñju   kētātā   māsēñju.   Ēhēṅgā   ēbāñju
That   time-in   his   big   son   field-in   was.   And   he

iḍu-saṛitā   ānābā   ēṇḍā   atē   gāni   bēsēñju.   Ēhēṅgā   ēbāñju   āliā-lōku
house-near   coming   dancing   and   singing   heard.   And   he   servant

rāniki   ārtēñju   ēhēṅgi   bēñjātēñju,   'i   gulē   ini-gēli   āi-mānē ?'
one-to   called   and   asked,   'this   all   wherefore   becoming-is?'

Āliā   bēstēñju, 'ni   āu   bātēñju ;   ni   ābā   ēbāniki   nēgi
The-servant   said, 'thy   younger-brother   came ;   thy   father   him-to   good

sukutā   pānsā-māni-gēli   raṭā   baji   siā-mānēñju.'   Irā
happiness-in   getting-being-on-account-of   big   feast   giving-is.'   This

bēñjānākā   ēbāñju   saḍāṅgi   ājānāi   iḍutāṅgi   sālbātiki   maṅgiā
having-heard   he   angry   having-become   house-into   to-go   wishing-not

ātēñju.   Ēigēli   tānā   ābā   rāhātāṅgi   bājānāi   tāṅgē   jāṭi
became.   Therefore   his   father   outside   having-come   him-to   much

buji   gitēñju.   Ēbāñju   tānā   ābāki   bēstēñju, 'mēhimu,   ē   ābā,   ānu
entreating   made.   He   his   father-to   said,   'lo,   O   father,   I

isē   bāsāri   ātē   ni   kāmā   gitē ;   ēsēkābē   nidā   hukum
this-many   years   became   thy   work   did ;   ever   thy   command

dēgā-ātēnu.   Irā   ātēkā-bē   nāṅgē   tanēlōkurki   boji   gibātiki
transgressing-not-was.   This   being-though   me   my-friends-to   feast   to-make

ēsēkābē   raṇḍā   aḍā   siā   siḍāi.   Ni   ēsti   mriēñju   dāri-giānākā
ever   one   goat   giving   wast-not.   Thy   which   son   harlotry-making

nindā   gulē   dana   uḍi-giā-mānēñju,   ēbāñju   bāti-dāndē
thy   all   property   squandered-making-was,   he   coming-immediately

tānā-gēli   boji   siti.'   Tānā   ābā   bēstēñju,   'ē   mriēnti,   inu
his-sake-for   feast   gavest.'   His   father   said,   'O   son,   thou

rāhāna   nākē   māñji.   Nāndē   jāhā   mānē,   ērā   gulē   nindā.   I   ni
always   me-with   are.   Mine   what   is,   that   all   thine.   This   thy

āu   sājānākā,   ējgitēñju ;   bānā-ājānākā,   pānpā-sāsēñju ;
younger-brother   dead-having-become,   revived ;   lost-having-become,   was-found :

ēigēli   māndē   jēḍā-jēḍā   gibā   aḍāi-mānē.'
therefore   our   merry   making   proper-is.'

[No. 42.]

DRAVIDIAN FAMILY.

KUI, KANDHI OR KHOND.

SPECIMEN II.

(DISTRICT KHONDMALS.)

KRĀNDI ATĒ KORUKĀ.
TIGER AND BUFFALOES.

Korukā tiñji-māsu. Randā krāndi surā-nāi, 'randāni tinī,'
Buffaloes eating-were. One tiger having-seen, 'one will-eat,'

iñji ebāskāni bāhāki sāsē. Korukā koskā-rāi āskānāi pēkitu.
saying their presence-to went. Buffaloes horn-with pushing drove-off.

Eigēli ēri āhāppā muātē. Eri dāo putuputi giānāi
Therefore he seize could-not. He afterwards deception having-made

isē, 'neñju randā sujāmāni odā rājā māī ; iru ra-añju
said, 'to-day one fat goat having-killed am ; you one

bilāni bēlātā nāi gāra bāhāki bājānāi tisēkā kāmuli suāri
night time-at my den near coming eat-if very pleased

āī.' Randē koru ēmbāki sājānāi gulē bēnoti suritē ;
shall-be.' One buffalo thereto having-gone all sides saw ;

ēmbā dēhānē bējgu dēri dēri bājā-tēki gāra muhutā
there much fuel large large cooking-pots den mouth-at

itā-ājā mānē. Erā gulē surānāi koru kindri-ājānāi
kept are. That all having-seen the-buffalo having-turned

sājā-māsi bājānāi pāturitā guhitē. Guh-āimāsā-bā
going-having-been having-come way-on fled. Fleeing-when

krāndi ērāni bāhāki bājānāi bēstē, 'imbāki bāti,
the-tiger him near having-come said, 'here thou-camest,

ināki sāji-mānji ?' I koru krāndini bēstē, 'ni rāi
why going-art ?' This buffalo the-tiger-to said, 'thy eril

budi klārnā pānbā-sāji-mānē. I bējgu bājātēki
intention clearly caught-is. This fuel cooking-pot

odā bājā-tīki āē, nāi dēhiñgi rotā janta bājātiñgi
goat to-cook not-is, me like big animal to-cook

dāhā-mānji,' inji guhitē.
having-prepared-art,' saying fled.

FREE TRANSLATION OF THE FOREGOING.

A tiger saw some buffaloes grazing and went to kill one of them. But they drove him off with their horns, and he could not seize any of them. He then, in order to deceive them, said, 'I have to-day killed a very fat goat, and shall be much pleased if one of you will come to my den to-night and partake of it.' One of the buffaloes accordingly came, looked about, and saw a lot of fire-wood and big kettles. He got frightened and ran away by the road he had gone in coming. The tiger ran after him and asked why he fled. The buffalo answered, 'I clearly understand your evil design. This fuel and these cooking pots you have not prepared in order to cook a goat, but for a big animal like me,' and so saying he ran away.

The dialect spoken in Chinna Kimedi does not seem to differ much from that dealt with in the preceding pages. The cerebral *ḍ* is changed to *l*, and *ḍ* is sometimes substituted for *s*. The numerals are said to be Dravidian, as far as ten.

The personal pronouns have a separate form for the accusative, *viz. nanna*, me; *mamma*, us; *ninna*, thee; *mimma*, you. These forms are identical with those used in Kanarese.

The terminations *di* and *du* in the second person singular and plural of the present tense are sometimes changed to *ri* and *ru*, respectively. Compare the Telugu termination *ru* in the second person plural.

The *ma* of *massē*, I was, etc., is not elided in the compound tenses. Thus, *gipki-massē*, not *gipkissē*, I was doing; *giā-massē*, not *giassē*, I had done.

The negative conjunctive participle is formed in a different way from that usual in Gumsur. Thus, *ēāni suḍāān-aṅga*, without having seen him.

The preceding notes have been taken from Lingum Letchmajee's grammar. No specimens of the Chinna Kimedi dialect are available.

The specimens received from the Kalahandi State are written in a form of Kui which shares some of the characteristics of the Chinna Kimedi dialect. Thus, *ḍ* becomes *l*, e.g. *ilu*, Standard *iḍḍu*, house; *salāṅga*, Standard *saḍāṅgi*, angry. But we also find forms such as *aḍā*, a goat. Double *ss* seems to become *ch*. Thus, *māchē*, Standard *massē*, I was. This *ch* is probably only a way of writing *s*, to prevent its being pronounced as *sh*.

L often corresponds to *r* in other Kui dialects. Thus, *ilā*, this; *nēgāli*, a good woman.

An *ñj* occurs in many forms where other Kui dialects have *n*. Thus, *ēāñji*, him; *ēāñju*, his.

The form *ēāñju*, he, his, agrees with Standard in not pronouncing a *w* between *ē* and *ā*. In other cases *w* has become *b* as in the Khondmals. Thus, *bēstēñju*, he said.

With regard to inflexional forms, we may note the accusative suffix *i*; thus, *ābāi*, the father; *ēāñji*, him. This form is commonly used as a dative as well. Datives such as *iluku*, to the house, are due to the influence of Oṛiyā, or they must be compared with the usual Telugu forms.

In other respects the dialect of Kalahandi well agrees with Standard Kui. Thus the accusative of the personal pronouns is identical with the dative, *e.g. nāṅgē*, me. *Amu*,

we, is also used when the person addressed is included. If this is not a simple mistake in the specimen, the fact is probably due to the influence of Oṛiyā.

It will be sufficient to give the Parable of the Prodigal Son as an illustration of this form of Kui.

[No. 43.]

DRAVIDIAN FAMILY.

KUI, KANDHĪ, OR KHOND.

(STATE KALAHANDI.)

Rañji ri mrēñju māoheru. Ēāru-bāhātā kagāñju mrēñju trā ābā-i
One-of two sons were. Them-among the-younger son his father-to
bēstēñju, 'āhē ābā, mi mālātā ēchē bāgā mā pātāpātiki ēhā siāmu.'
said, 'O father, your goods-in what share our getting-for that give.'
Ēmbā ēāñju trā mālā bāgā-giānā ēāri sitēñju. Likē dinā mañjānā
Then he his goods shares-making them gave. Few days having-passed
ē kagāñju mrēñju gulē radādā-giānā atēñju sēka dinā sājānā nēgi
that younger son all together-making took far country going good
buddhi sidānā gulē mālā ēmbā mutēñju. Gulē muti bētati ē dinātā
sense not-being all goods there squandered. All spent after that country-in
bādā sākhi pāṭēru, ēāñju. bādā dukhā pāṭēñju. Ē dinātā ēāñju
much famine they-suffered, he much distress suffered. That country-in he
sājānā ē dinātā ra-lōku ēāñju. bāhātā, ē mētēñju ēāñji pāñjiṅgā
having-gone that country-in one-man him near, that man him pigs
kapātikā kētātā pāṇḍitēñju. Ēmbā ēāñji amēñju inā tinbātiki siātēru.
to-herd field-in sent. There him anyone anything to-eat gave-not.
Ē pājiṅgā tiñji māchā, mēhānā tuṭu pāñjātiki mana gitēñju. Dādā
Those pigs eating were, seeing belly to-fill mind made. At-last
ēāñju puñjānā puchēñju bēstēñju, 'āhā, nā ābā-bāhātā ēchē guti-lōku
he having-known knew said, 'O, my father-with how-many servants
nātēkā ēāru gāmā tinbātiki pādpi-mānēru, atē āmu sākitā sāi-mānāmu.
enough-from they more to-eat getting-are, but we hunger-in dying-are.
Āmu niṅgānā ābā-bāhātā sājānā bēsī, "āhē ābā, ānu Īśvara-bāhātā
I arising father-to having-gone will-say, "O father, I God-before
mi-bāhātā pāpa gitāmu. Mi mrēñju iñjānā bēspā-lōku sidāmu; mi
you-before sin did. Your son having-said to-say-worthy am-not; your
rañju gutilōku dēhēṅgi māṅgē itāmu."' Atē ēāñju niṅgānā trā ābā
one servant like me keep."' And he having-arisen his father
tādā sāchēñju. Atē trā ābā sēkati trānāi mēhānā śoka gitēñju
near went. And his father far-from him seeing compassion made
atē piñjānā sājānā trā batā āhānā muskitēñju. Ēmbā mrēñju ēāñji
and running going his neck catching kissed. Then the-son him-to

bēstēñju, 'āhē ābā, Īśvara-bāhātā mi-bāhātā pāpa gitāmu, aṭē mi mrēñju
said, 'O father, God-before you-before sin I-did, and your son

iñjānā bēspā-lōku siḍāmu.' Trā ābā trā kulilōku-tiki bēstēñju, 'gulē-ṭēkā
saying to-say-worthy am-not.' His father his servants-to said, 'all-from

nēgi jirā tāchānā ṭāṭā-sidu; ibāñjā kājutā mudiṅgā sidu, ēāñju kālutā
good cloth bringing put-on; of-this hand-on rings give, his feet-on

pāṇḍāṅgā sidu. Aṭē āmu gulē tiñjānā · ḍāṭā ānāmu; ēnā nā ē
shoes give. And we all having-eaten merry will-be; because my that

mrēñju sājā-māchēñju, aṭē ējgitēñju; ēāñju mrāṅgā māchēñju, pāṭāmu.'
son dead-was, and revived; he lost was, we-found.'

Embā ēāru uḍuṅgu gibātiki giteru.
Then they merry to-make made.

Echē-bēlā trā ḍrei mrēñju kētātā māchēñju. Ēāñju bātā-biā
That-time his eldest son field-in was. He coming-whilst

īlutāṅgi bātēñju. Endā bājā dimāchē bēñjānā guti-lōku rañjiyi bēṅgānā
house-to came. Dance music sound hearing servant one calling

bēñjā-mistēñju, 'ilā ināḍiki ihiṅgā gipki-mānēru?' Ēāñju bēstēñju, 'mi
inquired, 'this why thus doing-are?' He said, 'your

tāmbēsā bātēñju, aṭē mi ābā ēāñji nēgi jēlātā pāṭi-gāli
younger-brother came, and your father him good state-in getting-because

ḍrē boji sibki-mānēñju.' Embā salāṅga ājānā lāiki sālbātiki kutēñju.
big feast giving-is.' Then angry becoming inside to-go wished-not.

Embā trā ābā dārāti sāchānā ēāñji gāmā bēstēñju. Ehāṅga trā
Then his father outside going him-to much said. But his

ābā(-i) bēstēñju, 'mēhēndu, mi ini kāthā bēndānā gāmā
father(-to) he-said, 'lo, your any order not-transgressing many

dinā-ātē mi kāmā gipki-māī. Echētābē taṇē gāspātiki uḍuṅgu
days-became your work doing-I-am. Ever friends to-gather merry

-ājānā ēchētābē raṇḍā aḍā māṅgē siā-siḍāi. Ehāṅga mi mrēñju
being ever one goat me-to giving-wast-not. But your son

dāri ilutā sājā-māchēñju, mi gulē mālā mūtēñju, ēāñju
harlots' house-to gone-is, your all property squandered, he

· trā-bāti-gāli ēāñji gāli ḍrē boji siti.' Trā tāñji bēstēñju, 'āhē
-returning-when him for big feast gavest.' His father said, 'O

·mrēñju, inu nātāḍā mañji, aṭē mā-bāhātā ēchē mālā mānē
son, thou me-near livest, and me-with what property is

ē gulē mindē. Aṭē idā mi āmbēsā sājā māchēñju, ējgitēñju;
that all thine. And this your younger-brother dead was, revived;

·ēāñju mrāṅgā māchēñju, pātēñju; ēāḍiki ihiṅgi uḍuṅgu ājānā
he lost was, was-found; therefore so merry having-become

:āmu gipki-mānāmu.'
we doing-are.'

GŌNDĪ.

Gōndī is the principal Dravidian language of Northern India, and is spoken by about one million people.

The word Gōnd occurs in the works of Sanskrit lexicographers like Hēmachandra as a term denoting a low tribe. The Gōnds have given their name to the tract of Gondwana, which corresponds to the greater part of what is now the Central Provinces. Their home has long been the plateau between the Nerbudda valley on the north and the Nagpur plains on the south, and connected tribes must have resided to the north of the Nerbudda in the hill tracts of Central India and Rajputana.

The word 'Gōnd' is not now used by the Gōnds themselves, the national name being Kōi. This name has been adopted by European scholars as the denomination of a sub-tribe of the Gōnds in Chanda and Bastar and the adjoining districts of Hyderabad and the Madras Presidency. This distinction between Gōnds and Kōis cannot be upheld from a philological point of view. The so-called Kōi is not a separate dialect, but an advanced form of Gōndī with more points of analogy with Telugu than is the case in other districts. The other Gōnd dialects of the same districts are of exactly the same kind. They are partly known simply as Gōndī, and partly also distinguished by separate names. Thus the hill Gōnds of Chanda are called Gaṭṭu or Goṭṭe, and others are known under the name of Māṛi or Maṛiā, i.e., perhaps 'forest-people.'

The materials collected for the purposes of the Linguistic Survey and printed below show that these various denominations are only local names for the border dialects where Gōndī merges into Telugu. The various forms of what is known as Kōi are more different than is the so-called Gōndī from the so-called Kōi of Bastar.

The denomination Kōi, which is used by almost all Gōnds to denote themselves, should, therefore, be dropped as the name of a separate dialect. The same is the case with such names as Gaṭṭu and Maṛiā, and all the various dialects of Gōndī should be considered as one single form of speech, with local variations, which gradually approaches the neighbouring Telugu.

The Gōnds have once been a numerous and powerful race, and their language must have been spoken over a very wide area. In the course of time, however, the bulk of them have come under the influence of Aryan civilisation, and have given up their old customs and their native language. At the Census of 1891 the number of Gōnds was returned as 3,061,680, but only 1,379,580 were returned as speaking Gōndī. Even those returns were probably a little above the mark. The information collected for the purposes of this Survey shows that Gōndī has sometimes been returned as the language of people who in reality use some Aryan form of speech. Thus the so-called Gōndī of Baghelkhand is a broken form of Baghēlī, and the Gōnd Ojhās of Chhindwara also use a jargon based on that form of speech, while the Gōnds in the Orissa Tributary States speak a form of Oṛiyā, and so on. Other dialects which have formerly been considered as various forms of Gōndī have long ago been classed as Aryan dialects. Such are for instance the Bhatrī dialect of Oṛiyā in the Bastar State; Halbī which language has, in this Survey, been dealt with in connexion.

with Marāṭhī, and several minor dialects which will be mentioned below under the heading Semi-Dravidian languages.

The area within which the Dravidian Gōṇḍī is spoken is, therefore, much less extensive than it used to be. In many cases Gōṇḍī remains in the hills but has been superseded by some Aryan form of speech in the plains. The Gōṇḍī area is, therefore, not a continuous one, but consists of several islets, and even in those Gōṇḍī is not the only language spoken, but other languages are used as well.

The heart of the Gōṇḍ country is the plateau of the Central Provinces from Wardha in the west and south to Balaghat and Mandla in the east and north. To the south of Nandgaon it continues through Bastar and Chanda into the Madras Presidency where we find Gōṇḍī spoken side by side with Telugu in Vizagapatam and Godavari, and further into Hyderabad where Telugu and Gōṇḍī are spoken all over the north-eastern portion of the State.

Beginning with Mandla, we find Gōṇḍī spoken in the north-west of Mandla and the adjoining hills in the south of Jabalpur, Narsinghpur, and Bhopal, while it is now practically extinct in Damoh and Saugor. It occupies the south-eastern corner of Hoshangabad and is spoken in the north of Chhindwara. We find it all over Betul and Amraoti, while it is gradually disappearing from the neighbouring districts of Ellichpur and Nimar. Gōṇḍ communities speak the language in Akola, in the centre of Basim, and, partly interspersed with Kōlāms, in the district of Wun. Speakers of Gōṇḍī are scattered all over the districts of Wardha, Nagpur, and Seoni, in the north-east of Bhandara, and all over Balaghat and in the adjoining parts of Khairagarh. Gōṇḍī is further spoken in the hills of Western Bilaspur, and there are also a few scattered speakers in Sarangarh and Patna. From the south-west of Raipur and Nandgaon we follow the language southwards, through the north-west of Kanker and the east of Chanda into Bastar, where it is spoken in the north, and also farther to the south, where it meets with Telugu. Still farther to the south we find Gōṇḍī dialects in Vizagapatam and Godavari, and in the adjoining districts of Hyderabad, from Khamamet in the south-east to Sirpur Tandur in the north-west.

Gōṇḍī has no well-defined linguistic boundaries, the speakers being almost everywhere scattered among people employing various other languages. In the north it meets with Eastern and Western Hindī and Rājasthānī, to the west we find Marāṭhī, to the south Telugu, and to the east Telugu, Oṛiyā, Halˢbī, and Chhattisgaṛhī.

Linguistic Boundaries.

The Gōṇḍī language does not differ much in the various districts. I have already mentioned that the so-called Maṛiā, Gaṭṭu, and Kōi do not differ so much from ordinary Gōṇḍī that they should be classed as separate dialects, although the southernmost form of Kōi is a very distinct form of speech. Several other dialects are mentioned in the various Gazetteers and Census Reports. Such is the so-called Bhōi which has been returned from Saugor. The Gōṇḍs of Saugor are known as Bhōi Gōṇḍs, and the 2,400 speakers of Gōṇḍī which were returned from the district for the purposes of this Survey should therefore be expected to speak the so-called Bhōi. No specimens have, however, been obtainable, and at the last Census only three speakers of Gōṇḍī have been returned from Saugor. The so-called Bhōi must therefore be considered as extinct. Similar is the case of the so-called Ladhādī of Amraoti. The specimens forwarded from the district show

Dialects.

that the dialect has ceased to be a Dravidian form of speech, and it will, therefore, be dealt with under Semi-Dravidian languages below. Kōlāmī and Naikī, on the other hand, which have hitherto been considered as dialects of Gōṇḍī, differ so much that they must be separated as a different language.

There thus only remains one real dialect of Gōṇḍī, the so-called Parjī spoken in the Bastar State. The Gōṇḍī specimens forwarded from that State are all far from satisfactory, and it has not, therefore, been possible to give a full account of Parjī. Compare pp. 554 and ff. below.

The number of speakers of Gōṇḍī is continuously decreasing. The estimates made for the purposes of this Survey refer only to Northern India, and the totals for Hyderabad and the Madras Presidency have therefore been taken from the reports of the Census of 1891. The bulk of speakers is found in the Central Provinces and in Berar. The returns of the last Census of 1901 show a small increase in the number of speakers in Berar, while the total for the Central Provinces is more than 200,000 less than the estimates. The tables which follow show the estimated number of speakers in the Central Provinces and Berar compared with the returns of the Census of 1901.

Number of speakers.

Where spoken.											Estimated number.	Census, 1901.
Saugor	.	.	.	.	.	.	.	.	.	.	2,400	3
Damoh	.	.	.	.	.	.	.	.	.	.	1,200	377
Jabalpur	.	.	.	.	.	.	.	.	.	.	24,130	5,422
Mandla	.	.	.	.	.	.	.	.	.	.	89,187	78,691
Seoni	.	.	.	.	.	.	.	.	.	.	146,000	102,747
Narsinghpur	.	.	.	.	.	.	.	.	.	.	800	363
Hoshangabad	.	.	.	.	.	.	.	.	.	.	41,550	27,740
Nimar	.	.	.	.	.	.	.	.	.	.	2,200	1,693
Betul[1]	.	.	.	.	.	.	.	.	.	.	94,000	81,619
Chhindwara	.	.	.	.	.	.	.	.	.	.	123,100	104,168
Wardha	.	.	.	.	.	.	.	.	.	.	40,450	37,880
Nagpur	.	.	.	.	.	.	.	.	.	.	44,300	41,218
Chanda	.	.	.	.	.	.	.	.	.	.	96,500	75,146
Bhandara	.	.	.	.	.	.	.	.	.	.	87,350	55,705
Balaghat	.	.	.	.	.	.	.	.	.	.	76,300	54,168
Raipur	.	.	.	.	.	.	.	.	.	.	27,800	7,784
Bilaspur	.	.	.	.	.	.	.	.	.	.	8,450	2,119
Sambalpur	.	.	.	.	.	.	.	.	.	.	...	232
Bastar	.	.	.	.	.	.	.	.	.	.	60,660	89,763
								Carried over	.		966,877	766,848

Where spoken.	Estimated number.	Census, 1901.
Brought forward	966,877	766,848
Makasi	...	849
Kanker	39,000	37,899
Nandra o	5,000	1,419
Khairacah	21,690	1,141
Kawardha	...	66
Sakti	...	1
Raipuh	...	33
Sarangrah	963	855
Raisnth I	...	11
Sagar	...	2
Patna	150	4
Kalahat G	...	16
TOTAL CENTRAL PROVINCES	1,033,160	808,638

It will be seen that there is a decrease in all districts with the exception of Bastar, where the old estimates must have been too low.

If we turn to Berar we find the returns as follows:—

Where spoken.	Estimated number.	Census, 1901.
Amra G	12,000	19,022
Akola	1,142	2,208
Ellichpur	4,427	6,148
Buldana	...	71
Wun	53,000	55,495
Basim	450	273
TOTAL BERAR	71,019	83,217

As will be seen from the table, there is an increase in all districts, and in addition thereto, 71 speakers were in 1901 returned from Buldana.

In Central India Gõndi was reported to be spoken by 150 individuals in Bhopal. At the Census of 1901, 20,531 speakers of Gõndi were returned from Central India, 20,268 of whom were found in Bhopal. It seems, however, probable that many of the individuals in question did not in reality speak Gõndi.

It will thus be seen that, generally speaking, the number of speakers of Gõndi in Northern India is decreasing.

The number of speakers in those districts where Gōṇḍī is spoken as a vernacular was according to local estimates and the Census reports of 1891 and 1901, as follows :—

	Estimated number.	Census, 1901.
Central Provinces	1,033,160	808,638
Berar	71,019	83,217
Central India	150	20,531
Hyderabad	36,157	59,669
Madras Presidency	6,694	4,240
Total .	1,147,180	976,295

To this total must be added the figures for the so-called Gaṭṭu, Kōi, and Mariā. They are as follows:—

Gaṭṭu was returned as spoken by 1,680 individuals in Chanda and 353 in the Madras Presidency, i.e., by a total of 2,033. The corresponding figures in the Census of 1901 were 5,494, of whom 5,483 were returned from Chanda.

Kōi was returned as spoken by 51,127 individuals, viz. 10,455 in Chanda, 4,169 in Bastar, and 36,503 in the Madras Presidency. In 1901, 70,842 speakers were returned, viz. 8,144 in Chanda, 46,803 in the Madras Presidency, and 15,895 in Hyderabad.

Mariā was returned as the language of 104,340 individuals, of whom 10,000 were returned from Chhindwara, 31,500 from Chanda, and 62,840 from Bastar. The corresponding total in the last Census of 1901 was 59,876, viz. 9,655 in Chanda, 50,091 in Bastar, 3 in Raigarh, and 127 in Assam.

The so-called Mariās of Chhindwara are ordinary Gōṇḍs, and they have now been reported to speak the usual Gōṇḍī of the district.

We thus arrive at the following total for Gōṇḍī spoken as a vernacular :—

	Estimated number.	Census, 1901.
So-called Gōṇḍī	1,147,180	976,295
So-called Gaṭṭu	2,033	5,494
So-called Kōi	51,127	70,842
So-called Mariā	104,340	59,876
Total .	1,304,680	1,112,507

Outside its proper territory Gōṇḍī was only returned for the purposes of this Survey from Angul and Khondmals, where it was spoken by 123 immigrants. The corresponding figure at the last Census of 1901 was 227. In 1901, Gōṇḍī was returned as spoken

by small numbers from the following districts outside the territory where it is spoken as a vernacular :—

Andamans and Nicobars	. . . .	1
Assam	. . . .	1,989
Bengal Presidency	. . . .	240
Bombay Presidency	. . . .	401
Rajputana .	. . . .	3
	Total .	2,634

We thus arrive at the following total :—

	Estimated number.	Census, 1901.
Gŏndi spoken at home	1,304,680	1,112,507
Gŏndi spoken abroad	123	2,634
Total .	1,304,803	1,115,141

If we add the speakers of Parji in Bastar we arrive at the following grand total for Gŏndi and its dialects :—

	Estimated number.	Census, 1901.
Gŏndi proper	1,304,803	1,115,141
Parji	17,387	8,833
Total .	1,322,190	1,123,974

Gŏndi is not a literary language. There are, however, several Gŏndi songs current, and some of them have been printed in the work by the Rev. S. Hislop mentioned under Authorities below. The Gospels and the book of Genesis have been translated into the language. In this translation the Dēvanāgari alphabet has been used. The Telugu character, which is much better suited to the language, has been employed in a translation of the Gospel of St. Luke into the so-called Kōi dialect of the Madras Presidency.

Literature.

I am not aware of any old mention of the language of the Gŏnds. The authorities dealing with Gŏndi which I have come across are as follows :—

Authorities.

Vocabulary of Goand and Oole Words. From Dr. Voysey's MSS. Ellichpur, 16th December 1821. Journal of the Asiatic Society of Bengal, Vol. xiii, Part i, 1844, pp. 19 and ff.

ELLIOTT [ELLIOT], W.,—*Observations on the Language of the Goands, and the identity of many of its terms with words now in use in the Telugu, Tamil and Canarese.* Journal of the Asiatic Society of Bengal, Vol. xvi, Part ii, 1847, pp. 1140 and ff.

MANOEL [i.e. MANOEL], O.,—*Specimen of the Language of the Goonds as spoken in the District of Seonee, Chuparah ; comprising a Vocabulary, Grammar, etc.* Journal of the Asiatic Society of Bengal, Vol. xvi, Part i, 1847, pp. 286 and ff.

HODGSON, B. H.,—*The Aborigines of Central India.* Journal of the Asiatic Society of Bengal, Vol. xvii, Part ii, 1848, pp. 550 and ff., and reprinted in *Miscellaneous Essays relating to Indian Subjects.* Vol. ii, London, 1880; pp. 99 and ff. Contains a Gŏndi Vocabulary.

DRIBERG, REV. J. G., and REV. H. J. HARRISON,—*Narrative of a second visit to the Gonds of the Nurbudda Territory with a Grammar and Vocabulary of their Language.* Calcutta, 1849.

WEIGLE, H. G.,—*Aus einem Briefe.* Zeitschrift der Deutschen Morgenländischen Gesellschaft, Vol. vii, 1853, p. 409.

Papers relating to the Dependency of Bustar. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff., 47 ff., 91 ff. Refers to the so-called Maṛiā.

HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited, with notes and preface, by R. Temple. [Nagpore] 1866. Account of the Gōṇds. Part I, pp. 3 and ff.; vocabularies, Part II, pp. 1 and ff.; Gond songs, from Nagpur, Part III, pp. 1 and ff.

[LYALL, SIR A. J.,]—*Report of the Ethnological Committee on papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore, 1868. Parts ii and iii.

DAWSON, REV. JAMES,—*Gondi Words and Phrases,* Journal of the Asiatic Society of Bengal. Vol. xxxix, Part i, 1870, pp. 108 and ff.

„   *Additional Gondi Vocabulary.* Ibidem, pp. 172 and ff. Refers to the Gōṇḍī of Chhindwara.

SCANLAN, O.,—*Notes on the Gonds met with in the Sátphurá Hills, Central Provinces.* Indian Antiquary, Vol. i, 1872, pp. 54 and ff.

RAMSAY, W.,—*Gonds and Kurkus.* Ibidem, pp. 128 and f.

CAMPBELL, SIR GEORGE,—*Specimens of Languages of India.* Calcutta, 1874, pp. 126 and ff.

CAIN, REV. J.,—*The Bhadrachellam and Rekapalli Taluqas.* Indian Antiquary, Vol. viii, 1879, pp. 33 and ff. (a Kōi vocabulary); Vol. x, 1881, pp. 259 and ff. (a Kōi grammar).

„   *The Koi, a Southern Tribe of the Gond.* Journal of the Royal Asiatic Society, Vol. xiii, 1881, pp. 410 and ff.

Manual of the Administration of the Madras Presidency. Vol. ii, Madras, 1885. Contains a Gōṇḍī vocabulary on pp. 198 and ff.

WILLIAMSON, REV. H.,—*Gond Grammar and Vocabulary.* London, 1890.

HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages.* Journal of the Asiatic Society of Bengal, Vol. lxvi, P. i, 1897, pp. 185 and ff.

Gōṇḍī is not a written language. The Dēvanāgarī, the Telugu, and the Roman alphabets have all been used in printing versions of parts
Written character. Grammar.   of the Scriptures in the various dialects of Gōṇḍī.

Pronunciation.—It is often impossible to decide when *e* and *o* are short and when long. The long and short sounds are only distinguished in the version of the Gospel of St. Luke in the dialects of the Kōis of the Madras Presidency.

An *h* is in many districts prefixed to the demonstrative pronouns. Thus we find *hōr*, that, in Raipur, Khairagarh, Bhandara, Nagpur, Wun, and Akola.

An *r* is often cerebralised. Thus we find forms such as *vaṛā* for *varā*, come, in Khairagarh, Bhandara, and Nagpur. The cerebralisation of *r* is especially common in the plural forms of pronouns and verbs. Thus, *ōṛk*, they; *mattōṛam*, we were, etc. Such forms are used in Sarangarh, Raipur, Khairagarh, Nandgaon, Bhandara, Balaghat, Nagpur, Seoni, Betul, and Akola. In the northernmost dialects and in the south, on the other hand, the dental *r* is used instead.

L is used instead of *r* in the singular of the demonstrative pronoun and in the third person singular of verbal forms in Hoshangabad and Betul. Thus, *vōl āndul*, he is. It is possible that we have not here to do with an instance of interchange between *r* and *l*, for the *l* can also be explained as representing an old *n*. Compare Pronouns, below.

Initial *r* becomes *l* in words such as *lōn*, instead of *rōn*, house, in Kanker, Bastar, and Chanda.

Initial *s* often becomes *h* in Kanker and Bastar; thus, *hīm* for *sīm*, give.

The palatals are pronounced as in Sanskrit and Hindī. In the Kōi dialect of the Madras Presidency, however, *ch* and *j* are pronounced as *ts* and *dz* respectively, when not followed by *i* or *e,* as is also the case in Telugu and Marāṭhī.

Nouns.—There are two genders, the masculine and the neuter. The former is used for men and gods, while all other nouns are neuter. Goṇḍī here differs from all other Dravidian languages with the exception of Kui, not only from Tamil and Kanarese, which have a separate feminine gender, but also from Telugu. That latter language agrees with Goṇḍī in the singular, but uses the masculine and not the neuter form to denote the plural of nouns which denote women and goddesses.

Number.—The usual suffixes of the plural are *k* and *ṅg ;* thus, *kāl-k,* feet; *maṭṭā-ṅg,* mountains. Compare Kui *gā* and *skā ;* Korava (a dialect of Tamil) *ṅga.*

When a word ends in *r* preceded by a long vowel the final *r* is often changed to *h,* thus, *miār,* daughter; *miāhk,* daughters. Words ending in *iñj* change that termination to *sk* in the plural, thus, *viriñj,* finger, plural *virsk.*

Some words ending in a long vowel add *hk* in the plural and shorten the preceding vowel; thus, *māyjū,* wife; *māyjuhk,* wives. The usual suffix in words ending in a long vowel is, however, *ṅg,* thus, *piṭṭē-ṅg,* birds.

Several nouns form an irregular plural. Thus, *allī,* a rat, *alk,* rats ; *marrī,* son, plur. *mark ; sarrī,* road, plur. *sark ; kallē,* thief, plur. *kallērk ; puṛī,* insect, plur. *purk ; sirī,* parrot, plur. *sirk ; dāū,* brother, plur. *dāulk ; māmā,* father-in-law, plur. *māmāl ; ār,* woman, plur. *ask.*

Kallē-rk, thieves, seems to be a double plural, like the Tamil *avargaḷ,* Telugu *vāralu,* they. *Kallērk* probably goes back to an older form *kallēr* which contains a plural suffix *r* corresponding to Tamil *ar.* The same suffix also occurs in words such as *dādāl-ōr,* fathers, and was probably originally used as the plural suffix of rational nouns. Such nouns in all connected languages have the same termination as the personal pronoun of the third person. Compare Tamil *avan,* he ; *avar,* they ; *maṇidan,* a man ; *maṇidar,* men. The corresponding pronoun in Goṇḍī is *ōr,* he ; *ōrk,* they. *Ōr* is, however, by origin a plural form, which has become used in the singular, just as the corresponding plural pronoun in connected languages is very commonly used as an honorific singular. The old singular form must have been *ōn.* It is still preserved in the form *ōṇḍu* in the so-called Kōi of Bastar and the Madras Presidency, and probably also in the form *vōl,* he, in Hoshangabad and Betul. Compare Pronouns and Verbs below. The form *ōrk* is thus a double plural and must be compared with *avargaḷ,* they, in Tamil. Forms such as *dādālōr,* fathers, are now very uncommon in Goṇḍī, and corresponding forms such as *tammur,* a brother, are used in the singular, and a second suffix *k* is added in the plural. Thus, *tammurk,* brothers. On the other hand, the suffix *ōr* is occasionally also used to form the plural of irrational nouns. Thus Bishop Caldwell mentions *kāvālōr,* crows.

Case.—The declension of nouns shows that the distinction of the two genders in Goṇḍī is a late development of the language and presupposes a state of affairs which more closely corresponded to that prevailing in other connected languages, where there are two genders, one for rational and the other for irrational beings. We see this in the way in which the singular noun is changed before adding the case suffixes. We can distinguish two declensions. In the first an *n* is added to the base before the case suffixes, in the second a *t* is inserted. Thus, *tammur,* a brother, oblique base *tammun,* but *ohhauvā,* a child, oblique base *ohhauvāt.* Compare Tamil *maṇidan,* a man, oblique base *maṇidan ;* but *maram,* a tree, oblique base *maratt.* Similar forms also occur in Kanarese, and also in the so-called irregular nouns in Telugu.

Raṇḍ, two, is the form usual in most Dravidian languages. In the south, in Kanker and Bastar, we also find *irur*, corresponding to Tamil *iruvar*, Kanarese *ir*. *Irul* also occurs in Hoshangabad.

Mūṇḍ, three, corresponds to Tamil *mūndru*, Telugu *mūḍu*; *nāluṅg*, four, to Tamil and Kanarese *nālu*, Telugu *nālugu*.

Saiyūṅg, five, and *sārūṅg*, six, begin with *s* in the same way as Kui *siṅgi*, five, and *sajgi*, six. Compare Kanarese *eidu, ei*, Telugu *eidu*, five; Kanarese, Telugu, Tamil *āru*, six.

Yēṛūṅg, seven, corresponds to Tamil *ēṛu*, Kanarese *ēḷu*, Telugu *ēḍu*, seven.

Pronouns.—'I' is *nannā* and *annā*. The latter form is most used in the west, for example in Narsinghpur, Hoshangabad, Chhindwara, Betul, and Amraoti. But it also occurs in Nagpur and even in Patna. Compare Kanarese *ān, nānu, nā*. The corresponding plural is *mammāṭ, ammāṭ, ammōṭ*, and similar forms. The final *ṭ* is a plural particle, and the real pronoun is *mammā* or *ammā* corresponding to Old Kanarese *ām*, Telugu *ēmu, mēmu*.

The forms *mammāṭ* and *ammāṭ* are local varieties of the same base. *Mammāṭ* is the usual form in Mandla. In Seoni we find *amōṭ* and *mamēṭ*. In the other districts *ammōṭ* or similar forms are used. The same form is used whether the person addressed is included or not. In this respect Gōṇḍī agrees with Kanarese. In the south, however, in the so-called Kōi, we find the inclusive plural distinguished from the exclusive one, just as is the case in other Dravidian languages. Thus, *mannaḍa*, we, inclusive; *mamma*, we, exclusive.

'Thou' is *immā* or *immē*, plural *immāṭ*. In Chanda we also find *nimē*, thou; *nimēṭ*, you; and in the so-called Kōi we find the Telugu form *mīru*, you.

The form *immā* is originally a plural employed as an honorific singular and must be compared with Malayālam and Kanarese *nīm*. Compare also Kui *īmu*, thou.

The pronoun *ōr*, he, is originally a plural form corresponding to Tamil and Malayālam *avar*, Kanarese *avaru*, they. The old singular form was *ōn*, which is used as the oblique base, and also as the base of many verbal forms. The Kōi form *ōṇḍu*, he, is the old singular. Compare Kui *ēañju*, Telugu *vāḍu*, he.

The form *ōr* is also used as a plural meaning 'they.' In this sense, however, a new plural suffix *k* is commonly added; thus, *ōrk*, they. Compare Tamil *avargaḷ*, they. Regarding forms such as *ōrk*, they; *vōl*, he, etc., see Pronunciation above.

The corresponding neuter form is *ad*, she, it, genitive *addēnā, avēnā, tānā*; plural *aū*, genitive *avēhk-nā*. Compare Tamil *adu*, it, gen. *adin*, plur. *avei-gaḷ*; Kanarese *adu*, it, genitive *adara*, plural *avu*. Forms such as *dānā*, her; *dānku*, to her, occur in Chanda and Bastar. Compare Telugu.

The pronouns *ēr*, this, neuter *id*; *bōr*, who? neuter *bad*, are inflected like *ōr*. The latter pronoun, however, is also inflected in person so as to agree with the subject. Thus if we want to say 'who are you?' we must say *immā bōnī* (not *bōr*) *andī*. So also *amōṭ bōram āndōm*, who are we? and so on.

The nominative of the interrogative pronoun can therefore be given as follows:—

								Singular.	Plural.
1 pers.	.	.	.	.	.	.	.	*bōnā*	*bōram*.
2 pers.	.	.	.	.	.	.	.	*bōnī*	*bōrīṭ*.
3 pers. masc.	.	.	.	.	.	.	.	*bōr*	*bōr(k)*.
3 pers. neut.	.	.	.	.	.	.	.	*bad*	*baū*.

When the question concerns females or irrational beings we also find forms such as first person *badēnā*, plural *batēnā*; second person *badēnī*, plural *batēnī*.

The pronoun *bōr* is usually compared with Tamil *yāvan*, Kanarese *yāvaru*. It is, moreover, used as a relative pronoun, though we also find relative sentences evaded by the use of participles or independent sentences in the common Dravidian way.

Other interrogative pronouns are *baffi*, *bayāng*, and *bāl*, what? *Baffi* is an interrogative adjective; *bayāng* is used as an interrogative particle, and *bāl* is an accusative and used as the object of transitive verbs.

Verbs.—The Gōṇḍī verb is apparently much richer in forms than is the case in other Dravidian languages, and this richness has been pointed out as characteristic of Gōṇḍī. Thus Bishop Caldwell remarks of the language :—

'It has a passive voice : in addition to the indicative and the imperative moods, it possesses a potential: in the indicative mood, where Tamil has only three tenses, it has a present, an imperfect definite, an indefinite past, a perfect, a conditional, and a future, each of which is regularly inflected : like the other idioms, it has a causal verb, but it stands alone in having also an inceptive. In these particulars the Gōṇḍ grammar has acquired a development peculiar to itself, perhaps in some degree through the influence of the highly inflected Santāl, its Kolarian neighbour to the northward.'

The elaborate conjugational system of Gōṇḍī is, however, an illusion, and the language in this respect entirely agrees with other Dravidian tongues.

The so-called passive in Gōṇḍī does not seem to be in common use. Forms such as *jīsī āyātōnā*, and *jīsī hattān*, I am struck, lit. having-struck I-become, having-struck I-went, are apparently only imitations of Aryan constructions. They do not occur in the materials at my disposal. *Jīsī āyātōnā*, however, corresponds to Tamil forms such as *kōvil kaṭṭi āyirru*, the temple having-built became, the temple is built.

The so-called potential mood is not a separate form of the verb, but is arrived at in the same way as in other Dravidian languages by adding an auxiliary verb to the verbal noun. Thus, *kiā paṣīṭōnā*, I can do. Here *kiā* is simply the verbal noun.

The so-called inceptive is formed in a similar way. *Kiālātōnā*, I begin to do, is no proper tense, but either simply *lātōnā*, I begin, added to the verbal noun, or *ātōnā*, I become, added to the dative of that noun.

The various tenses of the indicative mood, to which Bishop Caldwell draws attention, are formed as follows from the verb *kiā-lē*, to do :—

	Present	Imperfect.	Indefinite past.	Perfect.	Future.	Conditional.
Sing. 1	.	.	.	.	.	.
2	.	.	.	.	.	.
3 m.	.	.	.	.	.	.
3 f. & n.	.	.	.	.	.	.
Plur. 1	.	.	.	.	.	.
2	.	.	.	.	.	.
3 m.	.	.	.	.	.	.
3 f. & n.	.	.	.	.	.	.

It will be seen that the so-called conditional is simply a modification of the future from which it only differs in the third person. The r in the third person masculine *kir*

perhaps corresponds to the conditional particle *re* in Kanarese. The other forms of the third person have then followed the analogy of other tenses. They seem to be very seldom used, and they do not form an essential feature of the language.

With regard to the other tenses, they can be divided into two classes. The first comprises the present and the indefinite past, the second the imperfect, the perfect, and the future.

The two classes use different personal terminations, and it will be seen that those added in the first class closely correspond to the terminations of the interrogative pronoun. This fact enables us to understand the real nature of such tenses.

In all Dravidian languages, nouns of agency can be formed from the various participles. Compare, for example, Kanarese *māḍuv-avanu*, a man who makes; *māḍid-avanu*, a man who has made. In Gōṇdī there are three different verbal participles, a present, a past, and an indefinite. Thus, *kīātā*, doing; *kītă*, done, having done; *kīē*, doing (indefinite). Verbal nouns of agency are formed from all those participles; thus, *kīātōr*, a doer; *kītār*, one who has done; *kīēr*, one who does, or, who will do. Such verbal nouns are regularly inflected; and Bishop Caldwell has long ago pointed out that such forms may be substituted for the ordinary tenses. This is exactly what has been done in Gōṇdī, and the tenses of the first class are simply nouns of agency inflected in the same way as in other connected languages.

The conjugational system in Gōṇdī therefore agrees with that occurring in other Dravidian forms of speech, and the rich variety of different forms is only apparent.

On the other hand, there are, as in other connected languages, several compound tenses. The imperfect *kīndān*, I did, can be considered as such a form, consisting of the indefinite participle *kīē*, and *āndān*, I was. Another imperfect is formed by adding *mattōnā*, I was, to the indefinite participle; thus, *kīē mattōnā*, I was doing.

A pluperfect is formed in the same way from the conjunctive participle; thus, *kīsī mattōnā*, I had done. The abbreviated form *kīsītōnā* is used as an ordinary past meaning 'I did.'

The regular past tense *kītān*, I did, is formed by adding the same suffix *t* which occurs in the form *tt* in Tamil and *d* in Kanarese. We also find the conjunctive participle used alone as in Malayālam. Thus, *māsī*, he was, in Sarangarh and Chanda.

The suffix of the future is *k* as in old Tamil, and Malayālam. Compare Gōṇd *kīākā* or *kēkā*, I shall do; *kīākōm* or *kēkōm*, we shall do; with Old Tamil *seygu*, I shall do; *seygum*, we shall do.

In the formation of tenses, therefore, Gōṇdī agrees with Old Tamil and Malayālam and not with Telugu.

The personal terminations used in the inflexion of verbs in Gōṇdī are as follows:—

Sing. 1.	*ā(n)*	Plur. 1.	*ōm.*
2.	*ī*	2.	*īṭ, īṛ.*
3 m.	*(u)r*	3 m.	*r(k).*
3 fem. & neut.	—	3 fem. & neut.	*ṅg.*

The third person singular feminine and neuter has no separate termination. It will be seen from the table on p. 482, that *ā*, *ār*, and *u*, may be added. Instead of *ār* we also find *āl*; thus, *mandāl*, it is, in Mandla. This *āl* is probably the old feminine termination. Compare Tamil *aval*, Kanarese *avalu*, she. *Ār* is perhaps derived from *āl*.

Compare the termination $\bar{a}$ of the genitive before neuter and feminine words, which form also occurs as $\bar{a}l$.

The plural suffixes of the third person are formed from the singular suffixes by adding the usual plural termination.

The suffix $\bar{a}(n)$ of the first person singular and the corresponding $\bar{o}m$, am, of the plural must be compared with $\bar{a}n$, $\bar{o}m$, respectively, in Old Malayāḷām. Compare also $\bar{e}n$, $\bar{o}m$ in Tamil.

The $\bar{i}$ of the second person singular is also used in Tamil and Kanarese. In the plural r is added. Compare $\bar{i}r$ in Tamil and iri in Kanarese. In the tenses of the first class the second person plural is formed from the corresponding singular by adding $\underset{.}{t}$. This $\underset{.}{t}$ seems to be a plural suffix. Compare $imm\bar{a}\underset{.}{t}$, you, $mamm\bar{a}\underset{.}{t}$, we, and forms such as $tind\bar{a}k\bar{a}\underset{.}{t}$, let us eat, in the Seoni specimen.

The termination r of the third person singular is originally a plural suffix. Compare Pronouns, above. The plural suffix -rk is a double form and corresponds to Tamil, -$argaḷ$.

The imperative is identical with the base, and $\underset{.}{t}$ is added in the plural. Thus, $ullā$, sit; $nillā$, stand; $varā\underset{.}{t}$, come ye; tin, eat; han, go. In verbs such as $ki\bar{a}n\bar{a}$, to do; $si\bar{a}n\bar{a}$, to give; $ji\bar{a}n\bar{a}$, to strike, an m is usually added. Thus, kim, plural $kim\underset{.}{t}$, do. Compare the honorific suffix um in Tamil and mu in Telugu and Kui. Forms such as $ki\bar{a}$, however, also occur. $Kisim$, do, and similar forms are probably compounds, sim meaning 'give.'

The verbal noun ends in $\bar{a}$; thus, $ki\bar{a}$, to do. The genitive $ki\bar{a}n\bar{a}$ is used in the same way. The infinitive of purpose ends in $\bar{a}l\bar{e}$; thus, $ki\bar{a}l\bar{e}$, in order to do. Compare the suffixes al in Tamil and alu, in Kanarese.

The verbal participles have already been mentioned. The present participle corresponds to forms such as Kanarese $bāluṭa$, living; Telugu $koṭṭuṭu$, striking. The past participle is formed as in Kanarese. Compare Kanarese $māḍida$, who has done. The indefinite participle Gōṇḍī shares with Telugu.

These participles are not much used. They occasionally also occur in the function of relative participles.

The conjunctive participle is formed by adding si, $ch\bar{i}$ or si-kun, $ch\bar{i}$-kun; thus, $kisi$-kun, having done. Compare Telugu $ch\bar{e}si$, having done, and vulgar Tamil $paḍichchu$, having suffered. Kun is probably Aryan.

Other participles are $kis\bar{o}re$, doing, $k\bar{i}t\bar{e}k\bar{e}$, in the act of doing, etc.

The negative verb is formed in the same way as in connected languages by adding the personal terminations to the base without any tense suffixes. Thus the negative form of $ki\bar{a}n\bar{a}$, to do, is:—

Sing. 1.	$ki\bar{o}n$	Plur. 1.	$ki\bar{o}m$.
2.	$k\bar{e}v\bar{i}$	2.	$k\bar{e}v\bar{i}r$.
3 m.	$ki\bar{o}r$	3 m.	$ki\bar{o}rk$.
3 fem. & neut.	$ki\bar{o}$	3 fem. & neut.	$ki\bar{o}ng$.

The particle $hille$, corresponding to Kanarese $illa$, Tamil $illei$, may be added; thus, $hille$ $s\bar{e}v\bar{o}r$, he gave not.

$Hille$ is also combined with verbal nouns in order to form a negative verb, in the same way as in other connected languages. Thus, $hille$ $k\bar{e}v\bar{a}k\bar{e}$, had not done; $hille$ $k\bar{i}t\bar{a}$, did not. Such forms do not change for person and number.

I.—NOUNS.—*māṛsāl,* a man ; *tammur,* a brother ; *chhauvā,* a child.

		Singular.			Plural.	
Nom. .	*māṛsāl*	*tammur*	*chhauvā*	*māṛsālōr*	*tammurk*	*chhauvāṅg*
Voc. .	*māṛsānī*	*tammunī*	*chhauvānī*	*māṛsālōrīṭ*	*tammunīṭ*	*chhauvānīṭ*
Acc.-Dat. .	*māṛsān*	*tammun*	*chhauvātun*	*māṛsālōrun*	*tammurkun*	*chhauvān(uṅg)*
Abl. . .	*māṛsānāl, māṛsān-sē*	*tammunāl,* etc.	*chhauvātāl,* etc.	*māṛsālōrāl,* etc.	*tammurknāl,* etc.	*chhauvānāl,* etc.
Gen. . .	*māṛsānōr,*[1] *-nā,* etc.	*tammunōr,* etc.	*chhauvātōr,* etc.	*māṛsālōrōr,* etc.	*tammurknōr,* etc.	*chhauvānōr,* etc.
Loc. . .	*māṛsāne*	*tammune*	*chhauvāte*	*māṛsālōre*	*tammurkne*	*chhauvāne*

[1] The form ending in *ōr,* plural *ōrk,* is used before a masculine noun ; the form ending in *ā,* plural *āṅg,* before a. neuter word. Instead of *ā* we also find *āl.*

II.—PRONOUNS.

	I.	We.	Thou.	You.
Nom. . . .	*(n)annā*	*(m)ammāṭ*	*immā*	*immāṭ, immāṛ*
Acc.-Dat. . .	*nāk(un)*	*māk(un)*	*nīk(un)*	*mīk(un)*
Abl. . .	*nā(-vā-)tāl, nāvāl, nā-sē.*	*mā(-vā-)tāl, māvāl,* etc.	*nī(-vā-)tāl, nīvāl,* etc.	*mī(-vā-)tāl, mīvāl,* etc.
Gen. . .	*nāvōr, nāvā,* etc.	*māvōr, māvā,* etc.	*nīvōr, nīvā,* etc.	*mīvōr, mīvā,* etc.
Loc. . .	*nāve, nāvā-iviḍe*	*māve,* etc.	*nīve,* etc.	*mīve,* etc.

	He.	She, it.	THEY.	
			Masc.	Fem. and neut.
Nom. . . .	*ōr*	*ad*	*ōr(k)*	*aū.*
Acc.-Dat. . .	*ōn(k)*	*tān, addēn, avēn*	*ōr(k)un*	*avēhkun, avēn(k).*
Abl. . .	*ōnāl, ōn-sē*	*tānāl, addēnāl,* etc.	*ōr(kn)āl*	*avē(hk)nāl.*
Gen. . .	*ōnōr,* etc.	*tānōr, addēnōr,* etc.	*ōr(kn)ōr,* etc.	*avē(hk)nōr,* etc.
Loc. . . .	*ōne, āviḍe*	*addēne, avēṭe*	*ōr(kn)e*	*avē(hk)ne.*

Er, this, fem. n. *id,* plur. *ērk,* fem. and neut. *iū ; bōr,* who ? fem. and neut. *bad,* are inflected like *ōr.* *Bōr* is also inflected in person when used in the nominative ; thus masculine 1st person *bōnā ;* 2nd *bōnī ;* 3rd *bōr ;* plur. 1 *bōram,* 2 *bōrīṭ,* 3 *bōrk ;* feminine and neuter, 1 *badēnā,* 2 *badēnī,* 3 *bad,* plur. 1 *bavēnā,* 2 *bavēnī,* 3 *baū.* *Bōr* forms the locative *bavēṭe* or *bāviḍe.*

Bōrē, anyone, neut. *badē ;* dat. *bōnaī,* neut. *badēnē ;* gen. *bōnōrē, bōnaī,* neut. *baddēnōrē.*

TON GRAMMAR.

III.—VERBS.—*Kīānā*, to do.

Verbal Noun.—*kīā, kīānā, kīālō ;* negative *kēvākē.*

Verbal participles.—Present, *kīātā ;* Past, *kitā ;* Indefinite, *kīā.*

Adverbial participle.—*kīsōre ; kīlākē.*

Conjunctive participle.—*kīsī(-kun).*

		Present.	Indefinite.³	Past.	Future.	Negative.⁷	Imperative.
Sing. 1	.	*kīātōnā¹*	*kīēnā*	*kītān*	*kīākā⁴*	*kīōn*	
2	.	*kīātōnī*	*kīēnī*	*kīlī*	*kīākī¹*	*kēvī*	*kīm, kīsim, kīā².*
3 m.	.	*kīātōr*	*kīēr*	*kīlur*	*kīānur⁵*	*kīōr*	
3 f. & n.		*kīātā*	*kīvār*	*kīl(u)*	*kīār⁶*	*kīō*	
Plur. 1	.	*kīātōram*	*kīēram*	*kītōm*	*kīākūm⁴*	*kīōm*	
2	.	*kīātōrīṭ²*	*kīērīṭ²*	*kīlīṛ*	*kīākīṛ⁴*	*kēvīṛ*	*kīmṭ.*
3 m.	.	*kīātōrk*	*kīērk*	*kīturk*	*kīānurk⁵*	*kīōrk*	
3 f. & n.		*kīātāṅg*	*kīvāṅg*	*kītuṅg*	*kīānuṅg⁵*	*kīōṅg*	

¹ Also *kīāltōnā*, etc. ² Also *kīātōrīṛ*, etc. ³ Used as an imperfect indefinite and a conjunctive present. ⁴ Also *kēkā*, etc. ⁵ Also *kānur*, etc. ⁶ Also *kīāl.* The future is also used as a conditional in which case the third person is *kīr*, neut: *kī ;* plur. *kīrk*, neut. *kīṅg.* ⁷ The negative verb is usually preceded by *hille, halle.* These particles are also combined with verbal nouns and participles. Thus, *hille kēvākē,* had not done ; *hille kītā,* did not do ; *hille kīālē, hille kīnāl,* will not do, for all persons and numbers. ⁸ Negative imperative (*minne*) *kēmā,* plur. *kēmāṭ,* don't do. Some verbs form their imperative differently. Verbs ending in *ānā* (not *īānā*) and *īnā* form their imperative in *ā ;* those ending in *htānā* in *hā ;* those ending in *ndānā* in *n.* Thus, *askānā,* to cut, imper. *askā ; uddīnā,* to sit, *uddā ; tehtānā,* to raise, *tehā ; handānā,* to go, *han.* Note *tachchum* and *tarā,* bring (*tattānā*) ; *vahchum,* explain (*vahtānā*) ; *varā,* come (*vāyānā*).

Imperfect, *kīndān,* as *kītān.* Perfect, *kītōnā* and *kīsītōnā,* as *kīātōnā.*

Auxiliary verbs.—*Āyānā* (*māyānā,* etc.), to be, to become ; *mandānā,* to be, to stay.

Verbal noun, *āyānā ; mandānā ;* negative *āvākē, mannākē.*

Conjunctive participle, *āsī-kun, mañjī-kun.*

Present, *āyātōnā, mandātōnā* or *mandōnā.*

Indefinite, *āyēnā, mannēnā.*

Perfect, *ātōnā, mattōnā.*

Future, *āyākā, mandākā.*

Imperative, *ām, man ;* negative, *āyimā, manmā.*

Negative tense, *āyōn, mannōn.*

Other tenses and the inflexion in general is regular.

Causals.—Formed from the conjunctive participle by adding *ahtānā ;* thus, *jīsahtōnā,* to cause to strike ; present *jīsahtātōnā ;* perfect *jīsahchītōnā ;* future *jīsahkā,* etc. The causative of *nittānā,* stand, is *nillahtānā ; tedānā,* to rise, *tehtānā ; tindānā,* to eat, *tihtānā ; undānā,* to drink, *uhtānā ; handānā,* to go, *hanahtānā.*

Potential, *kīā-paṛitōnā,* I can do ; past *kīā paṛtān ;* future *kīā paṛākā.*

Inceptive, *kīālātōnā,* I begin to do, etc.

Passive, *kīsī-āyātōnā,* I am made, etc.

Intensitive particle, *ō, nē.* An interrogative pronoun is made indefinite by adding *ē ;* thus, *bōr-ō,* anybody.

The Gōṇḍī of Mandla closely agrees with the preceding sketch. It is commonly called *Pārsī Gōṇḍī*, or *Chaurāsī kī bōlī*, from Chaurasi, an estate of 84 villages within the area of which Gōṇḍī is everywhere spoken. It is also spoken to the north and west of the estate.

The specimen which follows has been forwarded from Mandla. It is, however, simply the corresponding passage of Mr. Williamson's translation of the Gospel of St. Luke, which was printed in Allahabad in 1895. No other specimen has been forwarded from Mandla, but a list of Standard Words and Phrases will be found on pp. 648 and ff.

In the specimen we may note the frequent use of the indefinite participle in the formation of compound verbs from Aryan words. Compare *pūchhē-kītur*, he asked; *hille chāhē-māyōr*, he did not wish. Note also the frequent use of *ṅ* instead of final *ṅg*; thus, *dhiyāṅ*, instead of *dhiyāṅg*, days.

In the list of Standard Words we may note forms such as *dādātāl*, from the father; *miyārtun*, to the daughter; *kūvāla*, in the well; *mārsālk*, men; *tān*, him.

'I am' is *āndōnā* and *āndān*, plural *āndōm*. Note also *mandāl*, it will be.

The past tense and the future are not given in full in the list. The missing forms have been supplied from other sources, and they have been given within parenthesis.

Note finally *jītān āyēnā*, I should beat, which apparently contains a noun of agency *jītān*, one who has beaten.

[No. 44.]

DRAVIDIAN FAMILY.

GOṆḌĪ.

Bōrŏ   ādmīnōr   raṇḍ   mark   mattŏrk.   Ani   ōrāṅ-rōpāṭāl   luhrāl
A-certain   man-of   two   sons   were.   And   their-midst-from   the-younger

dādān   kattur,   'ŏ   dādā,   dhante   jŏ   tūs   nāvā   uddītā   ad
to-father   said,   'O   father,   property-in   what   portion   my   sits   that

nākun   sīm.'   Tab   ŏr   ŏrun   apnŏ   sampat   tūsī-sītur.   Vallē   dhiyāṅ
me-to   give.'   Then   he   to-them   his-own   property   dividing-gave.   Many   days

hille   āyŏṅ   ki   chuḍur   marrī   sab   bārāṅgē   ikaṭṭhŏ   kīsī
not   passed   that   the-younger   son   all   whatever   together   having-made

lakk   dēŝ   tāksī-hattur,   ani   agā   burŏ   kāmte   din   bītō-kīsŏro   apnŏ
a-far   country   going-went,   and   there   bad   deed-in   days   passing   his-own

dhan   māhchī-sītur.   Baske   ŏr   sab   bārāṅgŏ   māh-chītur   aske
wealth   having-squandered-gave.   When   he   all   whatever   had-expended   then

ad   dēŝte   barŏ   akāl   artī   ani   ŏr   kaṅgāl   āyā-lātur.   Ani   ŏr
that   country-in   a-great   famine   fell   and   he   poor   to-be-began.   And   he

ad   dēŝānŏr   mandānavārērknā   rōpāṭāl   uṇḍīnā   igā   haṅjī   lāgtur,
that   country-of   inhabitants-of   among-from   one-of   near   having-gone   lived,

jŏ   ŏn   apnŏ   nēlkne   paddīṅg   mēh-tālē   rŏhtur.   Ani   ŏr   au
who   him   his-own   fields-to   swine   to-feed   sent.   And   he   those

chhīmīṅg-nāl   bavēhkun   paddīṅg   tinduṅg   apnŏ   pīr   nihtālŏ   chāhē-māndur.
husks-from   which   swine   ate   his-own   belly   to-fill   wishing-was.

Ani   baddŏ   ŏnk   bŏraṅī   hille   siyŏṅ.   Tab   ŏn   surat   āt   ani
And   anyone   to-him   anything   not   gave.   Then   to-him   sense   came   and

ŏr   ittur,   'nāvŏr   dādānŏrk   vallē   chākark   mandānurk   jŏnknā   sārī
he   said,   'my   father's   many   servants   will-be   whom-of   bread

pissātā,   ani   nannā   igā   karrū   sāyitōnā.   Nannā   tcchchhī
sufficient-is,   and   I   here   of-hunger   am-dying.   I   having-arisen

apnŏ   dādānā   pŏrī   dākā   ani   ŏn-sŏ   indākā,   "ŏ   dādā,   nannā
my-own   father-of   near   will-go   and   him-to   will-say,   "O   father,   I

svargtā   biruddh   ani   nīvā   munne   pāp   kītōnā.   Nannā   issur   nīvŏr
heaven-of   against   and   thee   before   sin   have-done.   I   again   thy

marrī   iṅch-ahtānā   jŏg   hille   āyŏn;   nākun   apnŏr   chākarknā   rōpāṭāl
son   to-be-called   fit   not   am;   me   thy-own   servants-of   among-from

uṇḍīnā   lēkā   banē-kīm."'   Ani   ŏr   tcchchhī   apnŏ   dādānā   muṭṭis
one-of   like   make."'   And   he   having-arisen   his-own   father-of   near

tāktur. Pē ōr lakka-ī mattōr ki ōnōr dādāl ōn hūṛsī dāyā
went. But he far-off was that his father him having-seen compassion

kitur, ani richchhī-kun ōnā rarēṭe liptē-kīsī ōn chūmē-kitur.
did, and running his on-the-neck having-embraced him kissed.

Marrī ōn-se ittur, 'ē dādā, nannā svargnā biruddh ani nīrā
The-son him-to said, 'O father, I heaven-of against and thy

munne pāp kitōnā; nannā issur nīrōr marrī inch-abtānā jōg hille
in-presence sin have-done; I again thy son to-be-called fit not

āyōn.' Pē dādāl apnōrk chākarkun ittur, 'nahnal-se nahnal dikrī
am.' But the-father his-own servants-to said, 'good-from good clothes

jhapnē pasahchī ōn pōṇdsahāṛ, ani ōnā kaide muddā ani
quickly having-brought him cause-to-put-on, and his hand-on a-ring and

kālkne sarpūhk karsahāṛ; ani mammāṭ tindākam ani ānand
fcet-on shoes cause-to-put-on; and we will-eat and rejoicings

kēkam. Bārī-ki ēr nāyōr marrī sāsī mattōr, issur pistōr;
will-make. Because this my son having-died was, again came-alive;

rachchhī mattōr, issur puṛtōr.' Ani ōrk ānand kiyā-lāturk.
having-been-lost was, again was-found.' And they merriment to-make-began.

Ōnōr jēṭhō marrī nēde mattōr. Ani jab ōr rāsōre rōtā muṭṭis
His elder son field-in was. And when he coming house-of near

arratur tab bājā ani yendānā lēṅg kēūjtur. Ani ōr chākarknā
had-arrived then music and dancing-of noise he-heard. And he servants-of

rōpāṭāl uṇditun apnō muṭṭis kēisī pūchhē-kitur, 'id bāl
among-from one his-own near having-called asked, 'this what

āṇd?' Or ōn-se ittur, 'nīrōr tammur rātōr; ani nīrōr dādāl bhōj
is?' He him-to said, 'thy brother has-come; and thy father a-feast

kitōr, idēn-lānē ki ōn bhalō changō pantōr.' Pē ōr sōṅgā
has-made, this-for that him good well he-has-received.' But he angry

ātur ani rōpā handālē hille chāhē-māyōr. Tab ōnōr dādāl babrō
became and within to-go not wishing-was. Then his father out

rāsī ōn manē-kiyā-lātur. Or jarāb sīsī apnō dādān
having-come him entreaty-to-make-began. He answer giving his-own father-to

ittur, 'hūṛā, nannā ichchō barshāṅgnāl nīrā ṭahal kiyātōnā, ani
said, 'see, I so-many years-from thy service am-doing, and

bappōre nīrā hukumtun hille ṭārē-kiyōn, ani immā nākun
at-any-time thy commandment not transgressed, and thou me-to

bappōre uṇdi yēṭinā pīlā gadā hille sērī, ki nannā apnō
at-any-time one goat-of young-one even not gavest, that I my-own

mītk-nā sāṅg ānand kiyēnā. Pē jab nīrōr ēr marrī rātur jō
friends-of with rejoicing might-make. But when thy this son came who

ri²syāṅgnā saṅg nīvā sampat tinjētōr tab immū ōnā-lānō bhōj
harlots-of *with* *thy* *property* *has-eaten* *then* *thou* *him-for* *a-feast*

kitōnī.' Ŏr ōn-sō ittur, 'ō marrī, immū sag din nāvā saṅg āndī,
hast-made.' *He* *him-to* *said,* *'O* *son,* *thou* *all* *day* *my* *with* *art,*

ani jō-bārāṅgē nāvā ānd ad sab nīvā ānd. Pē ānand kiyānā ani
and *whatever* *mine* *is* *that* *all* *thine* *is.* *But* *rejoicings* *to-do* *and*

ānand āyānā uchit mattā. Bārī-ki ēr nīvōr tammur sāsī
merry *to-become* *proper* *was.* *Because-that* *this* *thy* *brother* *having-died*

mattōr, ani pistōr; rachohhī mattōr, ani puṭtōr.'
was, *and* *came-alive;* *having-been-lost* *was,* *and* *is-found.'*

In Bilaspur Gōṇḍī is now quickly disappearing and giving way to Chattīsgarhī. It is still spoken in the hills. The number of speakers was estimated for the purposes of this Survey at 8,450. In 1901, however, only 2,119 were returned.

The Gōṇḍs of Bilaspur trace their origin to Mandla, and the dialect is essentially the same in both districts. Compare what is said about the Gōṇḍs of Bilaspur in the *Report of the Ethnological Committee.* Nagpore, 1868, Part ii, pp. 5 and ff.

The beginning of the Parable of the Prodigal Son which follows will be sufficient to show that the language is ordinary Gōṇḍī, though the specimen is rather corrupt.

[No. 45.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT BILASPUR.)

Bōrē	māṛsalnā	raṇḍ	mark	mattā.	Ōnā-sō	chiḍur	marrī
Some	*man-of*	*two,*	*children*	*were.*	*Them-from*	*the-younger*	*son*
dāhran	kaïtur,	'rē dadā,	nā-igā	battīyē	mandār	tē	nākun	siyā
the-father-to	*said,*	*'O father,*	*me-to*	*coming*	*will-be*	*that*	*me-to*	*to-give*
chāhi.'	Ïngā	ōnigā	jō-kuchhu	mattā	sō	ōr	tūsītur.	Balē	diyā
is-wanted.'	*Now*	*him-to*	*whatever*	*was*	*that*	*he*	*divided.*	*Many*	*days*
hile	āyē	chiḍur	marrī	sab	kuchhu	undī	jagā	kisī	anī
not	*becoming*	*the-younger*	*son*	*all*	*whatever*	*one*	*place*	*having-made*	*and*
handē	kittur.	Agā	haṅjī	jō-kuchhu	mattā	tān	kharāb
going	*did.*	*There*	*having-gone*	*whatever*	*was*	*that*	*wasted*
kisī	rāttur.						
having-made	*he-threw-away.*						

_____

To the north of Mandla lies the district of Jabalpur. Gōṇḍī is here only spoken in the hills. The number of speakers at the Census of 1891, when there was a large temporary influx of Gōṇḍ harvesters, was 24,130. In 1901, when the total number of Gōṇḍs in the district was 78,689, only 5,422 speakers of Gōṇḍī were returned. Compare the *Report of the Ethnological Committee,* quoted under Authorities, Part ii, pp. 1 and ff.

The specimens received from the district are rather corrupt and much mixed with Aryan forms and words. The beginning of the Parable of the Prodigal Son will show that they represent the same form of speech as that illustrated in the preceding pages. Note the frequent omission of case suffixes and forms such as *immē,* thou; *mēlkī,* in order to tend; *hill-aṅgā,* was not, etc.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT JABALPUR.)

Urrar	ādmī	raṇḍō	chhauvāṅ	mattāṅ.	Chuḍur	ṭural	dādan
One	*man(-to)*	*two*	*sons*	*were.*	*The-younger*	*son*	*the-father-to*
kattur	ki,	'nāvā	hissā	sīsum.'	Jō	kuchh	mālmattā	sō	tusī
said	*that,*	'*my*	*share*	*give.'*	*Which*	*some*	*property*	*that*	*dividing*
dādal	sītur.	Valē	din	hil-vāyēvākē	chuḍur	ṭural	bēsī	dhan
the-father	*gave.*	*Many*	*days*	*not-came*	*the-younger*	*son*	*all*	*property*
baghē-lē	hatur	ba	dēste.	Aggā	jaṛīsī	mattur	sagā	dhan
collecting	*went*	*another*	*country-in.*	*There*	*riotously*	*was*	*all*	*property*
khoīkī	sītur.	Vō	dēste	baṛā	akāl	arsī	mattā.	Ōnē-gat
squandering	*gave.*	*That*	*country-in*	*big*	*famine*	*having-fallen*	*was.*	*Him-near*
bārē	hill-aṅgā.	Ā	dēste	barē	ādmī-iṅgan	mandā-lātur,	nōkrī
anything	*not-was.*	*That*	*country-in*	*big*	*man-near*	*to-live-began,*	*service*
kiyā-lātur.	Ōn	nēlī	rōchītur	mēdkī	padī.	
to-do-began.	*Him*	*field*	*sent*	*to-feed*	*pigs.*	

In Narsinghpur, as in Bilaspur and Jabalpur, Gōṇḍī is only spoken in the hills, and the dialect is gradually disappearing from the district. The number of speakers was estimated for this Survey at 800. In the Census of 1901 only 383 were returned.

The Gōṇḍī of Narsinghpur cannot, under such circumstances, be expected to be an unmixed form of speech. The Aryan element is rather strong, and the dialect will soon cease to be a Dravidian form of speech.

The difference between the two genders is disappearing, and the suffixes of the plural are not often used. The case suffixes are modified, and so forth. Compare *māṛsalnōr raṇḍ chhavā mattur*, Standard *māṛsānāṅg raṇḍ chhavāṅg mattāṅg*, a-man-of two children were; *dādalrān*, Standard *dādān*, to the father; *dādalōṅ*, Standard *dādālōr*, fathers, etc.

'I' is *anā*, and 'we' *imāṅ*. The form *māōr*, his, occurs too often to be a mere blunder. *Māōr*, *māvā*, also means 'my.'

The inflexion of verbs is also corrupt, the various forms being interchanged. Compare *sāyātur*, Standard *sīyātōnā*, I am dying; *sīm* and *sītur*, give, etc.

It is not, however, of any use to go into details. The beginning of the Parable of the Prodigal Son which follows will show how mixed and corrupt the Gōṇḍī of Narsinghpur is.

[No. 47.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT NARSINGHPUR.)

Barrūr mārsalnōr raṇḍ chhavā mattur. Ā-viṭal chuḍur pēḍgal
One man-of two sons were. Them-from the-younger boy

maōr dādalrān kattur, 'bārī dādal, rōn dhan ichchō māvā
his father-to said, 'O father, house property how-much my

hīsā hai, māk sīm.' Phir dādal ōrun maōr dhan tūsītur.
share is, me give.' Then the-father them-to his property divided.

Bāryē din pijjā chuḍur pēḍgal māur dhan ēchhī-kun lakdar
Some days after the-younger boy his property having-taken distant

dēś hattur uḍēn hukkē luchpantēn sab kīsī-sītur. Sab dhan
country went and there riotousness-in all doing-gave. All property

mārsat-horsiat ad dēśtēn parā kāl artā, uḍēn inēkē vōr karrū
spent-on-being that country-in big famine fell, and now he with-hunger

sāy-lātur. Tab vōrrē barrūr dēśī-mārsalnōr nīgā chākur lāgtur.
to-die-began. Then he some country-man-of near servant stayed.

Uḍēn ōr ōn paddī mēhtā nirsī, vōrrē vallēn paddīnōr tindā-lēni
And he him pigs to-feed having-sent, he all pigs-of eating-of

phaliyōnrān māur pīr pañchtan nihtātur; barrē mārsal ōn bāre
husks-with his belly full was-filling; any man him anything

hillēn dāylē mattur. Jab ōn khabar vāt, vōr katā-lātur,
not to-give was. When him-to sense came, he to-say-began,

'daiyā, nāur dādalnōr vallēn chākrānkhōn pīr pañchtan tindātōnā pijjā
'O-God, my father-of many servants-to belly full eating after

pissī māitti-hat, uḍēn anā karrū sāyātur. Uḍēn inēkē anā
something left-is, and I with-hunger die. And now I

tēchchhu-kun dādalnōr nīgā handātōnā uḍēn katātōnā, "ē dādal, anā
arising father-of near will-go and will-say, "O father, I

nī ṭuddī-sāman bhagvāntā pāp-dōkh kītur. Anā inēkē nīur chhavā
thy face-before God-of sin made. I now thy son

katānā lākh anā hillēnā. Nīur chākur-vallēntē undhīnōr barrūr
to-be-called worthy I am-not. Thy servants-in one-of some

irsēnā mākun nirsēnā."' Tab ōr tēchchhī nichchhtur uḍēn māur
like me keep."' Then he arising stood and his

dādalnōr nīgā hattur. Dādal ōn lakdal vānākē hūrsētur, ōn
father-of near went. The-father him far-from coming saw, him

parrō	parājīvā	kītur	uchchhī-kun	ōn	guruṅgārān	jhumā-mātur	uḍĕn
on	compassion	made	having-run	him	neck-to	pressed	and

chumā	ētur.
kiss	took.

No specimens have been forwarded from Damoh and Saugor, and Gōṇḍī is quickly disappearing from those districts. Local estimates give 1,200 as the number of speakers in Damoh. In 1901, when 27,521 Gōṇḍs were enumerated in the district, only 377 were returned as speaking Gōṇḍī. In Saugor the local estimates gave so high a figure as 2,400. In 1901 only three speakers were returned, though the number of Gōṇḍs in the district was 21,546. The Gōṇḍs are known as Bhōi Gōṇḍs, and their language was called Pārsī as in Mandla. They are chiefly found in Kesla Pargana of Rehli Tahsil. Only a few old people still speak Gōṇḍī.

Gōṇḍī has also been returned as the language of 150 individuals in Bhopal. At the Census of 1901, 20,268 speakers were returned. No specimens have been obtainable and it seems probable that most of the Gōṇḍs of the district have given up their native tongue.

Proceeding southwards from Narsinghpur we reach the district of Chhindwara where Gōṇḍī is, to a great extent, spoken in the north. The number of speakers was estimated for this Survey at 125,100, and it was 104,168 at the Census of 1901.

AUTHORITY—

> DAWSON, REV. JAMES,—*Gondī Words and Phrases*. *Journal* of the Asiatic Society of Bengal, Vol. xxxix, P. i, 1870, pp. 108 and ff., and pp. 172 and ff.

The dialect of Chhindwara in most respects agrees with the grammatical sketch on pp. 486 and f.

With regard to the inflexion of nouns, we may note the dative *ādmīkun*, to a man, in the first line of the specimen.

The dialect uses the numerals *armur*, eight; *unmāk*, nine; *pad*, ten.

With regard to pronouns, we may note *annā*, I, as in Narsinghpur; *ammōṭ*, we; *ā-piḍe*, in him, among them.

The pronoun *bāṅg*, what? has a genitive *bāndōr*, *bāndā*, etc., and a dative *bāṭkun*.

The conjugation of verbs is mainly regular. An *n* is, however, added to the second person singular in tenses formed like *kītān*, I did. Thus, *ātīn*, thou wast; *kīndīn*, thou wast doing. The third person neuter of the future ends in *āl* and not in *ār*; thus, *ad kīāl*, she will do.

The present tense of the verb substantive is *āndān*, I am. In other dialects this form is an imperfect.

'I am beaten' is translated *annā mār tindātōnā*, I am eating stripes. This translation shows that Gōṇḍī has not a fixed form for the passive.

In other respects the dialect is quite regular, as will be seen from the beginning of the Parable of the Prodigal Son which follows. Note only the use of ordinary tenses in negative clauses. Mr. Dawson, however, gives the ordinary negative forms, and the compiler of the specimen was certainly wrong in not introducing them.

[No. 48.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Chhindwara.)

Bōrē ādmīkun raṇḍ mark matturk. Chuḍḍur marrī dāū-sē
Some *man-to* *two* *sons* *were.* *The-younger* *son* *the-father-to*

vaṅktur, 'dāū, nā-juar bad dhan aiyāl ad nākun varkē-kisim.'
spoke, *'father,* *me-to* *what* *property* *will-be* *that* *me-to* *separate-make.'*

Aske āplō dhan ōrkun tūstur. Tān pajā thōrō diate
Then *his* *property* *them-to* *he-divided.* *That-of* *after* *few* *days-in*

chuḍḍur marrī sabrō māl samti kīsī-kun lakk dēhāte
the-younger *son* *all* *wealth* *together* *having-made* *far* *country-to*

chalsī hattur. Aggā garsī-kun uṇḍē kal uñjī-kun sabrō māl
having-gone *went.* *There* *playing* *and* *wine* *drinking* *all* *wealth*

māhchitur. Sabrō māl māhttur tān pajā ad dēhāte parā
squandered. *All* *wealth* *had-squandered* *that* *after* *that* *country-in* *big*

kāl arsī hattā; tindālē badē halle vāta. Aske hundur
famine *having-fallen* *went;* *to-eat* *anything* *not* *came.* *Then* *there*

ādmīn-igē hauji-kun ōnā rōn lāgsī hattur. Ōr ōn nēde
man-near *having-gone* *his* *house* *staying* *became.* *He* *him* *field-in*

paddiṅg mahtālē rōhchitur. Aske baddēn tōlk paddiṅg tinduṅg
swine *to-feed* *sent.* *Then* *which* *husks* *the-swine* *were-eating*

addēn tindālē hurndur; ōn bōrē halle sītur. Parōr vāsī
those *to-eat* *he-tried;* *him* *anybody* *not* *gave.* *Big (i.e. wise)* *becoming*

hattur, aske āplō jiāte vēhtur, 'nāvōr dāūnā rōte bachāle
went, *then* *his* *mind-in* *he-advised,* *'my* *father's* *house-in* *how-many*

naukarkun tindālē sarī puṭṭilātā, annā karrōk saiātōnā. Annā nāvōr
servants-to *to-eat* *bread* *is-got,* *I* *hungry* *am-dying.* *I* *my*

dāūn-igo vitsī-kun dākā, ōn indākā, "dāū, pēnknā sēvā halle
father-near *running* *will-go,* *him* *will-say,* *"father,* *God's* *worship* *not*

kītān, nīvā halle kūñjtān; nīvōr achhō marrī hallenan. Nigā
I-did, *thy(-word)* *not* *I-heard;* *thy* *good* *son* *not-am.* *Now*

ni-juar mazdāride mandākōm."'
thee-with *service-in* *will-stay."'*

In Hoshangabad Gōṇḍi is spoken in the eastern corner, towards Chhindwara and Narsinghpur. The number of speakers was estimated for this Survey at 41,550. At the last Census of 1901, 27,740 speakers were returned.

The dialect of Hoshangabad in most respects agrees with that spoken in Chhind-wara. Compare *ānd*, it is; *anā*, I. The chief peculiarity of the dialect, however, is the use of *l* instead of *r* in nouns, pronouns and verbal forms of the third person singular. Thus, *vōl ittul*, he said. The same *l* also occurs in the termination of the genitive before a singular masculine noun and in some numerals, etc. Thus, *dēṣ̌-ul*, of the country; *varul*, one; *irul*, two, etc.

The usual form of 'one' is *undī*, and of 'two' *raṇḍ*. *Varul* is used as an indefinite masculine pronoun, and *irul* is sometimes used instead of *raṇḍ* when the qualified noun is of the masculine gender.

The *r* of plural forms of verbs and pronouns is a cerebral *ṛ*; thus, *vōṛ ittōṛ*, they said. The same pronunciation prevails over a large area, in Betul, Ellichpur, Akola, Nagpur, Seoni, Balaghat, Bhandara, Khairagarh, Nandgaon, Raipur, and Sarangarh. The original texts sometimes write *ḍ* and sometimes *ṛ*. Thus, *ōḍk* and *ōṛk*, they. I have written *ṛ* throughout.

The adverbial participle ends in *ke* and not in *re*; thus, *kīsōke*, doing.

There is a verbal noun formed from the past participle; thus, *hattate*, in the going, when he went; *vakhtute*, in the roaring, while he was roaring.

Note also the neuter negative *hale rōval*, it was not.

Further details will be easily understood from the specimen which follows.

[No. 49.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT HOSHANGABAD.)

Undī diyā śikārī narkā ḍaṅgur śikārkun hattul. Undī hirnī
One day a-hunter at-night to-a-forest hunting-for went. One deer
ḍaṅgur-nēde mērte hursī vōl kattul, 'anā jīkā.' Vōnā āvāj keñjtu,
forest-field-in grazing-in having-seen he said, 'I will-kill.' His sound heard,
tō daṅguṭikke soṛit. Vōl śikārī bhī tānā pichāṛī vittul. Hirnī valē lak
it wood-into fled. That hunter also its back-at ran. The-deer very far
sōṛisī hatt. Agā hañjī mēī-lāt. Vōl śikārī tānā pichāṛī vittul.
fleeing went. There having-gone to-graze-began. That hunter its back-at ran.
Hirnī ittāl jagāte hañji āvat, agā īhūn jāṛi lāksīt, agā
The-deer such place-in having-gone came, there such jungle was-found, there
hañji niagsī hatt. Vōl śikārī kaiik masī-kīsōke rahē-mattul.
having-gone having-hidden went. That hunter hands wringing staying-was.
Sīkāṭī āsī hatt-te vōl udās man kīsī-kun rōn vāttul. Vōl
Darkness having-become coming-in he afflicted mind having-made house went. He
thōṛōsō lak hattul ki pullī vankhtute vōl āvāj keñjtul. Vōl apnō pisānā
little distance went when lion roaring-in he sound heard. He his life-of

3 s

ās   hailē   irōl.   Undī   marāte   hañji-kun   tarīsī   hattul.   Pullī   gharī-ēk
hope   not   kept.   One   tree-in   having-gone   climbing   went.   The-lion   in-a-moment,
mañji-kun   vankhtūke   idē   marā   sidvāt.   Pullītun   hursī-kun   vōl·
having-remained   roaring   that-very   tree   reached.   The-lion   having-seen   he
apnō   mante   rañj   kītul ;   vōl   kattul   kē,   ' harnīn   hale   jiyālē   vāēnā   tō
his   mind-in   regret   made ;   he   said   that, ' the-deer   not   to-kill   if-I-had-come   then
·nāvā   jīvā   dukhte   hale   rōval.'
my   life   mishap-in   not   had-been.'

FREE TRANSLATION OF THE FOREGOING.

A hunter once went to hunt at night in the wood. He saw a deer grazing in a field
in the wood and resolved to kill it. The deer heard the noise he made, and fled into the
wood, and the hunter ran after it. It fled very far, and then began to graze. While
the hunter was pursuing it, the deer had fled to a place where the jungle was thick enough
to hide in. The hunter wrung his hands, but darkness having set in he made towards his
house in low spirits. He had not gone far when he heard a lion roar. He fled for his
life and climbed a tree. The lion soon came roaring to that very tree, and when he saw
it he repented and said, ' if I had not come to kill the deer my life would not be in
·danger.'

Gōṇḍī has also been reported from Nimar where the number of speakers has been
·estimated at 2,200. At the Census of 1901, 1,693 speakers were returned. The Gōṇḍs
of Nimar are mentioned in the *Report of the Ethnological Committee*, Nagpore, 1868,
Part ii, pp. 112 and ff. It has not, however, been possible to get any specimens, and the
local authorities some time ago stated that Gōṇḍī was no more spoken in the district.

The Gōṇḍī dialect of Betul and Amraoti is essentially the same as that spoken in
Hoshangabad. Speakers are found all over both districts. Their number was estimated
for this Survey at 94,000 in Betul and 12,000 in Amraoti. The figures returned at the
Census of 1901 were 81,619 and 19,022, respectively.

. It will be sufficient to give one specimen to illustrate the dialect as spoken in
both districts.

It will be seen that *l* is substituted for *r* in the same cases as in Hoshangabad.
Thus, *chuḍḍōl,* the younger ; *kittul,* he did ; *varul,* one.

R is pronounced as *ṛ* in words such as *varā,* come.

An *h* is prefixed to the neuter forms of pronouns in Amraoti ; thus, *had,* that.

With regard to numerals, we find *armul,* eight ; *unmā,* nine ; *pad,* ten.

'I' is *annā,* as in Hoshangabad and Narsinghpur.

The inflexion of verbs is regular. Note *āndul,* he is ; *jiyānur,* they will strike ;
·vitsūre, running, etc.

The form *matakē,* may be, is perhaps a participle.

DRAVIDIAN FAMILY.

GŌṆḌI.

Varul ādmīnā raṇḍ mark mattul.　A-viṭāl　chuḍḍōl ṭuṛāl　dāūtun
One　man-of　two　sons　were.　Them-in-from the-younger son　the-father-to

ittul,　'ē bālā,　nīvā dhan-māltā-iviṭāl　jō nāvā hissā　matakē　sō　nākun
said,　'O father,　thy property-in-from what　my　share　may-be　that　me-to

sisim.'　Tō　ōl　senāl　ōnk　ōnā dhan-māl　tūsi　situl.　Vallō diyā
give.'　Then that　old-man him-to　his　property dividing gave.　Many a-day

hall　āyō　ki　chuḍḍōl　ṭuṛāl' sab　māltun　arpā-kittul　ani lai lakk
not became when the-younger　son　all　property　collect-made　and very far

dēste　hattul uṇḍē aggā　luchpante　din kāṭē-kittul,　sab dhan-māl
country-to　went　and there riotousness-in　days　spend-did,　all property

māhachchi-situl.　Jab vōl sab dhan　dūbē-kittul,　achchō bakht
having-squandered-gave.　When he all property spent-had-made,　that time

add ē　dēste　parā kāl art, uṇḍē vōl kaṅgāl　āsī　hattul.
that-very country-in big famine fell, and　he destitute having-become went.

Ani　ad　mulkte　hañji-kun varul igā naukar rahē-mātul. Uṇḍē vōl vōn
And that country-in having-gone one near servant staying-was.　And he him

nēde　paddi mēhtālē rōhtul.　Aggā vōl kurmi paddi　mēintā　a-ninē tānā
field-in swine to-feed sent.　There he husks swine were-eating them-from his

pir bhi　nihtālē āndul.　Pan ōn　baddē chīj tindānā halle sēvōl.
belly also to-fill he-was.　But him-to anyone thing to-eat　not gave.

No specimens have been forwarded from Ellichpur where the estimated number of speakers was 4,427. The corresponding figures in 1901 were 6,148. The dialect is probably the same as in Amraoti and Betul.

Seventy-one speakers of Gōṇḍi were returned from Buldana at the Census of 1901. The old returns and the local reports make no mention of Gōṇḍi in the district, and it is probable that the speakers were immigrants from Akola.

The Gōṇḍs of Akola are known as Rāj Gōṇḍs. The number of speakers was estimated for this Survey at 1,142. At the Census of 1901 their number had increased to 2,208.

The Gōṇḍi of Akola is a very corrupt form of speech. Thus, the genders are continually confounded, and the singular is often used instead of the plural; *e.g.*, *raṇḍ ṭuṛāl āttu*, two sons were; *hissō vāyatōr*, a share is coming, etc.

An *h* is commonly added before the neuter forms of demonstrative pronouns, just as was the case in Ellichpur; thus, *had* and *ad*, that. So also *hōr*, they.

On the other hand, *r* and not *l* is used in those cases in which Standard Gōṇḍī has *r;* thus, *ōr*, he.

Ṛ, originally written *ḍ,* is substituted for *r* in plural forms of pronouns and verbs. Thus, *hōṛ,* they. Forms such as *ōrk,* they, however, also occur.

With regard to numerals, we find *armur,* eight; *pad,* ten, but the usual forms for ' nine ' and ' ten ' are Aryan loan-words.

The pronoun ' I ' was *annā* in Narsinghpur, Chhindwara, Hoshangabad, Betul, and Amraoti. In Akola we again find the form *nannā* which is used in all other districts, with the exception of the Patna State. ' We ' is *āmōṭ.*

With regard to the inflexion of verbs, we must note forms such as *kintān,* he was doing. The final *n* in such forms can be the old termination of the third person. It is, however, just as probable that we have simply to do with a confusion between the first and third persons.

Note also forms such as *mandōṛō,* we are; *kēkāṛ,* we shall do; *mattēkē,* it may be, etc.

The specimen abounds in blunders. It is, however, of no use to account for them, and it will be quite sufficient to refer to the beginning of the Parable of the Prodigal Son which follows.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT AKOLA.)

Bōrē   mānvālnā   raṇḍ   turāl   āttu.   Chuḍur   turāl   dāūn
Some   man-of   two   sons   were.   The-younger   son   the-father-to

varkitur,   'dāū,   paisānā   hissō   nāvā   vāytōr   ad   nākun   sīm.'   Maṅg   ōr
said,   'father,   money-of   share   mine   may-come   that   me-to   give.'   Then   he

sampat   vāṭā-kisitur.   Maṅg   thōrkē   divāyānē   hattur   chuḍur   turāl   sab-ē
property   divide-did.   Then   few   days-only   went   the-younger   son   all-indeed

jamā-kīsī-kun   lakk   muluk-mandō   hattur,   āni   agā   vallē   paisā   kharch-kintān,
collected-having-made   far   country-in   went,   and there   much money   spent-made,

sampat   uṛī-kintān.   Maṅg   ōnā   sab-ē   paisā   māṛtun   maṅg   ad   mulukte
property   waste-did.   Then   his   all-indeed   money   spent   then   that   country-in

baṛā   akāl   arśī-mattā.   Ad   vakte   ōn   aṛchan   arśī-mattā.   Or   had   dēsāte
heavy   famine falling-was.   That   time-at   him-to   distress falling-was.. He that   country-in

giristanigā   rahē-mattu.   Ōr   tanvā   nēde   ōn   paddī-   mēstālē   rōkhtu.
householder-near   staying-was.   He   his   field-in   him   swine   to-feed   sent.

Paddī   jō   chhilyā   tindār   adu   aplō   tindānā   ōnā   jivā   āttu;   ōnu   bōrē
Swine   which   husks   ate   that   his   eating-of   his   wish   was;   him-to   anyone

sēvur   hille.
gave-not   not.

_____

Four hundred and fifty speakers of Gōṇḍī have been returned from Basim. In 1901 their number was only 273. Most of the Gōṇḍs are found in the east of the district.

The specimens received from Basim represent a much more correct form of Gōṇḍī than those forwarded from Akola. There are, however, a few instances of confusion between the two genders. Thus, *vātu* and *vālur*, he came ; *mātā*, he was.

The form *manyāl*, to a man, instead of *manyān*, is perhaps due to the influence of the neighbouring Marāṭhī.

With regard to pronouns, we may note *immē*, thou ; *immēṭ*, you ; *hōr*, he.

The present tense of the verb substantive is formed as follows :—

Sing.   1. *mantōn(ā)*   Plur.   1. *mantōm.*
    2. *mantī(n)*   2. *mantīṭ.*
    3. m. *mantōr*   3. m. *mantōrk.*
    3. f. & n. *mantā.*   3. f. & n. *mantāṅg.*

Compare *āndān*, I am, etc., in Chhindwara and neighbouring districts.

The suffix *n* is used in many forms where it does not occur in the Standard. Thus, *jīkā* and *jīkān*, I shall strike ; *ētān*, he took. Compare the forms mentioned above from Akola.

The form *yētur-ā*, he took, seems to present a similar wide use of the suffix *ā* of the first person singular.

The past participle *tintā*, eaten, is used as a relative participle in *padi tintā śēṅgā*, swine eaten husks, the husks which the swine ate.

I do not understand the form *kikā*, taking.

For further details the student is referred to the beginning of the Parable of the Prodigal Son which follows.

[No. 51.]

DRAVIDIAN FAMILY.

GŌṆḌI.

(BASIM DISTRICT.)

Varōn manyāl raṇḍ chhavāṅg mantā. Chiḍōr bābān itōr, ' bābā,
A-certain man-to two children are. The-younger father-to said, 'father,

jamētā hissā mākun sīm.' Maṅg jamētā hissā ētān. Maṅg thōḍa
estate-of share me-to give.' Then estate-of share he-took. Then a-few

dinte vākā jıṅgī kikā chiḍōr dēśne hātān. Maṅg
days-in the-whole property taking the-younger another-country-to went. Then

khushī-sē jıṅgī uḍi-kitān. Paisā kharch-kitān maṅg dukāḷ ārtā.
pleasure-with property he-squandered. Money had-expended then a-famine fell.

Hāden-murō āḍchan ārtā. Aske dēśāte bhalē mānyārigē rahē-mātā.
Therefore difficulty fell. Then country-in a-respectable man-near remained.

Vōr mānyā ōn nēd-rabō padi mēhtāḷē rōhītūr. ' Padi tintā śēṅgā
That man him-to into-the-field swine to-graze sent. ' Swine eaten husks

hāv nanā tindākā.' Bōrē hile sitā. Ōn gyān vātu, varktur, ' nā
those I will-eat.' Anyone not gave. Him-to senses came, he-said, ' my

bābōnā chākartūn tindālē puṭintā; nanā karū sātōnā. Nanā āplō
father-of servants-to to-eat is-sufficient; I of-hunger am-dying. I my-own

bābōnikē hankā ōn inkā, "bābā, pēndā bāhirō nī dēkhat
father-near will-go him-to will-say, "father, God-of against your in-presence

pāp kitōnā. Iṅgā niōr mari nī-lāyak hille. Bābā, nākun manyān
sin I-did. Now your son worthy am-not. Father, me-to a-servant

chākrī irā." ' Maṅg bābōnigē vātu. Mari lak harsī
in-service keep." ' Then father-near came. The-son far-off having-seen

bābā ayantō; piṭ-rapō māyā vātu, vaḍēde bilgē-mātu, mukā
the-father shed-tears; heart-in compassion came, on-the-neck embraced, kiss

yētur-ā.
took.

In the district of Wun, Gōṇḍī was returned as the language of 53,000 individuals. The corresponding figures at the Census of 1901 were 55,495. The Gōṇḍs are found all over the district, especially in Kelapur and Yeotmal.

The dialect has several characteristic features of its own.

An *ś* is often used where ordinary Gōṇḍī has *h*; thus, *śuṛā*, see; *śilā*, not; *śōtōr*, he went; but *hākān*, I will go. Forms such as *hōr*, he; *hid*, this thing, have already been noted from other districts.

The inflexion of nouns and pronouns is mainly regular. Note, however, plural forms such as *pōrālīr*, sons; *padīk*, swine. There is apparently no difference between the declension of nouns denoting rational and those denoting irrational beings. Compare *dēsnōr*, of the country; *divasne*, in (some) days. Note *dēsūn*, to a country; *āmōṭ*, we; *āmōkn*, us; *imē*, thou; *imēṭ*, you; *vōnkūn*, to him; *hōrkūn*, to them; *hōnār sāṭī*, for his sake.

The present tense of the verb substantive is given as follows :—

Sing.	1. *mantōn*	Plur. 1. *mantōm*.
	2. *mantī*	2. *mantīr*.
	3. *mantōr*	3. *mantēr*.

Similar forms are also used of finite verbs. Forms such as *mantōram*, we are, do not seem to exist. Note also *jikān*, I shall strike; *vāt*, it came; *artu*, it fell; *tindūg*, (the swine) ate.

The past participle is used as an adjective. Thus, *mastītū paḍā*, the fattened calf. The same form also occurs as a verbal noun. Thus, *kharchī-kitā-upar*, expenditure-making-after, after he had spent.

Causative forms are *ramvāyāṇāṭ*, let us feast; *ināvayā*, to be called.

Ārū, to fall, is the Marāṭhī form.

Further details will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 53.]

DRAVIDIAN FAMILY.

GÓNḌĪ.

(DISTRICT WŪN.)

Bōrī-undī mānyān raṇḍ pōrālīr matōr. Hōr-rōpō chidōr
A-certain *man-to* *two* *sons* *were.* *Them-from-among* *the-younger*

bābān itōr, 'bābā, bad paisā vāṭṇī nāvā vātā hād
father-to *said,* *'father,* *what property-(of)* *share mine* *may-come that*

sīm.' Maṅg hōr vōnkūn paisā vāṭtōr. Maṅg thōḍō divasne-
give.' *Then* *he* *him-to* *property* *divided.* *Then* *a-few* *days-in*

chidōr pōrāl āchōḍē-hī jamā-kiśī lay laṅgnā dēśūn sōtōr,
the-younger *son* *whole-even* *having-collected* *very far-off* *country-into went,*

an hāgā ughḍā-artōrne rahē-vāśī āpṇā paisā kharchī-kitōr.
and *there* *riotous-people-with* *having-lived* *his-own* *property* *spent-made.*

Maṅg hōr achōḍē-hī kharchī-kitā-upar hād dēśūn-rōpō phērā sāṭhyā ārtu;
Then *he* *whole-even* *expended-made-after that* *country-into a-great famine fell;*

hāden-karitā vōnkūn taklīph ārū lāgtā. Indikē hōr hād dēśnōr
therefore *him-to* *difficulty* *to-fall began.* *Therefore* *he* *that* *country-of*

undī mānyān-īgē sōśī rahē-vātōr. Hōr-tar vōnkūn padīk chāri-
one *man-near* *having-gone remained.* *He-on-his-part* *him-to* *swine* *graze-to-*

kiyālē āpṇā vāvaṭe rhētōr. Indikē padīk bad ṭōkrē tindūg hāden-
make *his-own into-field sent.* *Then* *swine* *which* *husks were-eating* *that-*

phērō hōr āpnā pīr pañjānā dihūn hōnkūn vāṭu-vāyā; an bōrī
on *he his-own belly should-be-filled so* *him-to to-appear-began; and anyone*

hōnkūn batā-hī śitōr śilā. Maṅg hōr śuddhīt-phōr vāsī itōr, 'nāvā
him-to anything gave not. *Then* *he* *senses-on having-come said,* *'my*

bāpōnā bachōr gaḍyāl-kūn pīr-mēṇḍ sārī mantā, an nanā upāsīne
father-of how-many servants-to belly-full bread is, *and I of-starvation*

santōn; nanā tēttśī nāvā bābōn-hike hākān an hōnkūn inkān,
am-dying; I having-arisen my father-near will-go and him-to will-say,

"hē bābā, nanā pēn-dā viruddh an nivā mune pāp
"Oh father, I God-of against and you before sin

kitōn; higḍāl nivā pōrāl indāyā nanā chōkbā śilā; nivā undī
have-done; henceforth your son to-be-called I fit am-not; your one

mānyān-sārkhō nākūn irā."' Maṅg hōr tēśī āp'lō bābōnike sōtūr.
servant-like me keep."' *Then* *he arising his-own father-near went.*

Aske hōr laṅg matānīch hōnōr bābō vōnkūn huḍśī kīv vāt an
Then *he far-off was-just his father him-to having-seen compassion came and*

ḥōr dhāv-kiśī ḥōnā vedēde miṭhī vāḍtōr an ḥōnā mukā yētōr. Maṅg pōrāl
he running his neck-on embracing put and his kiss took. Then the-son

ḥōnkūn itōr, 'bābā, ākāsnā viruddh an nivā mune nanā pāp kitōṇ;
him-to said, 'father, heaven-of against and you before I sin have-done;

an higḍāl nivā pōrāl ināvayā nanā chōkhaṭ śilā.' Pan bābānō
and henceforth your son to-be-called I worthy am-not.' But the-father

āplō māṇyānkūn vēhtōr, 'chāṅglō jhagō tattśī vōnkūn ghāli-kim;
his-own servants-to told, 'good a-robe bringing him-to put-on;

an ḥōnā kayde mudā an kālde jōḍā ghāli-kim; maṅg mastītā
and his hand-on a-ring and feet-on shoes put-on; then a-fattened

paḍā tattśī kōyāṭ, an āmōku tidkē ramvāyānāṭ. Barãkī hēr
calf bringing kill, and us eating let-merriment-make. Because this

nāvōr pōrāl sãśī matōr, ḥōr phirē-vāśī jitō ātōr; an harē-vāśī
my son dead was, he again-coming alive became; and lost

matōr, ḥōr puḍtōr.' Aske ḥōr ramvāyā lātēr.
was, he was-found.' Then they merriment-to-do began.

Hād vēre ḥōnōr phērōl pōrāl vāvaṭe matōr. Maṅg ḥōr vāśī
That time his elder son in-the-field was. Then he having-come

rōntā najīk vātā-upar ḥōr nēknā an yandānā kēñjtōr.
house-of near had-reached-after he singing and dancing heard.

Aske māṇyān-rōpōḍāl undītūn kēhśī ḥōr puśi-kitōr, 'hīd
Then servants-from-among one-to having-called he asked, 'this

batā āndu?' Ḥōr vōnkūn itōr kī, 'nivōr tamūr vātōr; an
what is?' He him-to said that, 'your brother is-come; and

ḥōr nivōr bābōn khuśāl puḍtōr hidēn-karitā ḥōr mastītā
he your father-to safe-and-sound was-found therefore he a-fattened

paḍā kōytōr.' Aske ḥōr ghussā-vāsī rōpō sitā-śilā. Hidēn-karitā
calf has-killed.' Then he getting-angry inside would-not-go. For-this-reason

ḥōnōr bābō, bāhēr vāśī vōnkūn saṃjī-kiyā lātōr. Paṇ ḥōr
his father out having-come him-to to-entreat began. But he

bābōn uttar śitōr kī, 'surā, nanā ichōṅg varsāṅg nivā chākrī
father-to reply gave that, 'see, I so-many years your service

kitōn an nivā ādnyā nanā baskēhī mōḍī-kitōn śilā;
am-doing and your order I ever-even broke not;

tarī nanā nāvā sōbtyān-saṅgō khuśālī kiyā mhaṇōn imē
still I my friends-with happiness make having-said you

nākūn baske pāṭh śitā śilā. An bōr nivā paisā rāṇḍēntōḍō
me-to ever a-kid gave not. And who your property harlots-with

tinśī vāṭtōr ḥōr hēr nivōr pōrāl vātōr aske imē ḥōnār-sāṭhī
having-eaten wasted that this your son came then you him-for

mastītā paḍā kōytī.' Aske ḥōr vōnkūn itōr, 'pōrā, imē
a-fattened calf have-killed.' Then he him-to said, 'son, you

3 T

hamēsā	nāvā-higē	mantī,	an	nāvā	achōḍē-hī	paisā	nivā-ch	mantā.
always	*me-with*	*are,*	*and*	*my*	*whole*	*property*	*thine-alone*	*is.*
Paṇ	ramvāyānā	an	ānand	kiyā	hid	yōgy	matā.	Bārắkī	hēr
But	*to-be-merry*	*and*	*joy*	*to-make*	*this*	*proper*	*was.*	*Because*	*this*
nivōr	tamūr	sāśī	matōr,	hōr	·phirē-vāśī	jitō	ātōr ;	an	harē-vāśī
your	*brother*	*dead*	*was,*	*he*	*again*	*alive*	*became ;*	*and*	*lost*
matōr,	hōr	sāpḍē	vātōr.'						
was,	*he*	*found*	*is.'*						

In Wardha, Gōṇḍī is spoken all over the district. The number of speakers was estimated for the purposes of this Survey at 40,450. At the last Census of 1901, 39,385 speakers were returned. No specimens have been received, but the Gōṇḍī of Wardha is probably identical with that spoken in the neighbouring Nagpur.

The estimated number of speakers in Nagpur is 44,300. In 1901, 41,218 were returned.

A vocabulary and some songs in the Gōṇḍī dialect of Nagpur were published in the papers left by the Rev. S. Hislop and published by Sir R. Temple. See Authorities above.

The dialect spoken in Nagpur in most respects agrees with the grammatical sketch on pp. 486 and f.

Demonstrative pronouns begin with an *h*, and an *r* is usually changed to *ṛ* between vowels. Compare *hōr*, he; *had*, that; *hid*, this; *maṛā*, tree; *vaṛā*, come; *mandōṛam*, we are.

Nāluṅg, four, has a definite form *nāluṇṭe*, the four.

'I' is *nanā*, but the form *anā*, which is common in Chhindwara, is used as well. 'We' is *āmōṭ*.

Verbs are regularly inflected in person and number. The present tense ends in *ntōnā ;* thus, *santōnā*, I die; *sintōnā*, I give, etc. 'I am' is *mandōnā*.

Note *māyāl*, it will be; *matkē*, it may be; *itkē*, saying, and so forth.

For further details the specimen which follows should be consulted.

[No. 54.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

Undī ˙musalmān ānik undī marhāṭāl mattŏr. Hŏr marbāṭāl bazāṛe
One Musalman and one Marāṭhā was. That Marāṭhā bazar-in

hattur. Hŏn nāsiritā kauṛiṅg savdātun kamtī hattuṅg. Usḍē
went. Him-to quarterpice-of kauris article-to deficient went. Then

bazāṛe huṛintŏr hŏnŏr varkitŏr musalmān-sī nāsiritā kauṛiṅg
bazar-in looked his acquaintance Musalman-from quarterpice-of kauris

ētur ki, 'anā ingānēch dārŏte nivā kauṛiṅg nīkun sintŏnā.' Hŏr
took that, 'I now-just house-at thy kauris thee-to give.' That

musalmān haūjī hŏnā darvāzāte hattur indā-lātur, 'nāvā nāsiritā
Musalman having-gone his door-at went to-say-began, 'my quarterpice-of

kauṛiṅg bazāṛe ēchī-mattŏnī, had sim.' Hŏnā bāyakŏ indā-lāt,
kauris bazar-in having-taken-wast, that give.' His wife to-say-began,

'nāvŏr mŏidŏ jāvuntŏr, tavā siyānur.' Hŏr musalmān indā-lātur,
'my husband is-eating, afterwards he-will-give.' That Musalman to-say-began,

'ingānēch ētkā.' Hŏnā bāyakŏ indā-lāt, 'hŏn yaḍki vātā.'
'now-just shall-take.' His wife to-say-began, 'him-to fever came.'

Musalmān indā-lātur, 'vāt bī, bhalē-mārī ingānē ētkā-ch.'
The-Musalman to-say-began, 'it-came even, still now-just shall-take-indeed.'

Hŏnā bāyakŏ indā-lāt, 'nāvŏr mŏidŏ sātur,' itkē arī-lāt.
His wife to-say-began, 'my husband has-died,' saying to-cry-began.

Musalmān bāṅg inttŏr, 'huṛā, iṅgāḍā-iṅgānē bāṅg ḍhŏṅg kiyā-lātur?
The-Musalman what said, 'see, immediately what pretext to-make-began?

bhalē-mārī sātur bī tŏ anā ētkā.' Usḍē hŏnŏr jātvālē bhalē
still died even then I shall-take.' Then his castemen respectable

mānyāl vātur ānik hŏn ŏyā-lātur. Āni rāt āsi hat. Hŏr ·
men came and him to-carry-began. And night coming went. That

musalmān maṛāte kaṭyāri uchchī mattŏr. Āplŏ dilte indā-lātur,
Musalman tree-in stick having-taken stayed. His mind-in to-say-began,

'huṛā lēkāl ḍhŏṅg kitur.' Tŏ-usḍē hŏr bhalē mānyāl vāsī-mattŏr,
'see the-rascal pretext made.' Then those good men having-come-were,

hŏrk murdātun hagānēch irsī-kun hattur. Handāl nāluṅg kallērk
those the-corpse there-only having-put went. Thereafter four thieves

vāndur. Hŏrknā kāldun śiri lāgt. Iṅgā bēs chamatkār dist.
were-coming. Their feet-to the-bier stuck. There good wonder appeared.

3 T 2

Bōrē indā-lātur, 'mākun māl sapdē-māyāl, āmōṭ nariyal
One-of-them to-say-began, ' to-us wealth found-will-be, we cocoanuts

sikōm,' itāl nāluṇṭē janāl kabulē-mātur. Usdē hōrk bhalē
will-give,' saying-from the-four men agreed-were. Then those good

mānyāl misālē vāsī-mattōr, hōrknā-ch rōte hōrk kallērk chōrī
men to-bury having-come-were, their-exactly in-house those thieves theft

kisī-kun handā-lāturk. Undi janāl inttōr, 'āplētun had hagā chamatkār
having-made to-go-began. One man said, ' us-to that there wonder

disī-mattā, hagā dā.' Hōrk vāturk nariyal situr, bōrē kērk situr.
was-seen, there go.' They came cocoanuts gave, some fowls gave.

Nāluṇṭē gaṭṭiṅg hagānē irturk, kāl kari-lātur. Usdē hōr murdā
Four bundles there-exactly put, feet to-bow-began. Then he corpse

āsī-mattōr, hōr hagādāl .tettāp ātur. Hōrk kallērk mattōr,
becoming-was, he therefrom getting-up became. Those thieves were,

sōdisī-hattur. Usdē hōr mirhāṭāl hāv gaṭṭiṅg tichī ōyā-lātur.
fleeing-went. Then that Marāṭhā those bundles taking to-carry-off-began.

Usdē maṛātāl hōr musalmān huṛintur, 'huṛā, lēkāl kallērknā
Then tree-from that Musalman was-seeing, ' lo, the-rascal thieves-of

jamā ōyā-lātur. Nitā, sālyā, nāvā nāsiritā kauṛiṅg
property to-carry-off-began. Stop, brother-in-law, my quarterpiece-of kauris

hid-ē vakatnē sim.' Hōr marhāṭāl indā-lātur, 'rōte dā, nīkun
this-very time-at give.' That Marāṭhā to-say-began, ' house-to go, thee-to

nivā nāsiritā kauṛiṅg sikā.' Usdē hōr musalmān vāsī-kun
thy quarterpiece-of kauris will-give.' Then that Musalman having-come

darvāzāto nittur āni indā-lātur, 'nāvā nāsiritā kauṛiṅg sim.' Usdē
door-in stood and to-say-began, ' my quarterpiece-of kauris give.' Then

hōr marhāṭāl undī laṭṭ ṭantur hōn jisi-situr. Hōr aṛi-lātur. usde
that Marāṭhā one stick took: him beating-gave. He to-cry-began, then

indā-lātur, 'halle, bāpā, halle talkōn.'
to-say-began, ' not, father, not I-ask.'

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there were a Musalmān and a Marāṭhā. One day the Marāṭhā went into the bazar to buy something, and he found he wanted a quarter pice worth of kauris.[1] He looked about him in the bazar and asked the Musalmān, whom he happened to know, to give him the missing kauris, saying that he would pay them back immediately he got home. Then the Musalmān went to his door and said, ' pay me back the kauris you borrowed in the bazar.' The Marāṭhā's wife came out and said, ' my husband is just dining. He will pay you later.' The Musalmān said, ' I will have my money at once.' The wife said, ' he has caught the fever.' The Musalmān said, ' never

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[1] The value of the kauṛi differs. One pice is equal to about 100 kauṛis.

you mind, I must have my money at once.' Said the wife, 'my husband is dead,' and she began to cry. What did the Musalmān answer? 'Lo,' he said, 'what tricks is he at now? Even if he is dead, I shall have my money.' Then respectable men of the Marāṭhā's caste came to carry him out. When the night set in the Musalmān took a stick and sat down in a tree, and began to think, 'lo, the rascal is pretending.' Then the men who had come put the corpse in that very place and went away. Then four thieves came, and their feet got entangled in the bier. They thought this a good omen, and one of them said, ' if we get rich, we will make an offering of cocoanuts.' They agreed on the matter, and went to steal in the house of those very men who had come to bury the corpse. Said one of them, 'let us go to where we saw the wonder.' They went and made an offering of cocoanuts and some fowls. They put down four bundles and began to worship. Then the man who had died got up, and the thieves fled. The Marāṭhā took the things they had left and prepared to carry them off. The Musalmān looked from the tree, 'lo, the rascal is carrying off the property of the thieves. Stop, scoundrel, give me my kauris this very moment.' The Marāṭhā said, ' come to my house, and I shall pay.' Then the Musalmān went to the door and said, ' give me my quarter pice worth of kauris.' The Marāṭhā then took a stick and began to beat him. He began to cry and said, ' I shall not ask for them any more, father.'

Eighty-seven thousand three hundred and fifty speakers of Gōṇḍī have been returned from Bhandara, where the dialect is spoken in the north-east, towards Balaghat. The corresponding figures in 1901 were 55,705.

The dialect is almost identical with that spoken in Nagpur. ' I ' is, however, only *nannā*, and ' I am ' is *mantōn(ā)*. Note also *hilen*, I am not; *hile handur*, he went not, etc.

The specimen which follows is the report of a theft.

[No. 55.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(District Bhandara.)

KALLĒNĀ   RAPŌṬ.
THEFT-OF   *REPORT.*

Hanēt-nēṭī   śukarvārtā   narkā   āmōṭ   sab   mānvālk   rōt-rapō
Day-before-yesterday   *Friday-of*   *at-night*   *we*   *all*   *men*   *house-in*

suñchi   mattōṛōm.   Naṛum   narkātā   andāstē   nākun   khaḍ-khaḍ
having-slept   *were.*   *Middle*   *night-of*   *about*   *me-to*   *khaḍkhaḍ*

ihun   āvāj   kēñji-vātu   rōt-rapō.   Nākun   samji-mātu   nay   matēkē;
such   *noise*   *having-heard-came*   *the-house-in.*   *Me-to*   *thought-was*   *a-dog*   *might-be;*

nanā   tēttā   hile.   Sakārtā   pāhrō   suñchi   tēchchi,   nāvā   rōt-rapō
I   *got-up*   *not.*   *Morning-of*   *time*   *having-slept*   *having-arisen,*   *my*   *house-in*

undī   khōlī   mantā,   had   khōlīnā   kavāḍ   ughḍō   distu.   Sujānā   vakhatnē
one   *room*   *there-is,*   *that*   *room-of*   *door*   *open*   *appeared.*   *Sleeping-of*   *time-at*

nanā   hid   kavāḍ   lāgsi   sisi-matōnā.   Kavāḍ   ughḍō   bāhun
I   *this*   *door*   *having-closed*   *having-given-was.*   *The-door*   *open*   *why*

ātu   hid   nanā   huṛtān: had   khōlīte   nāvā   undī   aḍkāte   nūr
became   *this*   *I*   *began-to-see:*   *that*   *room-in*   *my*   *one*   *earthen-pot-in*   *hundred*

rupiyā   uṇḍē   sōnōnā   isrāṅg   nūr   rupiyā   kimmatnā   irsi-matōnā.
rupees   *and*   *gold-of*   *ornaments*   *hundred*   *rupees*   *worth-of*   *having-kept-I-was.*

Khōlīte   hañji-kun   bad   adkāte   māl   irsi-matōnā   had   aḍkā
In-the-room   *having-gone*   *which*   *pot-in*   *property*   *having-kept-I-was*   *that*   *pot*

nākun   ōrtāl   distu,   ani   hagā   māl   hile   mattā.   Nanā   rōt-rapō   vale
to-me   *broken*   *appeared,*   *and there*   *property*   *not*   *was.*   *I*   *house-in*   *many*

ṭhikānte   huṛtān;   bagā   māl   puṭṭa   hile.   'Bōrē-tari
places-in   *made-a-search;*   *anywhere*   *property*   *was-obtained*   *not.*   'Someone

māl   kalsi   ōsi   matēkē,'   iñji-kun   nanā   hid   kallēnā
property   *having-stolen*   *having-taken-away*   *may-be,'*   *having-said*   *I*   *this*   *theft-of*

rapōṭ   kiyālē   vātān.   Nāvā   rōn   kallēnā   narkā   nāvā   raṇḍ   chākar,
report   *to-make*   *have-come.*   *My*   *at-house*   *theft-of*   *at-night*   *my*   *two*   *servants,*

hōnā   nāv   Rāmā   uṇḍē   Gōpālā,   suñchi   matōṛk.   Hōrkun-rapō   nāvā
their   *names*   *Rāmā*   *and*   *Gōpālā,*   *sleeping*   *were.*   *Them-among*   *my*

subhā   Gōpālā   nāvtā   mānvān-parō   mantā.   Nāvā   śējārte   hōr
suspicion   *Gōpālā*   *by-name*   *man-on*   *is.*   *My*   *neighbourhood-in*   *that*

mānvān   sarikhō   undī   Gōmā   nāvtōr   kallē-kiyē   mānvāl   mantōr.
man   *like*   *one*   *Gōmā*   *by-name*   *theft-committing*   *a-man*   *is.*

Hōr   mānvāl   nāvā   rōn   vātē-hattē-kē   mantōr.   Hōr   nākun   undī
That   *man*   *my*   *to-house*   *coming-and-going*   *is.*   *He*   *me*   *one*

raṇḍ	mānvāltun	rupyāṅg	sitĕkĕ		huṛtur,	uṇḍĕ	āṭh	divsān	pajā	nāvā
two	*men-to*	*rupees*	*while-giving*		*saw,*	*and*	*eight*	*days*	*ago*	*my*
chākar	Gōpālā	yĕn	hŏr	pusi-kitur,		'nivā	mālik	āplŏ	jamā	bagā
servant	*Gōpālā*	*this*	*he*	*was-asking,*		'thy	*master*	*his-own*	*property*	*where*
irātŏr?'	ihun	nākun	samji-mātu.		Yĕr	mānvān		hanĕt-nĕṭĩ		
keeps?'	*so*	*to-me*	*known-was.*		*This*	*man*		*day-before-yesterday*		
dinte	pāhāṭŏṅgo	nāvā	rŏn	vāsi-matŏr.		Hŏr	vĩsũ	rupyāṅg		
day-at	*in-the-morning*	*my*	*at-house*	*having-come-was.*		*He*	*twenty*	*rupees*		
karji	nākun	talkandur.	Nanā	hŏn	bāṅgĕ	karjā	sitā	hile.	Hŏr	
loan	*me-to*	*was-asking.*	*I*	*to-him*	*any*	*loan*	*gave*	*not.*	*He*	
raṇḍ	rupyāṅg	sĕkḍā	byāj	siyālĕ	kabūl	hile	matŏr.	Hŏr	handā-lātur	
two	*rupees*	*per-cent.*	*interest*	*to-give*	*ready*	*not*	*was.*	*He*	*to-go-began*	
had	vakhatne	hŏr	nākun	ittur,	'nĕṭā	narkā	nivā	rŏn	bati	āntā,
that	*at-time*	*he*	*me-to*	*said,*	'this	*night*	*thy*	*in-house*	*what happens,*	
hurā.'	Yĕr	mānvāl	nĕṇḍ	dusrŏ	nār	hattur,	ihun	nākun	mālum-ātu.	
see.'	*This*	*man*	*to-day*	*another*	*to-village*	*went,*	*so*	*me-to*	*known-became.*	
Yĕra-ch	mānvāl	nāvā	jamā	ŏsi-kun	jŏṛisi-kun	hañji-matĕkĕ,				
This-very	*man*	*my*	*property*	*having-taken*	*having-run*	*might-have-gone,*				
hid	mukadmānā	chavkasi	āyānā.							
this	*case-of*	*enquiry*	*be-made.*							

FREE TRANSLATION OF THE FOREGOING.

REPORT OF A THEFT.

Friday night, the day before yesterday, we were all sleeping in my house. About midnight I heard a rattling noise in the house. I thought it might be a dog, and did not get up. Early in the morning I arose and found that the door of a certain room in the house was open. I had shut that door when I went to sleep, and I began to look for the cause of its having been opened. I kept hundred rupees and hundred rupees worth of ornaments in an earthen pot in that room. On entering the room I found that the earthen pot had been broken, and the property was not there. I made a search in several places in the house, but my property could nowhere be found. Thinking that somebody might have stolen the things and carried them off, I have come to make a report of the theft. On the night of the theft two servants, Rāmā and Gōpālā by name, slept in the house. Of them I suspect Gōpālā. There is in my neighbourhood another man like him, called Gōmā, who is in the habit of committing thefts. He often comes to my house, and he has seen me give money to one or two persons. I have also heard that eight days ago he asked my servant Gōpālā, 'where does your master keep his money?' On the day before yesterday he came to my house in the morning and asked me for a loan of twenty rupees. I did not give him the loan, because he would not agree to pay two per cent. interest. When going away he said to me, 'look what will happen in your house to-night.' I am told that he has to-day departed to another village. He may have run away with my property, and an enquiry should be made into the matter.

Gōṇḍī is spoken everywhere in the district of Balaghat. Local estimates give 76,300, and the returns of the Census of 1901, 54,168 as the number of speakers.

The dialect is, in all essentials, the same as in Mandla. The specimens forwarded from the district are, however, somewhat corrupt. The two genders are, for example, often confounded. Thus, *jō anans̀ āynur ōn sēkā,* which share (neuter) will be (masc.), that (masc.) give; *avhēkūn,* to him.

R becomes *ṛ* in plural forms of pronouns and verbs; thus, *ōṛkun,* to them; *mandōṛ,* they were.

The inflexion of nouns and verbs is regular. 'I am' is *āndān* as in Seoni, Chhindwara, etc. The corresponding form is an imperfect in other districts. A list of words which has not been reproduced gives *mañjī,* was, for all persons and numbers.

Note also forms such as *baṭākī,* dividing; *uṛēkī,* wasting; *sēkā,* give.

For further details the beginning of the Parable of the Prodigal Son which follows should be consulted.

[No. 55.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT BALAGHAT.)

Varū	ādmīnā	raṇḍ	mark	mandōṛ.	On-mē̃-sē		chuḍūr	marrī
One	*man-of*	*two*	*sons*	*were.*	*Them-in-from*		*the-younger*	*son*
tannā	bābhōṛān-sē	itūr,	'jō	nāvā	anans̀	āynur	ōn	sēkā.'
his	*father-to*	*said,*	*'what*	*my*	*portion*	*will-be*	*that*	*give.'*
Tab	ōr	ōṛkun	tannā	dhan	bāṭā-kī	sītūr.	Valē	diyāṅ	hille	āt,
Then	*he*	*them-to*	*his*	*property*	*dividing*	*gave.*	*Many*	*days*	*not*	*became,*
tab	chuḍūr	ṭūṛān	sab	undī	jaghā	kīsī	dūsrē	dēs̀tūn
then	*the-younger*	*son*	*all*	*one*	*place*	*having-made*	*another*	*country-to*
hatūr.	Tab	agā	hañji	jhōljhapaṭ	kīsī	tannā	din	agā
went.	*Then*	*there*	*having-gone*	*wickedness*	*having-made*	*his*	*days*	*there*
kātē-kītūr.	Tab	tannā	dhan	uṛēkī	sītūr,	tab	ad	dēs̀te
pass-made.	*Then*	*his*	*property*	*spending*	*gave,*	*then*	*that*	*country-in*
pharā	sūkhā	art.	Tab	ōn-igā	batī	hille	rahē-māt.	Tab
great	*famine*	*fell.*	*Then*	*him-near*	*anything*	*not*	*remaining-was.*	*Then*
ōr	agā	hañjī	ad	dēs̀tōr	mānvālkūn	saṅg	varūn-igā
he	*there*	*having-gone*	*that*	*country-of*	*men*	*with*	*one-near*
mandā-lātur.	Tab	ōr	tannā	nēde	paddiṅ	mēhtālē	rōhtūr.	Tab	au
to-stay-began.	*Then*	*he*	*his*	*field-in*	*pigs*	*to-feed*	*sent.*	*Then*	*those*
bhusā	tiñjī	paddiṅ	tamā	pīr	nīhtātāṅ	avhēkūn	bōre	hille	sēvōr.
husks	*eating*	*swine*	*their*	*belly*	*filling-were*	*them*	*anyone*	*not*	*gave.*

Tab avhĕkun akal vāt. Tab ŏr ittŭr kī͵ 'nāŏr bābhŏṛāna baohōlō
Then him-to sense came. Then he said that, 'my father's how-many

banihiyārk kisī-matŏr; tab valēnō gāṭō jāvā āytā. Nannā karūnō
servants working-were; then more rice food is. I hunger-with

sāytōnā. Nannā tĕohī nāvŏr dāhŏṛān-igā dākā tab ōn-sē
am-dying. I having-arisen my father-near will-go then him-to

indākā, "Yŭ bābā, nannā Bhagvāntāl pāp kītān, tab nīvā munno bhī
will-say, "O father, I God-from sin did, then thee before also

pāp kītān. Nannā niŏr marrī bahūntō āykā? Nūkun tannā banhiyārkūn
sin I-did. I thy son how can-be? Me your servants-of

varūnā barābar kīm."'
one-of like make."'

Gōṇḍī is spoken all over the district of Seoni. The number of speakers has been estimated at 146,000, and it was returned as 102,747 at the Census of 1901.

AUTHORITIES—

> MANGER [MAUGER], O.,—*Specimen of the language of the Goands as spoken in the District of Seonee, Chuparah; comprising a Vocabulary, Grammar, etc. Journal* of the Asiatic Society of Bengal. Vol. xvi, Part i, 1847, pp. 286 and ff.
>
> [LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition, 1866-67.* Nagpore 1868, Part ii, pp. 57 and ff.; Part iii, pp. 286 and ff.

The dialect of Seoni does not much differ from that spoken in Mandla.

R becomes *ṛ* in plural forms and often between vowels. Thus, *ōṛk ānduṛk*, they are; *paṛksōṛe*, searching.

'We' is *āmōṭ* and *mamēṭ*; and 'his' is *ōnā* and *tanvā*.

With regard to the inflexion of verbs we may note *āndān*, I am, as in Balaghat, Chhindwara, etc. The form *tindākāṭ*, let us eat, is a future, formed from the first person singular by adding *ṭ*.

Mauger gives forms such as *tindi*, eats; and *tiñji*, ate, for all persons and numbers.

Note *vāṭūnd*, he used to destroy, and forms such as *artēn*, when it falls; *jōktēn*, if you kill. They are formed from a verbal noun derived from the past participle. Compare the corresponding forms in Bēraḍī mentioned on page 602 below.

The negative verb is regular. Forms such as *hille sīndūr*, he gave not, are simply the positive form added to *hille*. Similarly we find *hille-n ānd*, it is not.

The verb *sī*, to give, seems to be freely used in forming compound verbs. Compare *tāksī-sītur*, he went; *chalsī-sīt*, it went.

Two specimens have been received from Seoni. The first is a version of the Parable of the Prodigal Son, and the second is a translation of a well-known fable.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

SPECIMEN I.

Varrur   mānvānōr   raṇḍ   mark   mattȯrk.   Ȯrknāl   chuḍḍur
A-certain   man-of   two   sons   were.   Them-from   the-younger

dāhȯrān   ittur,   'hē   bābā,   dhantāl   jō   nāvā   bhāg   vāītā   nākun
to-father   said,   'O   father,   wealth-from   what   my   share   comes   me-to

sīm.'   Tab   ȯr   ȯrkun   tanvā   dhan   bāṭē-kīsī   sītur.   Vallē
give.'   Then   he   them-to   his-own   wealth   having-distributed   gave.   Many

diyāṅ   hille   hannȯṅ   ki   chuḍḍur   marrī   sab   baraṅgē   samṭē-kisī-
days   not   passed   that   the-younger   son   all   whatever   together-having-

kun   lak   dēś   tāksī-sītur   anī   aggā   luchpanōte   tanvā
made   a-far   country-to   took-his-journey   and   there   riotous-living-in   his-own

sampat   māhchī-vāṭṭur.   Ȯr   jab   sab   māhchī-ētur   tab   ad
property   squandered-away.   He   when   all   having-squandered-took   then   that

dēśte   paṛā   kāl   art,   ani   ȯr   kaṅgāl   ātur.   Anī   ad
country-in   a-great   famine   fell,   and   he   poor   became.   And   that

dēśtȯrk   mandānvārȇrknāl   varrun-iggā   hañjī-kun   mandā   lātur,   bȯr   ȯn
country-of   inhabitants-from   one-near   having-gone   to-live   began,   who   him

paddiṅ   mahtālē   tanvā   nēde   rȯhtur.   Anī   ȯr   aū   jhilpan-sō   bavēn
swine   to-graze   his-own   into-field   sent.   And   he   those   husks-with   which

paddiṅ   tindūṅ   tanvā   pīr   nihtālē   chāhē   māndur.   Anī   bȯrē   hille
swine   ate   his-own   belly   to-fill   wishing   was.   And   anyone   not

ȯn   batī   sīndur.   Tab   ȯn   umach   vāt,   ani   ȯr   ittur,   'mā
him   anything   gave.   Then   to-him   sense   came,   and   he   said,   'my

dāunȯr   bachālē   chākark-un   tindā   parrȯr,   ah   puṭṭitā,   ani   nannā
father's   how-many   servants-to   eat   not-can,   bread   is-obtained,   and   I

karrūte   sāitōnā.   Nannā   tēchȯhī-kun   nāvȯr   dāun-iggā   handākā   ani
hunger-by   am-dying.   I   having-arisen   my   father-near   will-go   and

ȯn-sē   indākā,   "hē   bābā,   saragtā   biruddh   ani   nīvā   munne   nannā
him-to   will-say,   "O   father,   heaven-of   against   and   your   before   I

pāp   kītōnā.   Nannā   id   yōgy   hillenānd   ki   nīvȯr   marrī
sin   have-done.   I   this   worthy   not-is   that   your   son

iñchihtān;   nākun   nīvȯr·   chākarknāl   undīt   lēkhā   banē-kīm."'   Tab
I-called-myself;   me   your.   servants-from   one   like   make."'   Then

ŏr   tĕchohī   tanvŏr   dāhŏṛān-iggā   handā-lātur.   Par   ŏr   lakkĕ   mattŏr
he   having-arisen   his   father-near   to-go-began.   But   he   distant   was

ki   ŏnŏr   dāhŏṛāl   ŏn   hūṛsī-kun   kīvā   kītur   anī   viohchī-kun   ŏnā
that   his   father   him   having-seen   pity   did   and   having-run   his

ghŏṅgātun   liptŏ-māsī   ŏnā   chummā   ĕtur.   Marrī   ŏn-sĕ   ittur,
to-the-neck   clinging-having-become   his   ·   kiss   took.   The-son   him-to   said,

'hĕ   bābā,   nannā   saragtā   biruddh   anī   nīvā   munne   pāp   kītŏnā;
' *O   father,   I   heaven-of   against   and   your   before   sin   have-done;*

anī   uṇḍĕ   nīvŏr   marrī   iñchihtān   yŏgy   hillenānd.'   Par   dāhŏṛāl
and   again   your   son   I-should-call-myself   proper   not-is.'   But   the-father

tanvŏr   chākarkun   ittur,   'chŏkŏṭk   dikṛiṇ   taṇḍāi   ŏn
his-own   servants-to   said,   'excellent   a-robe   having-brought   him

karsīhāṭ,   anī   ŏnā   kaīde   muddā   anī   kāde   sarpuṅg   karsīhāṭ,
cause-to-put-on,   and   his   on-hand   a-ring   and   on-foot   shoes   put-on,

anī   mŏṭŏ   kurrā   taohchī   jŏkkāṭ,   anī   aplŏ   tindākāṭ   anī
and   a-fatted   calf   having-brought   we-will-kill,   and   we   will-eat   and

ānand   kĕkāṭ.   Baṛī   kī   ĕr   nāvŏr   marrī   sāsī   mattŏr,
rejoicing   will-make.   Because   that   this   my   son   having-died   was,

uṇḍĕ   pistŏr;   khŏĕ-māsī   mattŏr,   uṇḍĕ   puṭṭŏr.'   Tab   ŏṛk
again   was-alive;   lost-having-become   was,   again   was-found.'   Then   they

ānand   kiyā   lāṭuṛk.
rejoicing   to-do   began.

Ŏnŏr   sojjŏr   marrī   nĕde   mattŏr.   Anī   jab   ŏr   vānākĕ
His   elder   son   in-the-field   was.   And   when   he   while-coming

rŏtā   kachchul   autur   tab   ŏr   nĕkīnā   anī   ĕndānā   lĕṅg   kĕñjtur.
house-of   near   arrived   then   he   music-of   and   dancing-of   sound   heard.

Anī   ŏr   tanvŏr   chākarknāl   varrun   tanvā   kachhul   knisī-kun
And   he   his   servants-from   one-to   his-own   near   having-called

pūchhĕ-kītur,   'id   batī   ānd?'   Ŏr   ŏn-sĕ   ittur,   'nīvŏr   tammū
asked,   'this   what   is?'   He   him-to   said,   'your   brother

vātŏr   anī   nīvŏr   dāhŏṛāl   mŏṭŏ   kurrātun   jŏktŏr,   baṛī-kī   ŏn
has-come   and   your   father   a-fatted   calf   has-killed,   because-that   him

bĕsĕ-bĕs   pāŏ-mātŏr.'   Par   ŏr   riss   kītur   anī   roppŏ   handālŏ
safe-and-sound   he-received.'   But   he   anger   did   and   within   to-go

hille   chāhĕ-māyŏr.   Idĕn-lānĕ   ŏnŏr   dāhŏṛāl   bāhṛŏ   vāsī-kun   ŏn
not   wishing-was.   Therefore   his   father   out   having-come   him

mānĕ-kiyā-lātur.   Ŏr   dāhŏṛān   uttar   sītur   ki,   'hūṛā,   nannā
entreating-to-make-began.   He   to-the-father   reply   gave   that,   'see,   I

ichchŏ   varsānāl   nīvā   sĕvā   kiyātŏnā,   anī   baskĕnĕ   nīvā
so-many   years-from   your   service   am-doing,   and   at-any-time   your

āgyātun   hille   urhiyŏn;   anī   immā   bappŏṛĕ   undī   mĕṇḍhāl-pīlā
commandment   not   transgressed;   and   thou   ever   one   goat's-young-one

tērī hille sēvī ki nannā nāvōr mītkuṇ saṅgne ānand kēvēnā.
even not gavest that I my friends with rejoicing might-make.

Par ēr nīvōr marrī bōr kisbēhkuṇ saṅgne nīvā sampattun
But this your son who harlots with your property

tiñjī vāṭṭur jab vātur tab immā ōn-sāṭī mōṭō kurrā
having-eaten wasted when came then thou him-for a-fatted calf

jōktōnī.' Dāhōṛāl ōn-sē ittur, 'hē marrī, immā sadā nā
hast-killed.' The-father him-to said, ' O son, thou always my

saṅgte mandōnī, anī jō-bāṛāṅgē nāvā ānd ad sab nīvā ānd.
in-company art, and whatever mine is that all thine is.

Par ānand kiyānā anī khuśī āyānā uchit mattā. Bāṛī-kī,
But rejoicing to-do and happy to-become proper was. Because-that,

ēr nīvōr tammū sāsī mattōr, uṇḍē pistōr; khōē-māsī mattōr,
this thy brother dead was, again revived; lost-having-become was,

uṇḍē puṭṭōr."
again was-found."

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT SEONI.)

SPECIMEN II.

Undī pulyāl. badē ḍōṅguṭe phasrē-māsi suñchī mattā. Ēkā-ēk
One tiger a-certain . in-jungle lying-down sleeping was. All-of-a-sudden

vallēṇē alliṅ tān kachchul aplō dhōdhuhknāl passī hattūṅ.
many mice him near their-own holes-from having-rushed-out went.

Avēhknā ārōtāl pulyāl chamkē-māt ani tānā pañjā undī allīt
Their noise-from the-tiger startled-was and his paw one mouse

parrō achānak arsī hatt. . Riste vāsī-kun pulyāl ad
upon by-chance having-fallen went. Anger-in having-come the-tiger that

alliṅ jokkilē chāhē-māt. · Allī ardz kīt ki, 'immā nī
mouse to-kill wishing-was. The-mouse entreaty made that, 'thou thee

hikkē ani nā hikkē hūrā; nāvā jōktēn nīvā bati barāī
towards and me towards look; my killing-from your what greatness

āyār?' Idēn kēnchi-kun pulyāl allītun chhuṭē-kīt. Allī
will-be?' This having-heard the-tiger the-mouse-to released. The-mouse

āsis sīsī itt, 'bade diyā nannā nīvā id dayātā palṭā
blessing giving said, 'some day I your this kindness-of return

sēkā.' Idēn kēnchī pulyāl kaūt ani ḍōṅguṭ hikkē
will-give.' This having-heard the-tiger laughed and jungle towards

chalsī-sīt.
went-away.

Kuchh diyānā pajjā ad ḍōṅguṭ-kachchul mandānvārērk phāndā
Some days-of after that jungle-near inhabitants net

lāgsihchī pulyāltun phandē-kītur, barī-kī ad ōrknā dhōrkkun bahudhā
having-set the-tiger-to entrapped, because that their cattle-to frequently

jōksī vāṭūnd. Pulyāl phāndātāl pasītān sāṭī vallē
having-killed used-to-destroy. The-tiger net-from getting-out for much

chāhē-māt par hille pasītā parrō. Pajjāṛāl ad duḥkhtāl
wishing-was but not get-out could. At-last he pain-from

garjē-māyā-lāt. Adē allī badēn pulyāl chhuṭē-kīsī mattōr
roaring-to-be-began. That-very mouse which the-tiger having-released was

ad garjē-māyānā kēñjt. Ad tanvōr upkār-kiyēvārēnā lēṅg
that roaring heard. It its obligation-doer-of voice

chinhē-māt anī parksōṛe aggā vāsī art bagā pulyāl
recognized and searching there having-arrived fell where the-tiger

phandē-māsī mattā. Ad tanvā painā palkne phāndātun
entrapped-having-become was. It its sharp teeth-with the-net

katrē-kīsī pulyāltun chhutē-kīsīt. Id vēsōṛitāl id bāt dīsītā
having-cut the-tiger released. This story-from this thing appears

ki chuḍḍur-sō chuḍḍur tērī dhōṛiyāl kām artēn tanvā-sō vallē
that small-from small even animal need falling itself-from much

jōrvāṛēnā sahāytā kiyā partā.
strong-of assistance do can.

FREE TRANSLATION OF THE FOREGOING.

A tiger was sleeping in a jungle when suddenly many mice rushed out of their holes close to him. The tiger was awakened through the noise, and his paw happened to fall on one of the mice. He got angry and was just going to kill the mouse when it began to beseech him, 'look at yourself and at me. How much bigger will you get from killing me?' On hearing this the tiger released the mouse. The mouse thanked him and said, 'I shall return you this kindness some day.' On hearing that the tiger laughed and went away into the jungle.

Some days afterwards, the people of the neighbourhood set a net and caught the tiger, because it had often killed their cattle. The tiger tried in vain to get out of the net, and at last it began to roar from pain. Now the very mouse which the tiger had let off heard the roar and recognized the voice of its benefactor. It found its way to where the tiger was entrapped, cut the net with its sharp teeth, and set the tiger free.

It will be seen from this story that even the smallest animals can give assistance to such as are much stronger.

To the south-west of Balaghat is the State of Khairagarh. Gōṇḍī is spoken in the north-west, towards Balaghat. The number of speakers was estimated for this Survey at 21,690. This estimate is, however, far beyond the mark, and only 1,141 speakers were returned at the last Census of 1901.

The dialect is the same as that spoken in Bhandara, as will be seen from the beginning of the Parable of the Prodigal Son which follows.

[No. 59.]

DRAVIDIAN FAMILY.

GŌ̃Ṇ̣DĪ̆.

(KHAIRAGARH STATE.)

| Bōrē | mānvānōr | raṇḍ | pēkōṛ | mattōr. | Ā-pē | chuḍḍar | mattōr, | ōr |
| *Some* | *man-of* | *two* | *sons* | *were.* | *Them-of* | *the-younger* | *was,* | *he* |

| āplō | bābōn-sē | ittur | kī, | 'bābā, | dhan | mandā | ā-paitō | nāvā | vāṭō |
| *his* | *father-to* | *said* | *that,* | *'father,* | *property* | *is* | *that-from* | *my* | *share* |

| mattēkē, | tō | nākun | sīm.' | Ōr | ōṛkun | āplō | dhan | bāṭē-kīsītur. |
| *may-be,* | *that* | *me-to* | *give.'* | *He* | *them-to* | *his* | *property* | *divide-did.* |

| Valē | diyāṅ | āyōṅ | kē | chuḍḍar | pērgāl | sabtun | vaisī-kun. | valē |
| *Many* | *days* | *were-not* | *when* | *the-younger* | *son* | *all* | *having-taken* | *very* |

| lak | hattur, | uṇḍē | agā | luchpanē | hañjī-kun | din | khōyē-kītur. |
| *far* | *went,* | *and* | *there* | *riotously* | *having-gone* | *days* | *spend-did.* |

Gō̃ṇḍī is, to some extent, also spoken in the State of Nandgaon, especially in the extreme south of the district. Local estimates give 5,000 as the number of speakers, but only 1,413 were enumerated at the Census of 1901.

The specimens received from the district were so full of blunders and miswritings that I have only been able to restore a portion of one of them. It shows that the dialect is essentially the same as that spoken in neighbouring districts such as Balaghat.

Forms such as *ānār*, its; *ānān*, I am; *jiyātōn*, thou killest; *killī*, it roared; *kasūr hillam*, it is not my fault, are all curious, and would be very interesting, if they were correct. Owing to the unsatisfactory state of the materials, however, it would not be safe to do more than register them.

[No. 60.]

DRAVIDIAN FAMILY.

GOṆḌI.

(STATE NANDGAON.)

Ūndī paháṛte pullī. Maṅg khēṛātā jānvar pullī vaīyūnd.
One mountain-in a-tiger. And wood-of animals the-tiger taking-away-was.

Sab jānvar milē-māsi-kun salāh kītuṅ. Pullī-tīryā hattu ki,
All animals joined-having-become council made. Tiger-near went that,

'mākun jiyātōn vāṛī? Tō pārī-pārīte undī jānvar sēkum.'
'us killest why? Then successively one animal we-shall-give.'

Pullī ittur ki, 'bēs ānd.' Bhārī jānvar ānd tō ad haṅd.
The-tiger said that, 'good is.' Old animal was then that went.

Tā jānvartun pullī tind. Dusrō diyā bhaṭēlyānā pārīvār hattur:
Those animals the-tiger ate. Another day hare-of turn went.

Bhaṭēlyā ittu ki, 'mākun jōkisī vāṭār. Dhīrē dhīrē dākā,
The-hare said that, 'me killing he-will-destroy. Slowly slowly will-go,

khuśāmad kēkā, tari-nā hille pisākā.' Tō pullī gussāte pūchhē-kīt
flattery will-make, if-not not shall-live.' Then the-tiger anger-in ask-did

ki, 'ichur diraṅg vāṛī-lāg sīstī? Nikun mālum hille ki nanā
that, 'so-much delay what-for madest? Thee-to known not that I

jaṅgaltā rājā ānān?' Tō bhaṭēlyāl kar jōṛē-kisī uittur vadē-
jungle-of king am?' Then the-hare hands joined-making stood and

javāptā, 'kasūr hillam. Niyā kachūr baṛā muskilte vātōnā/
answered, 'fault is-not. Thee near great difficulty-in I-came.

Nī-lēkhātā undī pullī sarde nākun sapṛē māsi adū-nē
Thy-appearance-of one tiger way-in me-to meeting becoming that-indeed

nākun ittu ki, "nanā jaṅgaltā rājā ānān." Tō tān-sē phir
me-to said that, "I jungle-of king am." Then him-from again

karār kīsī vātōnā. Nī-sē phir salāh kīsī-kun dākā.
oath making I-came. Thee-with again counsel having-made shall-go.

Tān-sē krayā sīsī-kun niyā kachur vātōnā; niyā saṅg milē-
Him-with promise having-given thee near I-came; thee with joined-

māsi-kun hantōnā.' Pullī tān parōḍāl gussā bhārī āttur.
having-become I-go.' The-tiger that on-from anger filled became.

'Niyā saṅg vāykā, undī pañjāte tān jēkā.' Kuātātigē vōtu,
'Thee with will-come, one paw-in him will-kill.' Well-to brought,

niyā varinā mārkāte kuāte luktā.' Kuātā pāri parō tarktā
thy fear-of on-account well-in has-hidden.' Well-of border on climbed

3 ɪ

ādāl	mār-kītā,	tō	ānār	dharmī	khālō	dist.	Khūb	gussāte
therefrom	*look-did,*	*then*	*his*	*image*	*below*	*was-seen.*	*Great*	*anger-in*

killī	anā	agā	kuāte	dēkt.
roared	*and*	*there*	*well-in*	*fell.*

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there lived a tiger on a mountain, and it used to carry off the animals of the forest. All the animals then came together to consult. They went to the tiger and said, 'why do you kill us? we will give you one animal every day.' Said the tiger, 'well.' Now all the old animals came forward in their turn, and the tiger ate them. One day the hare's turn came, and it thought, 'he will certainly kill me. I will go very slowly and try to flatter him. If I cannot do so, I am done for.' The tiger then got angry and asked, 'why hast thou delayed so long? Doest thou not know that I am the king of the jungle?' The hare joined his hands and answered, 'it is no fault of mine. It has been very difficult to come to you. On the way I met a tiger such as you, and he said to me that *he* was the king of the jungle. I had to swear before I went to you that I would come back when I had consulted you. I gave him my promise before I came to you, and I am now going after having seen you.' Thereupon the tiger got angry and said, 'I will come with thee and kill him with one blow.' The hare brought him to a well and said, 'he is hiding in the well for fear of you.' The tiger mounted the platform of the well and looked down, and his image appeared in the water below. He roared in great anger and fell into the well.

Gōṇḍī is also spoken in the south-west of the district of Raipur. The number of speakers was estimated for this Survey at 27,800, but only 7,784 were returned in 1901. The Gōṇḍs of Raipur have been dealt with in the *Report of the Ethnological Committee*, Nagpore, 1868, Part ii, pp. 100 and ff, Part iii, pp. 1 and ff.

The Gōṇḍī of Raipur is essentially the same as that spoken in Balaghat and it will be quite sufficient to give the beginning of the Parable of the Prodigal Son as an illustration.

[No. 61.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

Undī mānvān raṇd mark mattōṛ. Tān-rapō chiḍur marrī
A-certain man-to two sons were. Them-in the-younger son

āplō bābōṛān ittur ki, 'bābā, nivā-kachūlē jō-kuchh sampat mandā
his-own father-to said that, 'father, of-you-near whatever property is

had nākun vāṭō-kīsīm.' Pher hōr bābōṛāl had sampat raṇd bhāīlkun
that me-to divide.' Then that father that property two brothers-to

vāṭē-kīsitur. Vallē dīyāṅg hannō tō chiḍur marrī āplō
divided. Many [days not-passed then the-younger son · his-own

paisā-kauṛi baisī-kun par-dēśte chalsitur. Uṇḍē hagā
money having-collected foreign-country-into went-away. And there

āplō paisā-kauṛi sab raṇḍībājte uṛē-kīsitur. Tān-rapō had dēśte
his-own money all harlotry-in squandered. That-in that country-in

phaṛā dukāl arsī-hatt. Pher hōn tindā-uṇḍānā vallē
great famine having-fallen-went. Then to-him eating-and-drinking-of great

taklīph āyā-lāt. Pher hōr bōrē bhalō mānvān-kachūl
distress to-become-began. Then he a-certain good man-near

hañjī-kun rahē-māyā-lātur. Hōr sōjōr mānvāl hōr ṭurān āplō
having-gone to-remain-began. That good man that boy-to · his-own

nēde paddiṅg mēhtālē rōhtur. Tō paddiṅg bhusāṅ tindātā.
into-field swine to-graze sent. Then the-swine husks were-eating.

Hōr samjē-mātur ki, 'ihunē nanā bhusāṅ tindākā tō nāvā-bī
He thought that, 'in-like-manner I husks will-eat then my-also

pīr nindār.' Aske bōrē mānvālōr hōn tindālē sēvōr. Aske
belly · will-be-filled.' Then any man to-him to-eat not-gave. Then

hōr āplō sudhte vāsī-kun indā-lātur ki, 'nāvōr bābōn-igā
he his-own senses-on having-come to-say-began that, 'my father-near

vallē nōkar-chākark bachōlē sāṛiṅg tintōṛ; an nanā hagā karrū
many servants much bread are-eating; and I here hungry

sāntōnā. Nanā tēchchī-kun handākā āplō bābōṛān-kachūl uṇḍē
am-dying. I having-arisen will-go my-own father-near and

hōn indākā ki, "ē bābō, nanā Bhagvānt-igā uṇḍē nivā-karūm
to-him will-say that, "O father, I God-against and of-you-near

pāp kitōnā, nanā nivōr marrī indālē jōg hille. Nanā nivā-igā
sin did, I your son to-be-called fit am-not. I of-you-near

3 x 2

nōkar sarīkō mandākā." '   Pher hag·dāl tēchchikun āplō
a-servant *like* *will-remain."* '   *Then* *from-there* *having-arisen* *his-own*

bābōrān-hikē hōr hattōr. ·
father-at *he* *went.*

_____

A few speakers are also found in the State of Sarangarh. Local estimates give 903 as the number of speakers ; 855 were returned in 1901.

The dialect of Sarangarh does not much differ from that spoken in Raipur, as will be seen from the short specimen which follows.

Note forms such as *talli*, to bring ; *māsi*, was, became ; *mañjī*, it was, etc.

[No. 62.]

DRAVIDIAN FAMILY.

GŌNDI.

(SARANGARH STATE.)

Undī sērā ādmīnā vallē mark mattōrk.   Vōrk āpaste sab
One *old* *man-of* *several* *sons* *were.*   *They* *with-each-other* *all*

diāṅg laṛhāi āndurk. Ōnōrk bābal vallē ōrkun samjhē-kītur
days *quarrelling* *were.* *Their* *father* *much* *them-to* *persuade-did*

pher batē kām vāyō.   Ant-kālte ōr tanvā mark-kun kaṭiyānā
but *any* *result* *was-not.*   *Death-time-at* *he* *his-own* *sons-to* *sticks-of*

undī bīrā tanvā munne tatli hukum sītur. Uṇḍē tab ōrkun
one *bundle* *his-own* *before* *to-bring* *order* *gave.* *And* *then* *them-to*

ballē jōrte tēn urihtālē hukum sītur. Sabtun urihchī
great *force-with* *it (bundle)* *to-break* *order* *gave.* *The-whole* *to-break*

hurturk, pher batē-kām-vāyō. Bārik kaṭiyāṅg . kachul-gasē-kisī
endeavoured, *but* *any-result-was-not.* *Because* *the-sticks* *closely-and-compactly*

undī jāgā bandhē-māsī; uṇḍē undī ād·mīnā jōrte adēn urihtanā
one *place* *tied-up-were;* *and* *one* *man-of* *strength-by* *that* *to-break*

muskīl mañjī. Tēnā-pajjā ōnōrk bābal bīrātun chhuṭē-kiālē
difficult *it-was.* *That-after* *their* *father* *the-bundle* *separate-to-make*

hukum sītur; uṇḍē undī undī marrīn undī undī kaṭiyā sītur. Uṇḍē
order *gave;* *and* *one* *one* *son-to* *one* *one* *stick* *gave.* *And*

adē vakhatte ōrkun tēn urihtālē hukum sītur; ōkōhk jhank
that *time-at* *them-to* *that* *to-break* *order* *gave;* *each-one* *men*

kaṭiyātun sahajte urihturk. Tab ōnōrk bābal ittur, 'ē nāvā
the-sticks *ease-with* *broke.* *Then* *their* *father* *said,* *'O* *my*

marrīlk, ikaṭṭhātā jōr hurāt; tēn-sātī idērkam baskēnē imāṭ
sons, *union-of* *strength* *see;* *this-for* *in-like-manner* *when* *you*

mītānit-lēkhā	undē-jāgā	mandākīṭ	bōrē	ādmī	mīkun	batiyē	duḥkh
-on-friendly-terms	together	will-live	any	man	you-to	any	unhappiness
siōṛk.	Phēr	jab	laṛhāīto	imāṭ	alag		āykīṭ	mīyā
give-not.	But	when	quarrel-by	you	separate		will-remain	your
bairilk	mīkun	tīndānuṛk.'					
enemies	you	will-devour.'					

FREE TRANSLATION OF THE FOREGOING.

An old man had many sons who were always quarrelling. Their father often admonished them, but in vain. When he felt death to be near he asked his sons to bring a bundle of sticks before him and ordered them to break it. They all tried, but in vain, because all the sticks were tied together, and it was accordingly difficult for a man to break them. Then the father ordered them to unfasten the bundle and gave each son one stick and asked them to break them. Now they were all able to do so without difficulty. Then their father said, 'O my sons, see what strength there is in unity. Therefore so long as you live together on friendly terms nobody will be able to do you any harm. But if you quarrel your enemies will undo you.'

In the State of Patna Gōṇḍī is now practically extinct. Local estimates give 130, and the returns of the Census of 1901 only 4, as the number of speakers.

The Gōṇḍī of Patna is rapidly giving way to Oṛiyā, and the influence of that language is seen in forms such as *bābar-mān*, fathers; *kākàr*, of the uncle, etc., used in the Gōṇḍī dialect. The change of *v* to *b* in words such as *bāt*, it came, is also due to the same influence.

Note also the change of *a* to *ē* in *mēntōnā*, I am.

'I' is *anā*, and the numerals above 'two' are Aryan.

For further details the short specimen which follows should be consulted.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(State Patna.)

Ēṭi undī ēk kūralte ēyar ūtur. Echarchakā ēk brukāl sē
Goat one one rivulet-in water drank. Then one tiger that

kūralte ēyar undā-bāt. Kūral-parte brukāl ēyar ūtur.
rivulet-to water to-drink-came. Rivulet-upper-part-in the-tiger water drank.

Echarchakā ēṭitun brukāl hurtur ār bēhatur 'bārkyā ēyar gundāl
Then the-goat-to the-tiger saw and said, 'why water muddy

kiya-lātōnī? Ni gundāl ēyar nā-hike bāi-lātā.' Ēṭi
to-make-beginnest? Thy muddy water me-near to-come-began.' The-goat

bēhatur, 'hē brukāl, kūrul-dūnite mēntōnā. Bāhān-kishi hat gundā
said, 'O tiger, rivulet-lower-part-in I-am. What-making that muddy

ēyar bāi-lātā?' Brukāl ēṭitun bēhatur, 'bachharē ātane
water to-come-began?' The-tiger the-goat-to said, 'year becoming

nākun rāṅgil-ātōnī, anā kēnstānā.' Ēṭi uttar sēt, 'hē prabō,
me abusing-wast, I have-heard.' The-goat reply gave, 'O Sir,

anā-tō chha mās ātōnā. Nikun bāhān-kishi rāṅgtānā?' Brukāl
I-indeed six months am. Thee what-doing abused?' The-tiger

bēhatur, 'imā hile rāṅgtēn ite ni bābar, hale ite ni dādar
said, 'thou not if-abusedest then thy father, not then thy grandfather

rāṅgsi-mandānur. Daṇḍ nikun sēkān, nikun tindākān.'
abusing-may-be. Punishment thee-to will-give, thee will-eat.'

FREE TRANSLATION OF THE FOREGOING.

A goat was once drinking water in a river, when a tiger came to the river to drink water. The tiger stood higher up in the river. It saw the goat and said, 'why doest thou make the water muddy?' The muddy water is coming down from thee to me.' Said the goat, 'O tiger, I stand below you in the river. How can the water flow from me to thee?' Then the tiger said to the goat, 'I am told that thou didst abuse me a year ago.' Answered the goat, 'I am only six months old, how can I have abused thee?' Said the tiger, 'if thou didst not abuse me, then thy father did, or if not, then it must have been thy grandfather. I will punish thee and eat thee.'

Gōṇḍī is also spoken in the Kanker State, especially in the north-west. According to local estimates, the number of speakers is 46,631. The corresponding Census figures were 39,000 in 1891 and 37,399 in 1901.

The dialect spoken in Kanker in some characteristics agrees with the various forms of Gōṇḍī current in Bastar, Chanda, and the neighbourhood.

R becomes *l* in *lōn*, a house, and the initial *s* in the verb *sīyānā*, to give, is replaced by *h*; thus, *hīm*, give; *hēvōr*, he did not give.

The numeral for 'two' is *irur* before masculine nouns.

Balē diyā āyvā matta, many days did not pass, seems to contain a negative participle *āyvā*. Compare the so-called Maṛiā of Bastar. It is, however, also possible that *āyvā* is simply miswritten for *āyō*, the regular negative third person singular neuter of *āyānā*, to become. The specimen has not been well prepared, and several points remain doubtful. The beginning of the Parable of the Prodigal Son which follows will, however, show that the general character of the dialect is the same as in the neighbouring districts to the north and north-west.

[No. 64.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(KANKER STATE.)

Bōrē mānēkun irur pēkōr mantōr. Un-gaṛā huḍilōr bābō-
A-certain mun-to two sóns were. Them-from the-younger father-

harān kattur, 'ai būbā, dhante jō tūs nāvā hō nāhun hīm.'
to said, 'Oh father, wealth-in what share my may-be me-to give.'

Achōy-pahar dhantun tusītur. Balē diyā āyvā mattā,
That-very-moment wealth distributed. Many days passing-not were,

huḍilōr pēkōr sabōy dhantun balēy bhūmtun ōtur ani agā
the-younger son all-even wealth another land-to took and there

burī kāmte din bītē-kisōr dhantun māhchī-sītur. Māldun
bad work-in days spending wealth having-squandered-gave. All-wealth

māhchītur, aske ad dēśte dukāṛ artā, ani ōr garīb ātur.
wasted, then that country-in famine fell, and he poor became.

Ad-ē bhūmte bōrur mānēt-igā ōr huñjtur, jō ōnē paddī nēliṅgnigā
That-very land-in one man-near he lived, who him swine fields-to

rōhtur. Ōr mānē paṛktun badēn tijōr-mattā paddī, 'pōṭā pajīhkā,'
sent. That man husks-to which eating-were swine, 'belly will-fill,'

iñjī irādā kīs-mantōr.
saying intention making-was.

In Chanda and Bastar the language of the Gōṇḍs begins ¡to assume a somewhat.. different character. All the various forms which have been dealt with in the preceding pages are essentially identical, and the local variations are comparatively unimportant. In Chanda and Bastar, on the other hand, we begin to find several traces of the influence· of the neighbouring Telugu. This influence goes on increasing as we pass into the Madras Presidency, and we here find dialects which can be characterized as links between the two languages.

The Gōṇḍ dialects of the districts in question are known under various names such as Gōṇḍī, Gaṭṭu, Maṛiā, and Kōi. Such names do not, however, connote various dialectsᵢ The so-called Kōi of the Madras Presidency is, for example, different from the Kōi of Bastar and Chanda. On the other hand, the Gōṇḍī of Chanda is essentially identical· with the dialects known as Gaṭṭu, Kōi, and Maṛiā in the same district. It will, there-fore, be necessary to deal with the various dialects in geographical succession.

All the dialects in question have, however, some characteristic features in common, and it will prove convenient to point out some of them before proceeding to deal with. the dialects in detail.

An *l* is substituted for the initial *r* in *lōn*, house, and some other words. We have· already found the same state of affairs prevailing in Kanker. The same is the case with the initial *h* in *hīm*, Standard *sīm*, give.

Greater importance must be attached to the fact that there are separate forms for the dative and the accusative. The details will be found in what follows. In this. place it will be sufficient to point out that the dialects in question in this respect differ from ordinary Gōṇḍī and agree with Telugu.

With regard to numerals it should be borne in mind that ordinary Gōṇḍī apparently only possesses the neuter forms. *Irul*, two, however, is used in Hoshangabad in addition· to the neuter *raṇḍ*. Similar forms occur in the dialects now under consideration. Thus, *irul*, two, in the so-called Gōṇḍī of Chanda; *irur* in the so-called Maṛiā of Bastar; *iruvuru* in the so-called Gaṭṭu and in the Kōi of the Madras Presidency.

In the latter dialect we also find two different forms of the plural of the personal· pronoun of the first person, *viz.*, *mannaḍa*, we, when the person addressed is included, and *mamma*, we, when the person addressed is excluded. *Manamu*, we, in the so-called· Gaṭṭu and Kōi of Chanda seems to correspond to the latter form. My materials are not,. however, sufficient for discussing the state of affairs in the other dialects in question.

Miru, you, the ordinary Telugu form, occurs in the so-called Gaṭṭu and Kōi of Chanda and in the Madras Presidency.

The neuter demonstrative pronoun assumes forms which correspond to those usual in Telugu. Thus I have noted *dānā* or *dānvā*, her, in Chanda and Bastar; *dāni*, her, in the· Kōi of the Madras Presidency.

It will be remembered that the tenses of the ordinary Gōṇḍī verb were of two classes, differing in the formation of plural forms. Compare *kītōm*, we did; *kītōram*, we were doing. It has already been pointed out that *kītōram*, we were doing, is formed· from a noun of agency *kītōr*, those who were doing, by adding a personal termination *am*. In the dialects now under consideration there is nothing corresponding to such forms.

The personal terminations of verbs are also, to some extent, different. We shall in this place only note that the second person singular usually ends in *īn* or *īni*, and the·

second person plural in *ir* or *iri*. Thus, *dāntīn*, thou goest; *intīr*, you say, in the Gōṇḍī of Bastar.

Further particulars must be reserved for the ensuing pages where the various dialects will be dealt with in geographical order.

Several languages are spoken in the Bastar State. The main Aryan language of the State is Halʻbī, which has, in this Survey, been dealt with in connexion with Marāthī. It is a very mixed form of speech, and there can be little doubt that the Halʻbas originally spoke a dialect of Gōṇḍī.

Of other Aryan languages we find Oriyā with its dialect Bhatrī, and Chhattīsgaṛhī. The rest of the population of Bastar speak Telugu and various forms of Gōṇḍī.

Telugu extends from the border of the Bijji and Sunkam Talukas on the Sabari, along the range of the Bila Dilas to the Indravati, and follows that river as far as its confluence with the Godavari.

The Māṛīs or Maṛiās are the most numerous of the various Gōṇḍ tribes in Bastar. They inhabit the Chintalnar, Bhupalpatnam, and Kutru Talukas, with the greater part of Vijapur. In the west they are also known as Goṭṭis. They inhabit the denser jungles, while Telugu is the language of the better and more civilized classes. Near Karikote their territory crosses the Indravati and takes a circuitous route through the so-called Ubujmard to Bhamragarh on the Indravati. In the north-west of the state the Maṛiās are found together with ordinary Gōṇḍs, and their territory extends into the neighbouring districts of Chanda. In the south the Maṛiās meet with the Kōis, who extend over the eastern frontier of the state into Vizagapatam.

The Gōṇḍs proper are found in the north-east, and, together with Maṛias, in the north-west of the state.

The Parjīs will be separately dealt with below.

Specimens of all these dialects have been forwarded from the district and will be reproduced in what follows. They are all far from being satisfactory. The materials sent in for the use of the Survey are not the originals, but copies from them, and the copies have been made by people who did not know the dialect in question. They therefore abound in mistakes, and I have not been able to correct all of them.

The so-called Gōṇḍī of Bastar was reported for this Survey as spoken by 60,660 individuals. The corresponding figures in 1901 were 89,763.

The specimen forwarded from the district has been so carelessly prepared that I have only succeeded in restoring a small portion of it. The remarks which follow are based on it and on a list of words which was too corrupt to be reproduced.

Initial *l* is substituted for *r*, and *h* for *s*, in words such as *lōn*, house; *lōhtōk*, he sent; *hīmṭū*, give; *hāyatōnā*, I die.

Rk seems to become *k* in plural forms; thus, *ōk*, Standard *ōrk*, they, he (honorific); *kītōr*, honorific *kītōk*, he did. It is, however, possible that *k* is only miswritten for *rk*.

The dative ends in *ki* or *ku ;* thus, *marrinki*, to the son; *goḍḍuku*, to the cattle. It is often confounded with the accusative ; thus, *vōrunu*, to them.

The ablative ends in *agāḍā*; thus, *dhant-agāḍā*, from the property.

The plural seems to be formed as in ordinary Gōṇḍi. Thus, *paḍḍiṅg*, swine; *pēkur*, sons. The list of words gives forms such as *mankāl-manē*, men.

The following are the personal pronouns,—

nannā, I	*nimmu*, thou	*rōr*, he	*ad*, she, it.
nāvā, my	*nīvā*, thy	*ronvā*, his	*dānvā*, its.
nāku, to me	*nīku*, to thee	*rōnku*, to him	*tāku*, to it.

Verbs.—Forms such as *hāyctōnān*, I am dying, correspond to Standard *sīyitōnā*. The present tense of finite verbs is, however, slightly different. Thus, *dāntān*, I go; *dāntīn*, thou goest; *dāntōr*, he goes; *dāntā*, she goes; *dāntīr*, you go; *dāntōk*, they go. The other plural forms do not occur in my materials.

The past tense is inflected in the same way. Thus, *kitān*, I did; *kitōr*, he did; *ārtu*, it fell. *Bārḍ*, it becomes, is probably miswritten for *bārtu*.

Future forms are *dākān*, I shall go; *kelākān*, I shall say.

The imperative is formed as in ordinary Gōṇḍi. Thus, *karisīṭ*, cause ye to put on; *kēmā*, do not do. Note *himṭū*, give.

Negative forms are *punnōn*, I do not know; *sēvōr*, he did not give; *hannōr*, he did not go. In *hēyālī*, thou didst not give, a past negative tense is formed in the same way as in Kui.

An infinitive is *mēhkā*, to feed. The conjunctive participle is regularly formed. Thus, *kisī*, having done; *tēdsī*, having arisen; *hūḍsī*, having seen.

The dialect seems, on the whole, to agree with the so-called Mariā of Bastar, which will be dealt with below. It is not, however, possible to base any further conclusions on such imperfect materials as those at my disposal.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(STATE BASTAR.)

Bōnē kōitōnōr raṇḍ pēkur mattur. Īrunāhī huḍilōk pēkāl bābōhārān
Some man-of two sons were. Both-of the-younger son the-father-to

kettōr, 'hē bābō, dhant-agāḍā nāvā bachōnē bārḍ(bārtu?) tāku nāku
said, 'O father, property-from my what becomes that me-to

hīmṭū.' Agāhāhī vōru vōrunu āpṇā dhan tusītur. Badē diyāh bhōātu
give.' Then he them-to his property divided. Some days after

huḍilōk pēkāl jammā dhan ōrpāvē kīsī bēkēn pēsī
the-younger son all property together having-made away having-taken

satur, phēr agāhāhī kisibinā-īhabiyā kīsī dhan turīhsitōr.
went, and then harlots-of-company (?) having-made property wasted.

Vōk annī turīhsitōr aske ad bumte mahag ārtu; vōr garīb
He all wasted then that country-in famine fell; he destitute

ātōk. Vōr hajī bōnōn-agā mattōk. Vōru vōnu āpṇā nēlte
became. He having-gone somebody-with stayed. He him his field-in

paddiṅg mēhkā lōhtōk. Bōrē tānu bārāy hēvōr. Aske ōnu
swine to-feed sent. Anyone him-to anything gave-not. Then him-to

chēt ārttu, aske vōru kettōr, 'nāvā bābōn-agā bachōnē kōitōnā
sense fell, then he said, 'my father-with how-many men-of

tīdānālē bēd annō gāṭō; nannā karvā hāetōnān. Nannā
eating-after much food rice; I with-hunger die. I

tēdsī bābōn-agā dākān, anī tān ketākān, "hē bābō,
having-arisen father-near will-go, and him-to will-say, "O father,

nannā ispurānā hōgte nīvā-y munne pāp kītān. Nannā āpṇā pēkāl
I God-of before thy-also in-presence sin did. I your son

āivānku ardvō ātān. Nāku kōitōnē-sē vōrunā varā-parō kīsīm."'
being-for unworthy became. Me servants-from one-of likeness-on make."'

It has already been mentioned that the so-called Maṛiā has been returned from the following districts :—

	Estimated number.	Census of 1901.
Central Provinces	104,340	59,749
Chhindwara	10,000	...
Chanda	31,500	9,655
Bastar	62,840	50,091
Raipur	...	3
Assam	...	127
TOTAL .	104,340	59,876

It has also been pointed out that the so-called Mariā of Chhindwara is not, in any respect, different from the current Gōṇḍī of the district. The same is also the case in Bastar and Chanda.

The Revd. S. Hislop derives Mariā from *maṛā*, a tree, and remarks that the Mariās of Bastar are also called Jharias which would mean the same thing. In the west of Bastar they are also called Goṭṭe, which name is also used in Chanda. Compare below.

The Mariās are, so far as we can judge, simply the Gōṇḍs living in the jungles, and there is no reason for distinguishing them as a separate tribe with a dialect of their own.

AUTHORITIES—
Papers relating to the Dependency of Bastar. Selections from the Records of the Government of India, Foreign Department. No. xxxix. Calcutta, 1863, pp. 39 and ff.; Vocabulary pp. 91 and ff.

HISLOP, REV. STEPHEN,—*Papers relating to the Aboriginal Tribes of the Central Provinces.* Edited with notes and preface, by R. Temple. 1866, Part i, pp. 7 and ff.; p. 22; Vocabulary, Part ii, pp. 1 and ff.

[LYALL, SIR A. J.],—*Report of the Ethnological Committee on Papers laid before them and upon Examination of Specimens of Aboriginal Tribes brought to the Jubbulpore Exhibition of 1866-67.* Nagpore, 1863. Part ii, p. 40; Vocabulary, Part iii, pp. 1 and ff.

The territory within which Mariā is spoken in the Bastar State has been defined on page 529 above. Mariā and Gōṇḍī are spoken beyond the frontier of the State in the north-east of Chanda.

The Mariā of Bastar seems to be almost identical with the ordinary Gōṇḍī of the district.

The pronunciation is the same; compare *lōn*, house; *lōhtōr*, he sent; *himṭū*, give.

The usual plural suffix is *ku*, thus, *marrī*, son; *marku*, sons; *pal-ku*, teeth. I have not found any instances of the use of the suffixes *ōr* and *ṅg*, but there is no reason for supposing that they are wanting.

The accusative ends in *n* and the dative in *ke* or *ku*, but the two cases are continually confounded. Thus, *bābōn*, to the father; *nāku*, me, to me.

Other cases are formed as in Gōṇḍī. Thus, *lōtā dhan-māl*, the property of the house; *rājte*, in the country. Note *muttēntōḍi*, with harlots, and compare Tamil *ōḍu*, with.

Numerals.—The first ten numerals are,—

1. *undī*.	6. *āru*.
2. *irur*, neut. *reṇḍ*.	7. *sāt, yēḍu*.
3. *mūr*.	8. *āṭh, yemmidi*.
4. *nāldu, nālgu*.	9. *nava, ermu, tommidi*.
5. *aindu*.	10. *dasu, pad*.

Āru, six; *yēḍu*, seven; *yemmidi*, eight; *tommidi*, nine, and *pad*, ten, are the usual forms in Telugu, and are probably borrowed from that language. *Ermu*, nine, seems to correspond to Kanarese *ombhattu*, Tulu *ormba*.

Pronouns.—The personal pronouns are the same as in the Gōṇḍī dialect of Bastar. We do not, however, find forms such as *vōk*, they, *vōr* or *ōr* being used instead. 'We' is *mayō* and *mama*, and 'our' is *māvā*. The corresponding forms of the second person are *miraḍ*, you; *mīvā*, your.

Other pronouns are *vēr*, this, neuter *id*; *bōr*, who? *bēd* and *bātā*, what?

Verbs.—The personal terminations are :—

Sing. 1. *n* Plur. 1. *ōm*.

2. *ī(n)* 2. *īr*.

3. m. *ēr, ōr* 3. m. *ōr*.

3. f. and n. *ā, u*

Thus, *mendēn*, I am ; *mendī*, thou art ; *mendēr*, he is ; *mende*, it is ; *mattān*, I was ; *aṭṭī*, thou cookedest ; *mattīn*, thou wast ; *kettōr*, he said, they said ; *ārttā*, it arose ; *yēsītōm*, we threw ; *hoktīr*, you killed. Note *vāsī*, he came.

Future forms are *rehtākān*, I shall strike ; *rehtākīn*, thou wilt strike ; *rehtānōr*, he will strike. *Dātān*, I will go ; *kettitān*, I will say, are forms of the present, and *mendēbān*, I might be, is half Oṛiyā.

The negative verb is regular. Thus, *kiyōn*, I did not ; *īvīn*, thou gavest not ; *kēvōr*, he did not ; *āyō*, it came not ; *vīt-ma*, don't run ; *udu-ma*, don't sit.

There are, however, also a negative infinitive and a negative participle. Thus, *ivā-mattōr*, to-give-not-was, he did not give ; *māyvā-ōre*, not being. Compare Kui.

The conjunctive participle is regularly formed. Instead of the final *i* we, however, also find *u*. Thus, *hañji-mañji* and *hañju-mañju*, having-gone-having-become, having gone.

For further details the student is referred to the version of the Parable of the Prodigal Son which follows.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

So-called Maṛiā Dialect. (State Bastar.)

Bōna-ī   irur   marku   mattōr.   Tān   huḍilā   marrī   tān   bābōn
Some-one-of   two   sons   were.   His   younger   son   his   father-to

kettōr,   'ō   bābō,   bechōr   mende   nā   mālmattā   tūsī   hīmṭū.'
said,   'O   father,   what   is   my   property   dividing   give.'

Agāṭīnā   vōnke   ōr   tūsī   hitōr.   Jēl   āyō-ē   huḍilā   marıī
Thereafter   him-to   he   dividing   gave.   Long   not-was   the-young   son

lōtā   dhan-māl   poisi   lakk   bhūmi   vittōr,   aur   aggā   muttēntōḍī
house-of   property   taking   far   country   went,   and   there   women-with

naṛsī   māl-mattā   gavāh-kitōr.   Ōrē   sab   māl-mattā   gavah-kisī
living   property   squandered.   He   all   property   squandering

pohchī   hitōr,   ad   rājte   karuv   ārttā,   aur   ḍoṇḍāl   ātōr.
having-spent   gave,   that   country-in   famine   arose,   and   poor   became.

Ōr   hañju   mañju   adē   rājte   varrōn-aggā   mendēr.
He   having-gone   having-become   that-very   country-in   one-near   stayed.

Ōr   ōnku   tān   vēḍāte   paddī   mēhtā   lōhtōr.   Ōr   nēlāṭ   chārā   paddī   tintā
He   him   his   field-in   swine   to-feed   sent.   He   good   husks   swine   ate

agā   hañjōr   tān   pōṭā   pajī   tintōr.   Aur   tān   bēnōr   ivā-mattōr.
there   going   his   belly   having-filled   ate.   And   him   anyone   gave-not.

Achun-madde   surtā   artu.   Veṇḍ-ōr   kettōr,   'nā   bābōn-aggā   bachōr
That-after   sense   fell.   Then-he   said,   'my   father-near   how-many

mānētā   tindān-agāḍā   āgar   ātā,   aur   mayō   karne   ḍolātōm.
men-of   eating-after   remaining   is,   and   we   hunger-with   die.

Nannā   tendī   nā   bābōn-aggā   dātān   aur   vōnku   hañj-mañj   kettitān,
I   arising   my   father-near   will-go   and   him-to   having-gone   will-say,

"ō   bābō,   nannā   bhagvāntun   mānē-māiōn,   aur   nī-mune   pāp   kītān.
"O   father,   I   God   obeying-was-not,   and   thee-before   sin   did.

Nannā   nī   marrī   kettān-lē   āiōn.   Nī   naukarī-lē   nāku   kim."'
I   thy   son   saying-for   am-not.   Thy   service-to   me   make."'

Agāṭīnā   tān   bābōn-agā   attōr.   Vōr   jēk   mattōr,   tama   bābō
Thereafter   his   father-near   went.   He   far   was,   his   father

ūṛī-mañjī   jīvā   kitōr,   aur   mirtī   vāsī   guḍugātun   uruṅgī
having-seen   compassion   made,   and   running   coming   neck-to   falling

burtōr.   Tan   marrī   kettōr,   'ō   bābō,   nannā   bhagvāntun   mānē-māyvāōre
kissed.   His   son   said,   'O   father,   I   God   obeying-not-being

nī-mune pāp kitān. Nannā nī marrī kettān-lē. āiōn.' Veṇḍe vōr
thee-before sin did. I thy son saying-for am-not.' Again that

bābō tan naukarīn kettōr, 'sabte nēlōṭ gisīṛ vōn kerpahā,
father his servant-to said, 'all-in good cloth him cause-to-put-on,

aur kaide muddā aur kālde erpuṅg kerpahā. Tiñjī-mañjī bēṛkāte
and hand-on ring and foot-on shoes put. Having-eaten merriment-in

mantān. Nā marrī ḍoli-mañjī, badaktōr; māi-mattōr, veṇḍe doroktōr.'
will-be. My son having-died, lived; lost-was, again was-found.'

Veṇḍe ōr bēṛkā attōr.
Then they merry became.

Vōn biriyā marrī vēḍāte mattōr. Lōn hērē yēvtōr ḍolkanēkānā
His big son field-in was. House near came music

ēndānā kēñjtōr. Aur tān lōtōr naukarīn varenī kariṅgi puchhē-
dancing heard. And his house-of servant one calling ask-

kītōr, 'id bātā?' Vōr kettōr, 'nī tamur vātōr, nī bābō nēlā
did, 'this what?' He said, 'thy brother came, thy father well

aṭṭōr, nēlōṭā dorkī hattōr.' Veṇḍ-ōr alā-māsī lōn
cooked, good being-found went.' Then-he angry-becoming house

ōḍitōnān(?) man kēvōr. Achan-mēnde tan bābō mānāh-kis
to-enter(?) mind did-not. That-after his father entreaty-making

urtōr. Vaṇḍe tan bābōn kettōr, 'huṛā, īchōr varsā nannā
came-out. Then his father-to he-said, 'lo, these-many years I

nīku sēvā kītān. Bechuṭe-nē nī māṭātun pēlā-kivōn. Aur
thee-to service did. Ever-even thy word break-did-not. And

tanāke nāku bechuṭe-nē meṇḍā īvīn, nannā mīttōḍe astīrte
still me-to ever-even goat gavest-not, I friends-with merry

mendebān. Veṇḍe nī marrī mirkilōtān-tōḍsī nī dhantun tītōr, bechuṭe
might-be. Again thy son harlots-joining thy property ate, when

vāsī achuṭē-nē nēlōṭādi attī.' Bābō kettōr, 'ō marrī,
came then-indeed good-thing cookedest.' The-father said, 'O son,

nimmā nā-tōḍe dinnāl mendī. Bēd nāvā ad nivā. Vande
thou me-with always art. What mine that thine. But

bēṛkāte mandānā nēlōṭā, bāṛkiā vēr nī tamur ḍoli-mañjī, veṇḍe
merry to-be good, because this thy brother dead-having-been, again

badaktōr; māi-mattōr, doroktōr.'
lived; lost-was, was-found.'

Proceeding from Bastar towards the west we find Mariā and Gōṇḍī spoken in Chanda.

At the Census of 1901 Gōṇḍī was returned as spoken by 75,146 individuals. Local estimates give 100,000, and in the Rough List the number was approximately put down as 96,500.

Speakers are found in every town and village in the district, but are most numerous east of the Wainganga, especially in the north. The Gŏnds speak Gŏndi among themselves, Telugu, Marāṭhī, or Hindī, with strangers. Telugu is the local language in the south, and the Gŏnds are there known as Kŏis and Gaṭṭus.

The Gŏnds of Chanda have been described in the *Report of the Ethnological Committee*. Nagpore, 1868. Part ii, pp. 8 and ff.; Part iii, pp. 1 and ff. (vocabulary).

The specimen printed below is to some extent mixed up with Aryan words and forms. The nature of the dialect is, however, quite clear and in most particulars, agrees with the Gŏndi of Bastar.

Pronunciation.—We find *l* corresponding to Standard Gŏndi *r* in *lŏṭ-lopŏ*, Standard *rŏṭ-rapŏ*, into the house. 'Give,' on the other hand, is *sim* and not *hīm* as in Bastar.

Final *r* is often dropped; thus, *matṭŏ* and *matṭŏr*, he was.

Nouns.—The two genders are sometimes confounded. Thus, *idu marī—ŏn*, this son (neuter)—to-him (masculine); *ŏnā bābŏ*, instead of *ŏnŏr bābŏ*, his father; *badu rāṭŏ vāṭŏr*, which share (neuter) comes (masculine).

There are separate forms for the dative and the accusative. Thus, *bābŏn*, the father (acc.); *bābŏn-ku* and *bābŏneke*, to the father. The two cases are, however, often used promiscuously. We also find forms such as *mankyāl*, instead of *mankyān*, to the men. Compare the dative suffix *lā, lē, l* in Marāṭhī.

I have noted the following numerals, *varol* and *undī*, one; *ivur* and *reṇḍ*, two; *nālu*, four.

Pronouns.—The following personal pronouns occur in the texts:—

nan(ā), I	*nimē*, thou	*ŏr*, he	*ad(u)*, she.
nākūn, me	...	*ŏnu, ŏnkun*, him	...
nāku, to me	...	*ŏnku*, to him	*dānku*, to her.
nā(vŏr), nāvā, my	*nī(vā)*, thy	*ŏnā*, his	*dānā*, her.
nomŏṭ, we	*nimēṭ*, you	*ŏr*, they	...

Other pronouns are *idu*, this; *tavtā*, own; *badu*, what? *Ānē*, by him, occurs in one place, and is probably due to Aryan influence.

Verbs.—The personal terminations are the same as in the so-called Mariā of Bastar. There are, however, no instances of the second person plural. Thus, *sāntān*, I die; *dākān*, I shall go; *mantī*, thou art; *iṭṭŏr* and *iṭṭur*, he gave; *matṭā*, it was; *kikŏm*, we shall make; *matṭŏr*, they were. Irregular are *kintā*, I was doing; *kitŏr-matṭā*, has made, without change for person. Note also *kiyŏnā*, I might make; *masī*, he was.

Verbal nouns are *kēp-lē*, in order to keep; *inalā*, to say; *kharchi-kilā-pajjā*, after spending.

Note *tēṭŏr*, arising; *tijŏn matŏ*, (the swine) were eating, etc.

The negative verb is formed by adding *hile* to a verbal noun ending in *ā* and adding the personal terminations. Thus, *teṇḍā-hilēn*, I did not break; *iyā-hilvī*, thou didst not give; *iyā-hile*, he did not give.

The Parable of the Prodigal Son which follows will be sufficient to show the general character of the dialect.

[No. 67.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

(DISTRICT CHANDA.)

| Bōr | undī | mankyān | ivur | pēkūr | mattōr. | Ọn-āgā | chuḍur |
| *Some* | *one* | *man-to* | *two* | *sons* | *were.* | *Them-among* | *the-younger* |

| bāhōn | ittōr, | 'bā, | badu | mālē | rāṭō | nāku | vātōr | adu |
| *the-father-to* | *said,* | *'father,* | *what* | *property* | *share* | *me-to* | *comes* | *that* |

| sim.' | Maṅg | ōr | ōn-āgā | khub | mālmatā | vāṭō-kisī | ittōr. | Maṅg |
| *give.'* | *Then* | *he* | *him-with* | *all* | *property* | *parts-making* | *gave.* | *Then* |

| tīr | etkā | chuḍur | marī | sarva | jamā-kisī | vali | lak | hottōr, | ō |
| *few* | *days* | *the-younger* | *son* | *all* | *together-making* | *very* | *far* | *went,* | *and* |

| agā | bhu | uḍi-kitōr, | tanvā | bhāgya | kharch-kitōr. | Maṅg | ānē | samdur |
| *there* | *much* | *spend-did,* | *his* | *share* | *wasted.* | *Then* | *by-him* | *all* |

| kharchi-kitā-pajjā | ad | mulkin | phērsō | māhāg | artā. | Māhāgan-pāi | ōnkū |
| *spent-made-after* | *that* | *country-to* | *heavy* | *famine* | *fell.* | *Famine-on-account-of* | *him-to* |

| adohan | artā. | Aske | ōr | ad | nāṭēnāl | varol | bhalē | mankyān | kachul |
| *difficulty* | *fell.* | *Then* | *he* | *that* | *village-from* | *one* | *good* | *man* | *near* |

| hoūji | mattōr. | Ōr | ōrkun | ōnā | padī | kēplē | tanvā | vāvuṭe | lōhattōr. |
| *having-gone* | *stayed.* | *He* | *him* | *his* | *swine* | *to-keep* | *his* | *field-in* | *sent.* |

| Aske | padī | ṭōkrēn | tijōn | matō | tān | pajjā | ōr | pīr | nihitōr, | ihin | ōnkū |
| *Then* | *swine* | *husks* | *eating* | *were* | *that* | *on* | *he* | *belly* | *filled,* | *so* | *him-to* |

| vāṭṭā, | ājhuk | bōr | ōnkū | batāl | iyā-hile. | Maṅg | ōru | suddhin |
| *it-appeared,* | *but* | *anyone* | *him-to* | *anything* | *gave-not.* | *Then* | *he* | *sense* |

| porī | vāsi | ittōr, | 'nā | bābōnā | lōt-lopō | bachuk | mankyāl | sārī |
| *on* | *having-come* | *said,* | *'my* | *father's* | *house-in* | *how-many* | *men-to* | *bread* |

| mantā, | ānīk | nan | karvasī | sāntān. Nan | tētōr | āplē | bābōneke | dākān |
| *is,* | *and* | *I* | *hunger-with* | *die. I* | *arising* | *my* | *father-to* | *will-go* |

| ānīk | inkō | intān, | " ō | bābō, | nan | pēndā | virudh | vō | nivā | mune | pāp |
| *and* | *him-to* | *say,* | *" O* | *father,* | *I* | *God-of* | *against* | *and* | *thee* | *before* | *sin* |

| kitōr-matā. | Indikēṭāl | nī | marī | inala | nanā | sarē-hille. | Tanōr | undī |
| *done-have.* | *Henceforth* | *thy* | *son* | *to-say* | *I* | *worthy-not.* | *Your-own* | *one* |

| chākarīn | dhāt | nākūn | irā." ' | Maṅg | ōr | uchchī | tan | bābōneke | hottōr. |
| *servant* | *like* | *me* | *keep." '* | *Then* | *he* | *having-arisen* | *his* | *father-to* | *went.* |

| Maṅg | ōr | laṅg | mattōr | ichōṭ-lopō | ōnā | bābō | ōnō | hudsī | pīṭ-lopō |
| *Then* | *he* | *far* | *was* | *that-in* | *his* | *father* | *him* | *having-seen* | *belly-in* |

| dayā | vātā | vō | ōr-ē | vittōr | ōnā | guṇḍgāt | dzōmb-mattōr | vō | ōnā |
| *compassion* | *came* | *and* | *he-indeed* | *ran* | *his* | *neck-on* | *fell* | *and* | *his* |

tōḍī burtōr. Maṅg mari ōnkū ittōr, 'bābō, pēndā virudh ō nivā
mouth kissed. Then the-son him-to said, 'father, God-of against and thee

mune nanā pāp kitōr-matā, vō inkēṭāl nī mari inala nanā sarē
before I sin done-have, and henceforth thy son to-say I worthy

hile.' Par bābō āplō mankyāl vēhtōr, 'chōkōṭnā āṅgaḍē tatan-kēī,
not.' But the-father his men-to said, 'good cloth bring-put-on,

ō ōnā kaide muddā dossā ō kālkne jōḍā dossā. Maṅg nomōṭ
and his hand-on ring put and feet-on, shoes put. Then we

tiñjī khuśī kikōm. Bat-kā-bāḍ idu nāvā mari sās-hottā,
having-eaten merry will-make. Because this my child dead-was,

ōn malsī jivā ātā; ō davḍē-māsī mattōr, ōr sāpḍē-māsī.'
him-to again life came; and lost-having-become he-was, he found-was.'

Aske ōr khusi-kitūr.
Then they merry-made.

Adu ghaṭkāte ōnōr pharsar mari vāvuṭē mattōr. Maṅg ōr vāsī
That time-at his older son field-in was. Then he having-come

lōt-karum vātōr, ōr vājā ō yēndmāḍ kēistōr. Aske mankyāl-lopṭō
house-near came, he music and dancing heard. Then men-among

varūn kēitōr, ōn pus-kitūr, 'idu batal mantā?' Ōr ōnku vēhtōr
one called, him ask-did, 'this what is?' He him-to said

kī, 'nivōr tamūr vāsī mattō, vō ōr nivā bābōnkū
that, 'thy younger-brother having-come was, and he thy father-to

sukhne bhēṭō mattōr, in-kartā ōrē phērā jēvan kisi-mattā.' Aske
safely met was, that-reason-for he big feast having-done-is.' Then

ōr sāṅg-āsī lopō hondā-hile. Ādēlōttōr ōnōr bābō palāte
he angry-becoming inside went-not. Therefore his father outside

vāsī ōnū samji-kitōr. Par ōr bābōtōḍō uttar baḍkatōr,
having-come him entreat-did. But he the-father-to answer said,

'huḍā, nanā ichuṅg varsā nivā chākrī kintā, nivā pōlō nanā
'lo, I so-many years thy service did, thy order I

baskē-hī tēṇḍā-hilēn. Par nanā nāvā saṅgin barābar khusi-kiyōnā
ever broke-not. But I my friends with merry-might-make

ijī nimē nākun baskē-nē chuḍu sātrī iyā-hilvī. Vō ōr nivā sampat
saying thou me-to ever young goat gavest-not. And he thy wealth

rāṇḍēs barābar buḍi-kitōr, ōr ir nivā mari vātōr, aske nimē
harlots with spend-did, that this thy son came, then thou

ōn-sāṭhī phērsā jēvan kitōr-matā.' Aske ōr ōnkun ittōr, 'mari, nimē
him-for big feast made-hast.' Then he him-to said, 'son, thou

baskē-hī nāvā barōbar mantī, vō nāvā saraḍō sampat nivā-y mantā.
always me with art, and my all property thine-only is.

Par ānand vō khusī kiyānā id chāṅglō mattā. Id kāran, ir nī
But joy and merry to-make this good was. This reason, this thy

tamūr   sāsi-mattōr,   ōr   malsī   jitā-ātōr-mattā;   vō   davḍē-māsi
younger-brother   *dead-was,*   *he*   *again*   *alive-become-has ;*   *and*   *lost-become*

mattōr,   ōr ·   sāpḍē-māsi   mattōr.'
was,   *he*   *found-become* •   *was.'*

The so-called Mariās in Chanda are found in the same localities as the Gōṇḍs proper, and their dialects are almost identical. The number of speakers was estimated for the purposes of this Survey at 31,500. This estimate is probably above the mark, only 9,655 speakers having been returned at the Census of 1901.

Pronunciation.—The pronunciation is the same as in the Mariā of Bastar. Compare *lōn,* house; *him,* give.

Nouns.—The inflexion of nouns is the same as in the Gōṇḍī dialect of the district. There are several instances of plural forms. Thus, *pēksaku,* children; *ask,* women; *murrāṅ,* cows.

Pronouns.—The pronouns are apparently the same as in the so-called Gōṇḍī. Note, however, *mammaṭ,* we; *mammaṭku,* to us; *mimmaṭ,* you.

Verbs.—The conjugation of verbs is the same as in the Mariā of Bastar, and the Gōṇḍī of Chanda. Compare *hāntōn,* I die; *mattōn,* I was; *vhondkān,* I shall go; *mantīn,* thou art; *mattī,* thou wast; *mattā,* it was; *kikōm,* we shall do; *mattōr,* fem. and neut. *mattāṅg,* they were; *kim,* do; *kimā,* don't do.

The negative particle *hille* is not inflected. Thus, *hiyyā-hille,* gave not, for all persons.

Note forms such as *mat-aske,* when being; *kharchattā-pajjā,* after spending; *tinjēk mattā,* was eating; *karsēk mattōr,* they were playing; *hille-y-ā,* is it not? etc.

The short specimen which follows will show how closely the dialect agrees with the Gōṇḍī of Chanda.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

So-called Maṛiā Dialect.   (District Chanda.)

Undi mankēnku reṇḍ ⅴhuḍlā pēksaku mattōr, undi pēḍal ⅴōsō undi
One man-to two · small children · were, one boy and one

pēḍi. Pēḍal mandōr ⅴōr mendulte nekkā nēhanā mattōr, pēḍi
girl. Boy was he body-in very good was, the-girl

ⅴhuḍūl nēhanā mattā. Undi dinā aⅴⅴu reṇḍāsi pēksaku addamu
little good · was. One day those both children mirror

moṭras karsēk-mat-aske pekkal pēkin ittōr, 'rīn idu addamate mammaṭ
near playing-being-then boy girl-to said, 'O this glass-in we

huḍkōm nēhanā bēs bōr disīntōr.' Addu pēkinku addu lāgō ātā,
we-shall-see good well who seems.' That girl-to that bad was,

dānku tēḍi-ittā ki, 'ⅴīr iddu mammaṭku siggutku ittōr.'
her-to being-known-thought that, 'this this me to-lower said.'

Aske addu tappe moṭras hoñjī tādanā kuddi ⅴhēhattā. Addu ittā,
Then she father near going brother-of complaint told. She said,

'ⅰappe, addam-ante mendul ⅴhuḍsi samajā āmanā iddu āskunā kabad
'father, glass-in body seeing satisfaction to-become this women's business

mattā. Avaṭe mankēnku mansu dōshā lāgō.' Tappe irurku pir-sī
is. That-on a-man-to mind to-put is-bad.' The-father both belly-to

pīsī ⅴōnā samajā kittōr. Vōr ittōr, 'pēksaku, mimmaṭ ⅴahāchaḍ
clasping their satisfaction made. He said, 'children, you quarrel

kimā.'
do-not-make.'

Pēḍi ittā, 'tappe, Sōmā gollāl, pāl pisi ⅴāttōr. Vōr ittōr,
The-girl said, 'father, Sōmā milkman, milk bringing came. He said,

"bachuk pāl ⅴāṭkān?"' Tappe ittōr, 'pēḍi, ⅴōnku ⅴhayā ki,
"how-much milk shall-I-give?"' The-father said, 'girl, him-to say that,

"nēḍ goṭṭā-mēnḍ pāl āntā, hakkēr reṇḍ goṭṭā pisi ⅴā."' Pēḍi
"to-day seer-a milk is, to-morrow two seer bringing come."' The-girl

ittā, 'tappe, gollāl pāl bagṭāl tattāntōr?' Tappe ittōr,
said, 'father, the-milkman milk wherefrom brings?' The-father said,

'niku tēḍiyā-hilleyā? Vōnā lōn murrāṅ mantāṅ, barhēṅ
'thee-to known-not? His house-in cows are, she-buffaloes

mantāṅ. Dānā pāl pirsī ⅴōr tattāntōr.' Pēḍi ittā, 'tappe,
are. Their milk extracting he brings.' The-girl said, 'father,

murrān	bachuk	pāl	hintā,	vōsō	barhēn	bachuk	pāl	hintā ?'
cows	*how-much*	*milk*	*give,*	*and*	*buffaloes*	*how-much*	*milk*	*give ?'*

Tappe	ittōr,	'undi undi	murrā	reṇḍ	reṇḍ	goṭṭā	pāl	hintā,	vōsō	barhēn
The father	*said,*	*'one one*	*cow*	*two*	*two*	*seers*	*milk*	*gives,*	*and*	*buffaloes*

nālu nālu hintā.'
four four give.'

FREE TRANSLATION OF THE FOREGOING.

A man had two small children, a son and a daughter. The boy was very handsome, the girl was not very pretty. One day the children were playing near a looking-glass, and the boy said to the girl, 'let us look into the glass and see who is the prettier.' The girl did not like the proposal, thinking that he only wished to humiliate her. She went to her father and complained of the brother. Said she, ' it is the business of women to be pleased at looking into the glass. It is not proper that men should set their mind on it.' The father embraced them both, satisfied them, and said, 'do not quarrel.'

Said the daughter, 'father, Sōmā, the milkman, has brought milk, and asks how much we want.' The father answered, 'tell him, my daughter, that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, ' father, where does the milkman get the milk ?'

The father answered, 'do you not know that he has cows and buffaloes in his house and milks them ?'

Said the daughter, 'how much milk do the cows give, and how much the buffaloes ?'

The father answered, ' each cow gives two seers, and each buffaloe four.'

In the south of Chanda Telugu is the principal native language. There is, however, also a Gōṇḍ population. The Gōṇḍs call themselves Kōi as in other districts, and this name has often been adopted to denote them. The Kōis or Gōṇḍs of the hills, especially in Sironcha, are known as Gaṭṭu or Goṭṭe Kōis.

Kōi or Kōyā and Gaṭṭu have been returned as separate dialects from Chanda. The estimated number of speakers is as follows :—

Kōi or Kōyā	. . . .	10,455
Gaṭṭu	. . . .	1,680 .
	TOTAL .	12,135

The corresponding figures at the Census of 1901 were 8,144 for Kōi and 5,483 for Gaṭṭu.

Specimens have been forwarded both of the so-called Kōi and of the so-called Gaṭṭu. Both represent the same dialect, which can be characterized as a link between the forms of Gōṇḍi spoken in the north-east of Chanda and the adjoining districts in the Bastar State on one side, and the Gōṇḍi dialects of Hyderabad and the Madras Presidency on the other.

Pronunciation.—As in other Gōṇḍ dialects of the district we find *l* and *h* corresponding to Standard Gōṇḍī *r* and *s*, respectively, in words such as *lōn*, house; *lōhuttōr*, has sent; *hāsi*, having died, etc.

Nouns.—The dative and the accusative are distinguished; thus, *pēkur-ku*, to the sons; *mōpu*, a bundle, accusative *mōptunu.*—The ablative ends in *elli;* thus, *polāntakelli*, from the fields. Note the use of the common Telugu postpositions *lō*, among; *tō*, with.

With regard to numerals I have noted *oru*, one, neuter *undi; iruvaru* and *iur*, two; *muvuru*, three; *nāluru*, four.

Pronouns.—The following are the personal pronouns:—

nannā, I	*nīmu*, thou	*ōr(u)*, he; *adu*, it.
nannu, me	...	*ōn, ōrnu, ōrni*, him.
nāku, to me	...	*ōrku*, to him.
nāva, my	*nīva*, thy	*ōna*, his.
manamu, mammu, mammāḷu, we	*mīru*, you	*ōr(u)*, they.

Verbs.—The inflexion of verbs is the same as in the other Gōṇḍ dialects of the district. Thus, *kītān*, I did; *mantōru*, he is; *ītur*, he gave; *manle*, it is; *artā*, it fell; *paḍkam*, we shall become; *mattōru*, they were. Note forms such as *kīlini*, thou didst.

The negative verb is regularly formed. Thus, *thendōn*, I did not break; *hiyyōnu*, I do not give; *pagōr*, he could not; *āyō*, it did not become; *iyyā hiile*, thou didst not give, he did not give; *pagviri*, you could not. Note *hilvakē*, if not; *ilvadu*, without; *inkōn-mā*, do not say; *vehavalu*, do not say.

Participles are formed as in other Gōṇḍī dialects. Thus, *hāsōr*, dying; *īsōr*, giving; *tūsī*, having divided; *kīsī*, having done; *vāsēk*, coming; *hāsēkā mantān*, I am dying.

Relative participles end in *a;* thus, *tūsi-hoṭṭa marrī*, lost-gone son, the son who had been lost.

The conditional ends in *ē* as in Telugu; thus, *iltē*, if you say; *vātē*, if he came.

Verbal nouns end in *a;* thus, *paḍa-lāsi*, in order to become; *āta-payya*, after becoming; *mat-aske*, being when.

Note finally causative forms such as *paḍisōr*, preparing, making. Compare Kanarese.

For further details the student is referred to the specimens which follow. The first is a version of the Parable of the Prodigal Son in the so-called Gaṭṭu dialect, the second is a popular tale in the so-called Kōī.

[No. 69.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

So-called Gaṭṭu or Goṭṭe Dialect.   (District Chanda.)

Oruvīnku iruvuru pēkuru mattōru.   Ōru-lō vudlōru vēhattur,
One-to two sons were. Them-among the-younger said,

'tappe, nīva sampādistaḍu nāva tūs nāk-īm.'   Or tappe iruvuru
'father, thy property-from my share me-to-give.' That father two

pēkurku āsti tūsī ītōr. Konni nendō āta-payya vudlōru
sons-to property dividing gave. Some days becoming-after the-younger

tana tūsi poyisi lakku payinam-āsi hottōru. Haggē hotta-payya
his share gathering far-to journey-becoming went. There going-after

tana tūsi padu-kīsī hedisottōr. Or tūs-anta bottigā hotta-payya
his share spend-doing wasted. He share-all spending going-after

ā nātine beria karuvu arta, aske ōru kashṭa-paḍtōr. Ōru aske
that country-in big famine fell, then he wretched-became. He then

ā nātine oruvīn lōn hottōr. Ā mankalu ōrnu polāntagge padi
that country-in one-of house went. That man him field-to swine

mēhatta-lāy lōhuttōr. Padi tinnaṅga mayittadu 'pollutu ōr pīṭku tittōru.
feeding-for sent. Swine eaten left-that husks he belly-for ate.

Aske ōrku bōru iyya-hille. Aske ōr ittōr gadā, 'nāva tappe velle
Then him-to anyone gave-not. Then he said that (?), 'my father many

būtinōrku īsōr manturu; nannā ghāṭadku hāsōr mantān. Nannā malsi
servants-to giving is; I food-without dying am. I again

nāva tappēnagga dāyintān vehintān gadā, "tappe, nannā dēvun-aggē
my father-near will-go will-say that, "father, I God-before-indeed

nīnaggē pāpam kītān. Igā-munne nannu nī marri an
thee-before-indeed sin did. Henceforward me thy son so

vehavatu. Nannu nī būtinōr-tō kalpa."' Ilā iñji tappēnagga hottōr.
say-not. Me thy servants-with consider."' So saying father-near went.

Aske vōn mahā-jēku vūḍisi ōr tappe ōrtagga vitatōr ōru gudugat-porru
Then him very-far seeing that father him-near ran his neck-on

kayyi vādsi toḍḍi burtōr. Marri ittōr gadā, 'tappe, nannā dēvunaggē
hands clasping mouth kissed. The-son said that, 'father, I God-before

nīnaggē pāpam kītān. Igā-munne nī marri ani vehavatu.' Aske
thee-before sin did. Henceforward thy son so say-not.' Then

tappe būtinōr-tō ittōr gadā, 'kapiḍi tatchi kaiku muddā kerasu
the-father servants-with said that, 'cloth bringing hand-on ring put

helpu   kālkunku   kerasu.   Manamu   ghāṭ   tiñji   sambra   paḍkam.   Bārānku-
shoe   *feet-to*   *put.*   *We*   *rice*   *eating*   *merry*   *will-become.*   *Why-on-*

ittē,   nāva   marri   hāsi,   pistör;   tappisoñji,   vendi   dorkutör.'   Aske   ōru
saying,   *my*   *son*   *having-died,*   *lived;*   *being-lost,*   *again*   *was-found.'*   *Then they*

sambra-paḍisör   mantur.
merry-making   *were.*

Ōn   pedda   marri   polāntagge   mattōru.   Polāntakelli   lön   vāsör   mantur.
His   *big*   *son*   *field-in*   *was.*   *Field-from*   *house*   *coming*   *was,*

aske   sonāyibājā   ātahudisi   kēñchi   ōru   būtinör-lö   orni   kēyittur   ōrni,
then   *music*   *dancing*   *hearing*   *he*   *servants-among*   *one*   *called*   *him,*

'bātal   rö?'   ani   iñji   talptör.   Būtinōru   ittur,   'nī   tamuru
'what   *O?'*   *so*   *saying*   *asked.*   *The-servant*   *said,*   *'thy*   *younger-brother*

malsi   nehina   vattōru;   nīva   tappe   ghāṭu   tāstur.'   Vörku   hoñgu   vāsi
again   *safe*   *came;*   *thy*   *father*   *rice*   *prepared.'*   *Him-to*   *anger*   *coming*

lön   honda-ille.   Ōn   tappe   palāte   vāsi   ön   batimi-lāḍtör.   Aske
house   *went-not.*   *His*   *father*   *out*   *coming*   *his*   *entreaty-applied.*   *Then*

pedda   marri   ittur,   'ichum   varshan   mī-aggē   mattān.   Miva   pollö
big   *son*   *said,*   *'so-many*   *years*   *you-near*   *I-was.*   *Your*   *command*

beskanēnu   tendön.   Mīru   nāku   nā   dostitöni   sambra-paḍalāsi   beska
any-time   *not-broke.*   *You*   *me-to*   *my*   *friends-with*   *merry-to-become*   *ever*

yēṭa-pöri   iyya-hille.   Lañjaboddihīnku   somm-anta   tāsi-hotta   marri
a-kid   *gavest-not.*   *Harlots-to*   *property-all*   *having-thrown-going*   *son*

vāta-payya   vindu   kītinī.'   Ör   ittur,   'nā-töni   nīmu   mantinī-gāka   nā
coming-after   *feast*   *madest.'*   *He*   *said,*   *'me-with*   *thou*   *art-because*   *my*

somm-anta   nīvadē.   Nī   tamuru   hāsi,   marlā   vattōru;.
property-all   *thine-indeed.*   *Thy*   *brother*   *having-died,*   *alive*   *came;*

tappisoñji,   dorkutur,   sambra-paḍkam.'
having-been-lost,   *was-found,*   *merry-we-shall-become.'*

.

DRAVIDIAN FAMILY.

GŌṆḌI.

So-called Kōi Dialect.   (District Chanda.)

Nāluru	markalōru	kūdisi	painam-oñjĕk	mattŏr.	Sommu-tōn
Four	*men*	*joining*	*journey-having-gone*	*were.*	*Money-with*

mattā	sañchi	undi	dorkutā.	Tūsālāsi	kayyan	paḍtā.	Chālā	sŏpŭ
being	*bag*	*one*	*was-found.*	*Dividing-for*	*dispute*	*arose.*	*Long*	*time*

āta	thirā-ille.	Nār-nuñchi	undi	kōmṭi	ŏrku-mattasu	vāsĕk-mantŏr,
became	*subsided-not.*	*Village-from*	*one*	*merchant*	*them-towards*	*coming-was,*

ūdsi	nāluru	ŏr-tō	ilā	ittŏr-gadā,	'kōmṭi,	charu-kaṭṭat-parru	mammu
seeing	*four*	*him-with*	*so*	*said-that,*	*'merchant,*	*tank-embankment-on*	*we*

gāṭā	tiñji	malisi	vāintam.	Mammāṭu	nāluru	vāsi	talpit-aske
rice	*having-eaten*	*again*	*come.*	*We*	*four*	*coming*	*asking-when*

adi	himŏ,'	vehchi	sañchi	ŏrt-agge	tāsi	cherunaku	hottŏr.	Yĕr-tuṅgsi
that	*give,'*	*saying*	*bag*	*him-near*	*putting*	*tank-to*	*went.*	*Having-bathed*

gāṭā	titi-payyŏ	ŏru	mādānidatĕ	udutur.	Ā-sañchitaḍu	vīsam	tendsi
rice	*eating-after*	*they*	*tree-under*	*sat.*	*That-bag-from*	*anna*	*taking*

adutku	paggu	tara-lāsi	ŏr-lō	ondi	kōmṭit-agge	lōhattŏr.	Ŏru,
that-for	*tobacco*	*buy-to*	*them-among*	*one*	*merchant-to*	*sent.*	*He,*

'mañchid,'	ani	kōmṭit-agge	hoñji,	'sañchi	hīm,'	iñji	talaptŏr.	Kōmṭi
'well,'	*so*	*merchant-to*	*going,*	*'bag*	*give,'*	*saying*	*asked.*	*Merchant*

ittŏr-gadā,	'kadama	muvuru	vālĕ	intini	ilvakĕ	hiyyŏnu.'	Askĕ
said-that,	*'other*	*three*	*if-come*	*I-shall-give*	*if-not*	*I-give-not.'*	*Then*

ŏru	mādātidā-mattā	muvurūyekā	tiriyĕtŏr	ittŏr-gadā,	'mī	pollŏ	ilvadu.
he	*tree-under-being*	*three-to*	*returned*	*said-that,*	*'your*	*order*	*without*

kōmṭi,	"iyyŏn,"	ittŏr,'	ani	ittŏr.	'Imu,	imu,'	ŏru	kikā-vāḍtŏr.
the-merchant,	*"I-give-not,"*	*said,'*	*so*	*said.*	*'Give,*	*give,'*	*they*	*shouted.*

Kōmṭi	sañchi	tendsi	ā	mankanku	ītŏr.	Ŏru	adi	pīsi
The-merchant	*the-bag*	*taking*	*that*	*man-to*	*gave.*	*He*	*that*	*seizing*

ātŏr.
ran.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time four men were undertaking a journey together. They found a bag full of money and began to quarrel about the division. After some time, while they were still quarrelling, they saw a merchant coming from the village and said to him, 'we will go to the tank and eat, let us have this if we all come and ask for it,' and so they deposited the bag with him and went to the tank. After having bathed and eaten they

sat down in the shade of a tree. Then one of them was sent to take an anna from the bag and buy some tobacco. He said, 'all right,' and went to the merchant and asked for the bag. Said the merchant, 'I shall restore the bag if the other three come and ask for it. If not, I will not give it you.' He then returned to the three, sitting under the tree and said, 'the merchant declines to give me the bag without order from you.' They then all cried out, 'let him have it, let him have it.' The merchant then gave the bag to the man, who immediately ran off with it.

Proceeding beyond the southern frontier of the district of Chanda we reach the territories of His Highness the Nizam. Gōṇḍī is there spoken together with Telugu in the north-east. The Gōṇḍs are known as Kōis or Kōyās in Kamamet and are called Gaṭṭu or Goṭṭe in the hills. The number of speakers at the Census of 1891 was 36,157. The corresponding figures at the last Census of 1901 were 15,895, of whom 15,386 were returned from Warangal, for Kōyā, while 59,669 entered their language under the head of Gōṇḍī. 50,727 of the latter were returned from Sirpur Tandur. No specimens are available, and we are not, therefore, in a position to make any definite statement about the dialect or dialects spoken in the various districts.

Gōṇḍī dialects are also, to some extent, spoken in the Madras Presidency. The following figures have been taken from the reports of the Censuses of 1891 and 1901 :—

											Census of 1891.	Census of 1901.
Gōṇḍī	.	.	.	.	.	.	.	.	.	.	6,694	4,240
Kōi	.	.	.	.	.	.	.	.	.	.	36,503	46,803
Gaṭṭu	.	.	.	.	.	.	.	.	.	.	353	11
							TOTAL	.			43,550	51,054

The Gōṇḍs are chiefly found in the Vizagapatam and Godavari Agencies.

The Madras Presidency lies outside the territory included in the Linguistic Survey and no materials have been forwarded from the district. We are, however, well informed about the so-called Kōi dialect of Bhadrachalam in Godavari, and it will be of use to give a short account of that form of speech.

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       ,,   *The Koi, a Southern tribe of the Gond. Journal* of the Royal Asiatic Society. New Series, Vol. xiii, 1881, pp. 410 and ff.

    The Gospel of Luke. Lūkārāste Kuśēlte Kaburu. Madras Auxiliary Bible Society, 1889 (first edition London, 1882).

The specimen printed below has been transliterated from the edition of the Gospel of St. Luke in Telugu type, published in Madras, 1889. The older edition of the Gospel, London, 1882, was printed in Roman letters, and has been consulted for the transliteration. The pronunciation of the dialect does not call for any remark. It is well represented in the transliteration. It should be noted that the palatals are pronounced as in Telugu.

Nouns.—The suffixes of the plural are *ru, ku* (*sku*), and *ṅgu* ; thus, *tappe*, father; *tappēru*, fathers ; *kalu*, foot : *kālku*, feet : *nela*, month ; *nelsku*, months : *lōnu*, house ; *lōhakku* or *lōnku*, houses : *māra*, a tree; *mārāku* or *māraṅgu*, trees. Note *ālāḍi*, younger sister, plural *ālāsku ; mayyādi*, a daughter. plural *mayyāsku*, etc.

The regular inflexion of nouns will be seen from the table which follows :—

	Singular.	Plural.	Singular.	Plural.
Nom.	tappe, a father.	tappēru.	māra, a tree.	mārāku.
Acc.	tappēni.	tappēreni.	māranu.	mārākīni.
Dat.	tappēniki.	tappēriki.	māratki.	mārākīniki.
Abl.	tappēnaggaḍa.	tappērenaggaḍa.	māratinuñchi.	mārākīni-nuñchi.
Gen.	tappēni.	tappēreni.	mārati.	mārākīni.
Loc.	tappēnagga.	tappērenagga.	mārate.	mārākīni-lō.

Other postpositions are lō, in, among; tō, with, etc.

The numerals are borrowed from Telugu. The masculine form for 'two' is, however, iruvuru.

Pronouns.—There are two forms of the plural of the personal pronoun of the first person, manaḍa and mamma. The former includes, and the latter excludes, the person addressed.

The two first personal pronouns are inflected as follows :—

	I.	We (inclusive).	We (exclusive).	Thou.	You.
Nom.	nanna.	manaḍa.	mamma.	nimma.	mīru.
Acc.	nanna.	mana.	mamma.	nimma.	mimmunu.
Dat.	nāki.	manaki.	māki.	nīki.	mīki.
Gen.	nā.	mana.	mā.	nī.	mī.

Other forms are also occasionally used; thus, māmini, us (exclusive); nīnini, thee, etc.

The demonstrative pronoun ōṇḍu, that, is inflected as follows :—

	Masculine.		Feminine and neuter.	
	Sing.	Plur.	Sing.	Plur.
Nom.	ōṇḍu.	ōru.	addu.	avu.
Acc.	ōni(ni.)	ōrini.	dānini.	vāṭini.
Dat.	ōniki.	ōriki.	dāniki.	vāṭiki
Gen.	ōni.	ōri.	dāni.	vāṭi.

The masculine plural is sometimes also used to denote women. This fact is due to the influence of Telugu.

It will be seen that ōṇḍu is identical with Telugu vāḍu for which the literary dialect has వాడు vāḍu. The other forms of the pronoun are likewise the same as in Telugu.

Similarly are inflected *vindu*, this, gen. *vīni ; iddu*, this woman or thing, gen. *dīni*, etc. 'Who?' is *bēnōndu*, and 'what?' is *bāta*.

Verbs.—The present tense of the verb substantive is conjugated as follows :—

Sing.	1. *minnāna*.	Plur.	1. *minnāmu*.
	2. *minnīni*.		2. *minnīri*.
	3. m. *minnōndu*.		3. m. *minnōru*.
	3. f. and n. *minne*.		3. f. and n. *minnāngu*.

The same personal terminations are used throughout; thus, *mattīni*, thou wast; *mantōndu*, he may be, he will be ; *mandakōna*, I shall be ; *mandakīri*, you will be.

The finite verb has three regular tenses, an indefinite which is used as a present and a future ; a past tense, and a future. Thus, *tungitāna*, I do, or shall do ; *kettōndu*, he said; *tungtōru*, they did; *undukōna*, I shall drink. It will be seen that the tense suffixes are the same as in ordinary Gōndī. Note, however, forms such as *mandakōndu*, he will be ; *mandakōru*, they will be.

Verbal nouns and verbal participles are formed as in other Gōnd dialects. Thus, *mehta-nīki*, in order to tend ; *tungan-aske* and *tungat-aske*, if he does ; *vatt-aske*, when he came ; *atta-payya*, going after ; *vāsōre*, coming ; *tungōre*, doing, etc.

The conjunctive participle ends in *i* ; thus, *tēdi*, having arisen ; *īñji*, having said ; *vāsi*, having come.

Relative participles are used instead of relative pronouns. The usual termination is *e* ; thus, *ōndu tungte pani*, he doing work, the work he did ; *koduvte lēngatīni*, the fatted calf. Another form ends in *āni*. Thus, *nāki vādāni pālu*, me-to coming share ; *paddī tinnāni pollēte*, swine eaten husks in, with the husks which the swine ate.

The negative verb is regularly formed. Thus, *tungōna*, I do not do ; *tungōni*, thou didst not do ; *illōndu*, he is not ; *ayyō*, it came not ; *iviri*, you gave not ; *ayyōru*, they are not ; *īd-ille*, gave not ; *kolp-ille*, made not ; *vem-ma*, don't fear. There are apparently also negative participles and verbal nouns. I have noted *punvadāni minnāna*, not knowing I am, I do not know.

The interrogative particle is *ā* ; thus, *ivir-ā*, do you not give ? *puttīn-ā*, doest thou know ?

For further details the student is referred to the specimen which follows.

DRAVIDIAN FAMILY.

GŌṆḌĪ.

Kŏi Dialect.

(Madras Auxiliary Bible Society, 1889.)

Oro manushūniki iruvuru marku mattōru. Ōravutc tsūḍōṇḍu,
One man-to two sons were. Them-among the-younger,

'tappēnī, nī ādāte nāki vādāni pālu īmu,' iñji tappēni-tōṭe
'father-O, thy property-in me-to coming share give,' saying father-with

kettōṇḍu. Aske ōṇḍu ōni ādātīni tūśi ittōṇḍu. Sagamu rōzku
said. Then he his property dividing gave. Few days

atta-payya tsūḍōṇḍu ōni ādā anta kaide peyisi dūra
going-after the-younger his property all hand-in taking far

dēśētiki paiṇamu añji ōni ādātīni mēlo paṇiṅgino āgamu-tuṅgtōṇḍu.
country-to journey going his property bad deeds-in expenditure-did.

Addu karṭsu atta-payya ā dēśēte lāvu karuvu vatte
That expended becoming-after that country-in big famine came

aske ōṇḍu tippa artōṇḍu. Ōṇḍu añji ā dēśēte orrōniki
then he misery fell. He having-gone that country-in one-to

lōṅgi mattōṇḍu. Ōṇḍu padī mōhtanīki ōnini ēnikiṅki rōhtōṇḍu.
joining was. He swine to-feed him fields-to sent.

Ōṇḍu padī tinnāni pollōte ōni ḍokka nihtanīki āśa partōṇḍu,
He swine eaten husks-with his belly filling-for wish became,

gōni bēnōṇḍu ōniki īdille. Āla manan-aske ōniki buddhi vāśi
but any-one him-to gave-not. So being-then him-to sense having-come

ōṇḍu, 'nā tappēn-agga betstsō-mandi kūligāhkiṅki dōḍa dibe
he, 'my father-of-near how-many-persons servants-to food much

minde gōni nanna karuvīni ḍollōre minnāna. Nanna nā tappēn-agga
is but I hunger-with dying am. I my father-of-near

añji, "ō yayyā, nanna dēvuni munne nī munne pāpamu
having-gone, "O father, I God-of before thy before sin

tuṅgi minnāna. Iṅgāṭi-kāśi nī marrīni iñji kechchi
having-done am. Now-from thy son having-said having-uttered

mananīki nanna harrīni ayyōna. Nanna nī kūldōr-avuṭe
being-for I worthy am-not. Me thy hirelings-among

orōn-āla ērpa," iñji ōni-tōṭe keyitāna,' iñji tēdi ōni
one-of-so keep," saying him-with will-say,' saying arising his

tappēn-agga attōṇḍu. Gōni ōṇḍu iṅka dūrāte manan-aske
father-near went. But he still distance-at being-then

ōni tappe ōnini ūḍi sukuru vāśi, mirri, ōni veḍēte
his *father* *him* *having-seen* *compassion* *coming,* *running,* *his* *neck*

porro arśi ōnini burtōṇḍu. Aske ā marri, ' ō yayyā, nanna
on *falling* *him* *kissed.* *Then* *that* *son,* *' O* *father,* *I*

dēvuni munne nī munne pāpamu tūṅgi minnāna. Iṅgaṭikāśi
God-of *before* *thy* *before* *sin* *having-done* *am.* *Henceforward*

nī marrīni iñji kechchi mananīki harrīni ayyōna,' iñji
thy *son* *having-said* *having-said* *being-for* *worthy* *I-am-not,'* *saying*

ōniki kettōṇḍu. Gōni tappe, 'sannāṭi gudda tachchi ōniki
him-to *said.* *But* *the-father,* *' good* *cloth* *having-brought* *him-to*

kerpissi ōni vaṅijiṅki uṅgaramu vāṭi kālkiṅki erpūku
having-put *his* *fingers-on* *ring* *having-put* *feet-on* *shoes*

kerpissāṭi. Koḍuvte lēṅgatīni tachchi kōyimūṭi, manaḍa tiñji
put. *Fatted* *calf* *having-brought* *slaughter,* *we* *having-eaten*

kuśeli pardakāḍa Bāritku, īṇḍu nā marri ḍolli, malśi
merry *let-us-become.* *Why,* *this* *my* *son* *having-died,* *again*

batakatōṇḍu; māyi, doruktōṇḍu,' iñji ōni jītagāṅkintōṭe
lived; *having-been-lost,* *was-found,'* *saying* *his* *servants-with*

kettōṇḍu. Aske ōru kuśeli pardanīki modalo peyittōru.
said. *Then* *they* *happy* *becoming-for* *preparation* *took.*

Īla mannāṅga ōni pedda marri ēnde mattōṇḍu. Ōṇḍu
So *being-on* *his* *big* *son* *field-in* *was.* *He*

vāsōre lōtt-agga vatt-aske vemsa-nadu ēndanadu kēñjtōṇḍu. Aske
coming· *house-near* *coming-then* *music* *dancing* *heard.* *Then*

navukārīni ortīni kariṅgi, 'ivu bāta?' iñji· talptōṇḍu.
servant *one* *having-called,* *' these-things* *what?'* *saying* *asked.*

Ā navukāri ōni-tōṭe, 'nī tammuṇḍu vattōṇḍu, ōṇḍu
That *servant* *him-with,* *'thy* *younger-brother* *came,* *he*

ōn-agga tsakkāne ērta-kāḍe nī tappe koḍuvte lēṅgatīni
him-near *well* *coming-because* *thy* *father* *fatted·* *calf*

kōyissi minnōṇḍ-'iñji kettōṇḍu. Ket-kāḍe ōṇḍu rōśemu
having-slaughtered *is'-saying* *said.* *Saying-because* *he* *anger*

tachchi lāpā vādanīki mati kolp-ille. Aske ōni tappe baidiki
having-brought *inside* *coming-for* *mind* *arranged-not.* *Then his* *father* *outside*

vāśi ōnini baśima-lāḍtōṇḍu. Aske ōṇḍu, 'idō, itstsak ēṇḍkīni-kāśi
having-come *him* *to-entreat-began.* *Then* *he,* *'lo,* *so-many* *years-from*

nanna nīnini sēva-tuṅgōre minnāna. Nī māṭa nanna beskēṭik
I *thee* *service-doing* *am.* *Thy* *word* *I* *ever*

tappillāna. Attakanna nanna nā bōkatōri-tōṭe kuśeli pardanīki nāki
transgressed-not. *Being-even* *I* *my* *friends-with* *merry* *becoming-for* *me-to*

beppōḍanna oro mēka-pilla-nna nimma īḍ-ille. Gōni nī ādātīni
ever-even *one* *goat-young-even* *thou* *gavest-not.* *But* *thy* *property*

palvatānāte	kartsu	tuṅgte	ī	nī	marri	vatt-aske-nē	īni
debauchery-in	*spent*	*making*	*this*	*thy*	*son*	*coming-then-indeed*	*his*

kōsātki	koḍuvte	lēṅgatīni	kōyissi	vāṭṭīni,'	iṅji	ōni	tappēniki
sake-for	*fatted*	*calf*	*slaughtering*	*threwst,'*	*saying*	*his*	*father-to*

malśi	kettōṇḍu.	Aske	ōṇḍu,	' pēkā,	nimma	beppōṭiki	nā	agga	minnīni.
again	*said.*	*Then*	*he,*	*' son,*	*thou*	*always*	*me*	*near*	*art.*

Nāva	anta	nīvadu	āśi	minnāṅgu.	Manaḍu	kuśēli	parśi
My	*all*	*thine*	*having-become*	*is.*	*We*	*merry*	*having-become*

ēnṭadu	sare,	bāritku,	nī	tammuṇḍu	īṇḍu	ḍolli,	malśi
to-stay	*good,*	*why,*	*thy*	*younger-brother*	*this*	*having-died,*	*again*

battakutōṇḍu;		māyi,	dorukutōṇḍu,'	iṅji	ōniki	kettōṇḍu.
lived ;		*having-been-lost,*	*was-found,'*	*saying*	*him-to*	*said.*

A similar dialect is also spoken in Bastar, on the banks of the Saberi. The number of speakers of Kōi has been estimated for the purposes of this Survey at 4,169. No speakers were returned at the Census of 1901.

The short specimen which follows in most particulars agrees with the so-called Kōi of the Madras Presidency. Note only ōḍu, he; and mennōḍ, he is. The third person singular of verbs also ends in ōn; thus, kettōn, he said.

Tantōṇḍu, thou struckest, is probably wrong. If not, it is a regular noun of agency.

The third person singular neuter and the relative participle often end in a and not in e; thus, tagatta, it hit; but also matte, she was, etc.

On the whole, the specimen is not very correct. It is, however, sufficient to show the general character of the dialect.

[No. 72.]

DRAVIDIAN FAMILY.

GŌṆḌĪ.

So-called Kōi Dialect.   (State Bastar.)

Savāl.— Guḍḍi-Lakshāni nimma puttīn-ā?
Question.—Guḍḍi-Laksha thou knowest?

Javāpu.— Nijam. Bēnōḍo kachērī mennōḍ.
Answer.—Certainly. He-who in-court is.

Savāl.—Nimma kachērī matta gaḍḍapārāte Guḍḍi-Lakshāni tantōṇḍu?
Question.—Thou in-court being axe-with Guḍḍi-Laksha struckest?

Javāpu.—Nijam.
Answer.— Yes.

Savāl.-— Bechki debbā tantīni?
Question.—How-many blows struckest?

Javāpu.—Reṇḍu debbā tantāna. Roḍḍa gālute tagatta.
Answer.— Two blows I-struck. Left thigh-in it-hit.

Savāl.— Bār tantīni?
Question.—Why struckest?

Javāpu.—Debbālu-dinam nanna kallu uṭṭāno, Empuram vattāna,.
Answer.— Quarrel-day I liquor drank, Empura went,

Kāram Pāpayyadi mutte paruukuṇṭa matte. Lakshālu kai
Kāram Pāpayya's wife ill was. Laksha hand

yūḍōr mattō, aggā nanna añja kudatāna. Lakshālu nanna
seeing was, there I having-gone sat. Laksha me

nūki-ittō; dāni-guriñchi nāku rōsam vatte. Gaḍḍapārā
pushing-gave; that-of-on-account me-to anger came. The-axe

gonte matte. Dāni nanna pehakatāna. Duḍḍi iñjōre-
veranda-in was. That I lifted-up. Stick saying

Lakshāni reṇḍu debbā tantāna.
Laksha two blows struck.

Savāl.— Kāram Rāmālu Kāram Gujjālu nīu karaṅgatīn-ā?
Question.—Kāram Rāma Kāram Gujjā thou calledest?

Javāpu.—Nijam. Guḍḍi-Lakshālu nāni tannitō iñjōre nanna kēkatāns.
Answer.—Yes. Guḍḍi-Lakshā me will-strike saying I called.

Savāl.— Nīki Guḍḍi-Lakshānu munne beppuḍainā virodam
Question.—Thee-to Guḍḍi-Laksha-of formerly ever enmity

mende-yā?
was?

Javāpu.— Ille.
Answer.—No.

FREE TRANSLATION OF THE FOREGOING.

Do you know Guḍḍi Laksha ?

Yes. He who is here in court.

Did you strike Guḍḍi Laksha with the axe which has been produced in the court ?

Yes.

How many blows ?

Two. And I hit him in the left thigh.

Why did you strike him ?

On the day of the quarrel I was drunk. I went to Empura. At that time Kāram-Pāpayya's wife was ill, and Laksha was feeling her pulse. I came there and sat down, and Laksha pushed me off. Therefore I got angry and seized the axe which I found in the veranda. I thought it to be a stick and dealt him two blows.

You called in Kāram Rāma and Kāram Gūjjā.

Yes, because I thought that Guḍḍi Laksha would beat me.

Have you ever had any quarrel with Guḍḍi Laksha before ?

No.

PARJĪ.

The Parjas are an aboriginal tribe in the Bastar State. They are found round Jagdalpur and towards the south and south-east. The number of speakers was estimated for this Survey at 17,387. At the last Census of 1901, 8,933 speakers were returned.

Parjī has hitherto been considered as identical with Bhatrī. See Vol. v, Part ii, pp. 434 and ff., where the various authorities dealing with the tribe have been mentioned.

Bhatrī has now become a form of Oṛiyā. Parjī, on the other hand, is still a dialect of Gōṇḍī.

Two specimens and a list of Standard Words and Phrases have been received from Bastar. The first specimen is a version of the Parable of the Prodigal Son. It is so corrupt that I have been unable to print more than the beginning, and almost every form occurring in it must be used with caution. The second specimen, a Parjī translation of the statement of an accused person, is much better. It was, however, only forwarded in Dēvanāgarī, and the reading is not always certain. The list has not been reproduced.

Under such circumstances it is impossible to give a full grammatical sketch of the dialect. I can only make a few remarks, and even those are given with the utmost reserve.

Pronunciation.—Final *d* is interchangeable with *t ; n* is sometimes replaced by *l ;* etc. Thus, *chēndēt* and *chēndēd*, went ; the suffix of the accusative is *l* or *n ;* thus, *mālin*, the son ; *Māṭāl*, Māṭā, both in the accusative case.

Nouns.—The suffixes of the plural are *ēr, l,* and *kul ;* thus, *sākhitēr*, witnesses ; *chiṇḍu-l*, sons ; *pēn-kul*, swine.

The case-suffixes are almost the same as in Gōṇḍī. Thus, *tātēn*, to the father ; *Māṭālu*, to Māṭā ; *mānī-nō*, of a man ; *ṭaṅgiyā-l*, of an axe ; *palūptī*, in the village ; *tēltī*, on the head, etc.

Numerals.—*Ōkurī*, neuter *ōkatī*, one ; *irul*, two ; *mūir* or *mundū*, three ; *nilir*, four ; *sēvir*, five ; *sējēn*, six ; *kuḍēk*, twenty. The numerals above six are borrowed from the Aryan neighbours.

Pronouns.—The following are the personal pronouns :—

ān, I.	*in*, thou.	*ōd*, he.
ānē, anuṅg, me.	*ini*, thee.	*ōnuṅg, ōni(n)*, him.
an, my.	*in*, thy.	*ōn*, his.
am, we.	*im*, you.	
am, our.	*im*, your.	

Ōd, he, should probably be written *ōḍ*, and, in the same way, *ḍ* and not *d* is probably the correct termination of the third person singular of verbal forms. Compare Kōi.

Other pronouns are *ad*, that thing, *ādan, ānin*, its ; *ināti*, in this ; *i* and *hā*, this (used as adjectives) ; *ēdā*, who ? *nā*, what ? and so forth.

Verbs.—It is impossible to sketch the Parjī conjugation from the materials available.

The suffix of the past tense is *d* or *t*, and in the future we sometimes find a suffix *r*. Thus, *tāpēlēn*, I struck; *tāprān*, I shall strike. The list of words, which has not been reproduced, gives these forms for all persons and numbers. The corresponding present tense is given as *tāpēn*, I strike, etc. Another present is formed by adding *m* to the base; thus, *yēr-mēd*, he comes; *pōkē-mēr*, they say.

The forms just quoted from the list of words give the impression that verbs do not differ for person or number. This is not, however, the case.

The following forms of the present tense of the verb substantive occur in the texts, *mēdān* or *mēndān*, I am; *mēdād*, thou art, he is; *mēdā*, it is. In the past tense we find *mēttēn*, *mēttē*, and *mēttān*, I was; *mēltēd* and *mēttēt*, he was; *mēttā*, it was; *mēltēr*, they were. Compare imperatives such as *chi-ur*, give; *pēnd-ir*, take. The regular personal terminations can accordingly be given as follows :—

Sing. 1. . . . . . *n*	Plur. 1. . . . . . *m*
2. . . . . *t* or *d*	„ 2. . . . . *r*
3. masc. . . *t* or *d*	„ 3. masc. . . *r*
3. neut. . . *ā*	

The suffix of the first person plural seems to occur in forms such as *am chāmam*, I am dying, *lit.* we die; *uṇḍōm*, I used to drink. Such forms can, however, also be explained as containing the present suffix *m*. Compare *uṇḍōm*, you drank.

The personal suffixes are sometimes omitted, and sometimes also confounded. Thus, *mēttē*, I was; *mēdāy*, they are; *pōkkēd*, I will say (*sic*). Most of these cases are probably simple mistakes.

In the third person singular we sometimes find *j* instead of *d*, *t*; thus, *ēñjēj*, he became; *chājēj*, he made.

The characteristic suffix of the negative verb seems to be *ā*. Compare *pun-ā(n)*, I know not; *tāpān-ā*, I did not strike; *chiyō-ā*, I did not do; *chēnēn-ā*, I did not go; *chivr-ā*, you gave-not; *chājēd-ā*, he did not; *chēnād-ā*, he did not go; *chiyār-ā-ēri*, gave-not. Note also *chillē*, he is not; *chillā*, it is not; *chājē-mēn*, don't do.

The conjunctive participle ends in *i*; thus, *chēni*, having gone; *pōki mēttēn*, I had said; *chāi-chēndēt*, he had died, etc.

For further details the specimens should be consulted. The first specimen is, however, so corrupt that it must be used with the greatest caution.

DRAVIDIAN FAMILY.

GONDÎ.

PARJÎ DIALECT.   (STATE BASTAR.)

SPECIMEN I.

Okurā	mānīnō	irul	chiṇḍul	mēttēr.	Ā-vitaratē		piṭi
One	*man-of*	*two*	*sons*	*were.*	*Them-among*		*the-younger*
chiṇḍu	tātēn	pōkkēd,	'ō	tātā,	an	bāṭā chiur.'	Dhan-māl
son	*father-to*	*said,*	'*O*	*father,*	*my*	*share give.'*	*Property*
mēttā,	pāichi	chiñjir.	Piṭi	chiṇḍu	ōktikan		idi-mēttēt,
was,	*dividing*	*gave.*	*Younger*	*son*	*together*		*pulling-was,*
khubē	dēś	chēni-mēttēt,	phaṭkvārī	butaṭī	dhan-māl		mēttā
far	*country*	*going-was,*	*riotous*	*living-in*	*property*		*was*
gavāẏētēt.	Od	jammā	dhan	pōhlēt,		ū dēś	baṛē
spent.	*He*	*all*	*property*	*squandered,*		*that country*	*big*
chākul	paṭṭā.	Chākul	paṭṭā,	garīb	ēñjēj.		Chākul paṭṭā
famine	*arose.*	*Famine*	*arose,*	*poor*	*he-became.*		*Famine arose*
ār	mēñjēj	tēbī	mēttēt.	Oglēn	aman	pēnkul	mōkuk
and	*went(?)*	*there*	*lived.*	*That(?)*	*man(?)*	*swine*	*to-feed*
vāyā	chōttēt.	Pēn	tindan	chārā	yēndu	tindōtān	mēn
field-in	*sent.*	*Swine*	*eaten*	*husks*	*that(?)*	*to-eat*	*mind*
chājēj.	Ār	yēhi-bāti	chiyārā-ēri.	Chirākānu		chēt	chōttā,
made.	*And*	*anybody(?)*	*gave-not.*	*At-last*		*sense*	*came(?),*
adin	pōkkēd,	'am	tātā	bhūtī-lōg	tini-gulivottu,		am
then(?)	*said,*	'*our*	*father's*	*servants*	*to-eat-have-enough(?),*		*we*
chākul	chāmam.	Abē	churkī	tātēn-kā		chēndēn,	chēndēn
with-hunger	*die.*	*Now*	*arising*	*father-near*		*will-go,*	*will-go*
tātēn	pōkkēd (sic.),	"ō	tātā,	bhagvān		hukum	chiyōā,
father-to	*will-say,*	"*O*	*father,*	*God's*		*command*	*I-did-not,*
tātēn	mandēd	pāpaẏyā.	Pein	tātā	abē	in	chiṇḍ ērū
father	*before*	*sinned.*	*Again*	*father*	*now*	*thy*	*son to-be*
nāiyēt.	Abē	bhūtī-lōg	yētē	mēndā	ētri	mēdān."'	Tabē
not-proper.	*Now*	*servants*	*as*	*are*	*so*	*shall-be."'*	*Then*
ānāti	churchī	chēndēd,	tātēn	lagē	chēndēd. . . .		Tātā
there	*arising*	*went,*	*father*	*near*	*went.* . .		*The-father*
kamiyālari	pōkkēd,	'ēdō	gāṇḍā	un	nūḍēd	nūḍ-pittēd;	kōltī
servants-to	*said,*	'*good*	*cloth*	?	*take(?)*	*take-put-on(?);*	*hand-on*

rātkul | kēlulkē | panahī | tundum. | Am | tinnī-kulī | bēdkā | chārjrun(!).
ring | *feet-on* | *shoes* | *put(?)* | *We* | *feasting* | *merry* | *will-make.*

Tabē | am | [chiṇḍ] | chāī | mēttēd, | jīum | pāṭṭēd; | bhulkēd
Because | *my* | *[son]* | *having-died* | *was,* | *to-life* | *became;* | *lost*

mēttēd, | phēr | mīlēd.' | Tabē | bēdkā | ērid.
was, | *again* | *was-found.'* | *Then* | *merry* | *became.*

DRAVIDIAN FAMILY.

GŌṆḌĪ.

PARJĪ DIALECT.   (STATE BASTAR.)

SPECIMEN II.

STATEMENT OF AN ACCUSED PERSON.

Savāl.— Im   palūptī   Māṭā   pidir   gōṇḍ   mēdād ?
Question.—Your   village-in   Māṭā   name   Gōṇḍ   is ?

Jabāb.— Hōy,   mēttēd.   Ēbē   chillē.
Answer.—Yes,   he-was.   Now   is-not.

Savāl.— Māṭā   ēbē   ā   chēndēt ?
Question.—Māṭā   now   where   went ?

Jabāb.— Ātī   chēnādā.   Chāī   chēndē.
Answer.—Anywhere went-not.   Having-died   went.

Savāl.— Nātā   nōmṛiti   chāīyēt,   yēdā-āṇḍakī   tēḍ ?
Question.—Any   disease   died,   anybody   killed ?

Jabāb.— Ōnuk   nātuṅgī   nōmṛiti   chillā.   Āṇḍakī   tēḍ.
Answer.—Him-to   any   disease   was-not.   Somebody   killed.

Tabē   vōd   chāīyēt.
Then   he   died.

Savāl.— Ōnin   ēdāṇḍakī   tēḍ ?
Question.— Him   who   killed ?

Jabāb.— Ān   punān.
Answer.— I   know-not.

Savāl.— Sākhītēr   pōkēmēr,   Māṭali   in   tōt.   Inātī
Question.—Witnesses   say,   Māṭā   thou   killedest.   This-in

in   nat   nānēdād ?
thou   what   answerest ?

Jabāb.— Ān   tāpānā.   Sākhītēr   mērchītēr   mēdāy.   Ān-chēṅgē
Answer.— I   killed-not.   Witnesses   tutored   are.   Me-with

Māṭāl-chēṅgē   kāuḍrānā   chillā.   Ān   nāgavani   chāṭṭāngāṭ ?
Māṭā-with   quarrel   was-not.   I   why   should-kill ?

Savāl. — Hā   ṭaṅgiyā   inn   ōyatlē   pēyatā.
Question.—This   axe   thy   house-in   was-found.

Jabāb. —Hōy,   pēyatā.   Ān   ṭaṅgiyā   iyā..   Idugī   ānn
Answer. —*Yes,*   *it-was-found.*   *My*   *axe*   *this-is.*   *Therefore*   *my*

        ōyatlē   pēyatā.
        house-in   *was-found.*

Savāl. — I   ṭaṅgiyātī   nētir   pēyatā   mēndā.
Question. —*This*   *axe-on*   *blood*   *found*   *is.*

Jabāb. —Hōy,   pēyatā   mēndā.   Ān   bōkḍō   kāṭi-mēttō.   Ānin
Answer. —*Yes,*   *found*   *is.*   *I*   *goat*   *having-killed-was.*   *Its*

        nētir   pēyatā   mēndā.
        blood   *found*   *is.*

Savāl. — I   gānḍā   inn   ōyatlē   pēyatā   mēndā.
Question. —*This cloth*   *thy*   *house-in*   *found*   *is.*

Jabāb. — Pulis   havaldār   ān   mudāy   i   gānḍā   ān   ōyatlē   ṭinchī-
Answer. —*Police*   *havildār*   *my*   *presence-in*   *this*   *cloth*   *my*   *house-in*   *having-*

        mēttēr.   Ān   pōkī-mēttēn,   'mālik,   ilākāṭ   chājō-mēn.
        thrown-was.   *I*   *having-said-was,*   '*master,*   *so*   *do-not.*

        Ān-pōḍin   pāṭā   vērrā.   Charkār   ānō   phāsī-sirāy.'   Havaldār
        Me-to   *trouble comes.*   *Government*   *me*   *will-hang.'*   *The-havildār*

        pōkkēd,   'in-gō   Māṭālin   tōt.   Khūb   lōg   pōkēmēr.
        said.   '*thou-alone*   *Māṭā*   *killedest.*   *Many*   *people*   *say.*

        Idugī   gānḍā   inn-ōyatlē   ṭinchī-mēttēn.'
        Therefore   *cloth*   *thy-house-into*   *having-thrown-was.'*

Savāl. — In   āru   Māṭā   mēl   unḍōm?
Question. —*Thou*   *and*   *Māṭā*   *liquor*   *drank?*

Jabāb. —Hōy.   Ān   rōjun   unḍōm,   mēl   unḍōm,   āru   chōpul   tina-mēttan.
Answer. —*Yes.*   *I*   *daily*   *drank,*   *liquor*   *drank,*   *and*   *meat*   *eating-was.*

Savāl. —Mansā   Kēḍēlin   pasrātī   in   āru   Māṭā   pōrā-sīris   mēl   unḍōm ?
Question. —*Mansā*   *Kēḍēl's*   *shop-in*   *thou*   *and*   *Māṭā*   *Pōrā-day-on*   *liquor*   *drank?*

Jabāb. — Pōrā-sīris   ān   māmēn   Guṭṭāl   ōyatlē   mēttān.   Māṭāl   chēngō
Answer. —*Pōrā-day-on*   *I*   *uncle*   *Guṭṭā's*   *house-in*   *was.*   *Māṭā*   *with*

        Mansā   pasrātī   ān   chēnēnā.   Sabō   phandu.
        Mansā-(of)   *shop-in*   *I*   *went-not.*   *All*   *fabrication.*

Savāl. — Māṭāl   murdā   in   chuḍat?
Question. —*Māṭā's*   *corpse*   *thou*   *sawest?*

Jabāb. — Palūp-lōg   chuḍī-chēndīr,   āgō   ān   balō   chuḍī-chēndē.
Answer. —*Village-people*   *to-see-went,*   *so*   *I*   *also*   *to-see-went.*

Savāl. — Māṭālu   āribēlō   gāvā   mēttā ?
Question. —*Māṭā-to*   *anywhere*   *wound*   *was ?*

Jabāb. —Hōy,   ōkatī   gāvā   ṭaṅgiyāl   ōn   tēltī   mēttā,   āru   iraḍu   ōn
Answer. —*Yes*   *one*   *wound*   *axe-of*   *his*   *head-on*   *was,*   *and*   *another*   *his*

        ēdrōmtī   mēttā.   Ōn   mēnti   ōkatī   gānḍā   mēttā.   Ōntī   nēttir
        breast-on   *was.*   *His*   *body-on*   *one*   *cloth*   *was.*   *That-on*   *blood*

        mēttā.   Āru   ān   nātinī   punā.
        was.   *And*   *I*   *anything*   *know-not.*

FREE TRANSLATION OF THE FOREGOING.

Is there a Gōṇḍ called Māṭā in your village?

Yes, there was, but now there is not.

Where has Māṭā gone?

Nowhere. He has died.

Did he die from some disease, or was he killed?

He had no disease. Somebody has killed him.

Who killed him?

I do not know.

The witnesses say that you killed Māṭā. What have you got to answer?

I did not kill him. The evidence is false. I had no quarrel with Māṭā. Why should I kill him?

Was not this axe found in your house?

Certainly. It is my axe, and therefore it was found in my house.

There is blood on this axe.

Yes. I had just killed a goat, and the blood was the goat's.

This cloth was found in your house.

The police officer threw it into my house in my presence. I said to him, 'master' don't do so. I shall come into trouble, and the Government will hang me.' The officer said, 'all people say that you have killed Māṭā, and therefore I have thrown this cloth into your house.'

Did you and Māṭā take any liquor?

Yes. I used to drink liquor and eat meat every day.

Did you and Māṭā drink liquor at Mansā Kēḍēli's shop on the Pōrā-day?

On the Pōrā-day I was at my uncle Guṭṭā's house and did not go with Māṭā to Mansā's shop. It is all wrong.

Did you see Māṭā's body?

The villagers went to see it, and so I also went to see.

Had he any wounds?

Yes; there was an axe-wound on his head, and another on his breast. There was a cloth on his body, and there was blood on it. I do not know anything more.

KŌLĀMĪ, NAIKĪ, ETC.

Kui and Gōṇḍī gradually merge into Telugu. Before dealing with that form of speech it will be necessary to give a short account of some minor dialects of Berar and the Central Provinces which occupy a position like that of Gōṇḍī between Kanarese-Tamil and Telugu. The dialects in question are the so-called Kōlāmī, the Bhīlī spoken in the Pusad Taluqa of Basim, and the so-called Naikī of Chanda. They all agree in so many particulars that they can almost be considered as one and the same dialect. They are closely related to Gōṇḍī. The points in which they differ from that language are, however, of sufficient importance to make it necessary to separate them from that form of speech.

KŌLĀMĪ.

The Kōlāms are an aboriginal tribe in East Berar and the Wardha district of the Central Provinces. The Rev. Stephen Hislop found them 'along the Kandi-Konda Hills on the south of the Wardha River, and along the tableland stretching east and north of Manikgad, and thence south to Dantanpalli running parallel to the western bank of the Pranhita.' They are now much reduced in number, and most of them are found in the Wardha district. Local estimates give 17,000 as the number of speakers in Wun. At the last Census of 1901, however, Kōlāmī was not returned from the district, and the number of Kōlāms was only 264. The estimates are therefore certainly above the mark. The number of speakers has been estimated for the purposes of this Survey as follows:—

Wun	17,000
Amraoti	4,500
Wardha	1,600
TOTAL	23,100

A few speakers are probably also found in Pusad, in the Basim district. The so-called Bhīlī of that district is, at all events, almost identical with Kōlāmī. See below. In the last Census of 1901 Kōlāmī was only returned from Wardha with a total of 1,505 speakers.

The Kōlāms are usually classed as a Gōṇḍ tribe. According to Captain Haig, however, they 'differ considerably from Gōṇḍs in appearance, and the Gōṇḍs, in Berar, at any rate, do not admit that they are a Gōṇḍ tribe, while the Kōlāms on the other hand shew no anxiety to be considered so, but are rather inclined to repudiate the connection.'

The Kōlāmī dialect differs widely from the language of the neighbouring Gōṇḍs. In some points it agrees with Telugu, in other characteristics with Kanarese and connected forms of speech. There are also some interesting points of analogy with the Toda dialect of the Nilgiris, and the Kōlāms must, from a philological point of view, be considered as the remnants of an old Dravidian tribe who have not been involved in the development of the principal Dravidian languages, or of a tribe who have not originally spoken a Dravidian form of speech.

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    HAIG, CAPTAIN WOLSELEY,—*A Comparative Vocabulary of the Gōṇḍī and Kōlāmī Languages. Journal of the Asiatic Society of Bengal,* Vol. lxvi, Part i, 1897, pp. 185 and ff.

The notes on Kōlāmī grammar which follow are based on the version of the Parable of the Prodigal Son printed below. They have been supplemented from two other versions of the Parable and a list of Standard Words and Phrases. These materials are not sufficient to elucidate all grammatical points, the more so because only one of the versions of the Parable was accompanied by a translation. The interlinear translation printed below has been supplied by me.

It is, however, possible to ascertain the principal features of the dialect.

Nouns.—The usual suffix of the plural is *l*; thus, *paisā-l*, money; *gēṭṭā-l*, feet; *kēv-ul*, ears; *ture-l*, swine. In *bālā-kōl*, sons, the suffix *kōl* corresponds to Tamil and Kanarese *gaḷ*, Tulu *kuḷu*. In *māsur-uṅg*, to the men, we apparently have a plural suffix *ur*, *r*.

There are no instances in the texts of a feminine noun. The feminine and neuter singular take the same form in Naikī, and this is probably also the case in Kōlāmī.

The dative has the same form as the accusative, the suffix being *n* or *ṅg*; thus, *bālān*, the son; *mākkun*, to the neck; *māsuruṅg*, to the servants.

The genitive is formed by adding *n*, *ne*, or *net*, and the locative by adding *t*. Thus, *anne kākōkne bālā*, the son of my uncle; *telmī gurrāmnet khōgir*, the saddle of the white horse; *annet ambān māsuruṅg*, to the servants of my father; *kīt*, on the hand; *vegāṭ*, in the field (*vegād*, field).

Numerals.—*Ōkōd*, masc. *ōkōn*, one; *indiṅg*, masc. *iddar*, two; *mūdiṅg*, three; *nāliṅg*, four; *aid*, five; *sahā*, six; *sāt*, seven; *āṭh*, eight; *naū*, nine; *dahā*, ten; *irvē*, twenty. Compare Telugu *okaṭi*, one; Toda *edd*, two; *mūd*, three; Kanarese and Telugu *eidu*, five; Telugu *iruvai*, twenty.

Pronouns.—The following are the Personal pronouns:—

ān, I.	*nīva, iva*, thou.	*amd*, he; *ad*, it.
anu(ṅg), me.	*inna*, thy.	*amnu, amnun, amnuṅg*, him.
anna, my.	*īm*, you.	*amnet*, his.
ām, we.		*aur*, they; neut. *adā*.

The plural forms are apparently seldom used, the singular forms being used instead.

Other forms are *tānet*, his; *imd*, this; *ad*, that (neuter), genitive *adnet*; *yēnd*, *yēr*, who? *tān*, what?

Verbs.—Plural forms are sometimes used in the singular, and *vice versá*. It is therefore difficult to give instances of all the various forms.

The Verb substantive forms its present tense as follows:—

aṇḍāt(ūn), I am; *aṇḍātiv*, thou art; *aṇḍān*, he is; *aṇḍā(t)*, it is. There are no instances of real plural forms in the materials available. The corresponding past tense is:—

Sing.		Plur.	
	1. *aṇḍānī.*		1. *aṇḍām.*
	2. *aṇḍiv.*		2. *aṇḍīr.*
	3. *aṇḍen.*		3. *aṇḍēr.*

Finite verbs are similarly inflected. The present tense is also used as a future, and the characteristic consonant of the past tense is *d, t*. Thus, *kākātūn*, I shall make; *kāktān*, I did; *sedden*, he went. There are very few instances of the third person neuter. Compare *aṇḍā* and *aṇḍāt*, it is; *paṭṭīn*, it became; *turel tinhā*, the swine ate. Another future form seems to add *d*; thus, *gōḷdātūn*, I shall strike; *aur gōḷdār*, they will strike.

The imperative takes no suffix, but *r* is added in the plural. Thus, *kō*, give; *tin*, eat: *tōḍur*, put ye.

The negative verb is formed by adding *tōten*, to the base. Thus, *mōḍip-tōten*, (I) broke not; *si-tōten*, (thou) gavest not, (he) gave not. *Tōten* is sometimes inflected; thus, *si-tōtiv*, thou gavest not. In other cases the negative verb is formed by adding an *e* to the base, and using the ordinary personal and tense suffixes. Thus, *seren*, he went not; *siyeten*, he gave not.

The base seems to be used as a verbal noun. Thus, *enet-lāṅg*, saying-of-worthy; *kāk-eṅg*, in order to do. Another verbal noun ends in *ād* and contains the neuter demonstrative pronoun. Thus, *endākād*, dancing.

The conjunctive participle ends in *nā*; thus, *ghum-kāk-nā*, having collected; *set-nā*, having gone; *sūlt-nā*, having arisen.

For further details the student is referred to the specimen which follows.

[No. 75.]

DRAVIDIAN FAMILY.

KŌLĀMĪ.

(DISTRICT WUN.)

Ōkkōn	mās	āṇḍen.	Amnuṅg	iddar	bālākōl	āṇḍēr.	Āttān
One	*man*	*was.*	*Him-to*	*two*	*sons*	*were.*	*Them-of*

tsinnām	enten,	'bā,	annet	vāṭā	anu	kōr.'	Mārī	amd	avaruṅg
the-younger	*said,*	*'father',*	*my*	*share*	*me*	*give.'*	*Then*	*he*	*them-to*

dhan -	pāyāknā	siten.	Mārī	kōnniṅg	divasānī	tsinnām	bālā
property	*dividing*	*gave.*	*Then*	*some*	*in-days*	*he-younger*	*son*

attāna	ghumkāknā	laya	dhāv	seden.	Attīn	amd	mājiltālā	tān
all	*collecting*	*very*	*far*	*went.*	*There*	*he*	*riotously*	*his*

jingī	uḍāpten.	Mārī	amd	attānā	khārchipten,	add	muluk	mahān,
property	*squandered.*	*Then*	*he*	*all*	*spent,*	*that*	*country*	*fam*

pāṭṭīn.	Ad-muḷ	amnuṅg	aḍchan	paṭṭīn.	Addī	vakhōt	amd	ad
fell.	*Therefore*	*him-to*	*difficulty*	*became.*	*That*	*time*	*he*	*that*

muluk	ōkōn	māsn-āttīn	setnā	tākten.	Amd	amnuṅg	turel
country(-of)	*one*	*man-with*	*going*	*lived.*	*He*	*him*	*swine*

kāyeṅg	tānet	vegāḍuṅg	pānākten.	Addī	vakhōt	turel	sōse	tinhā
to-feed	*his*	*field-to*	*sent.*	*That*	*time*	*swine*	*husks*	*ate*

ādnāḍ	amd	pōṭā	niḍipā	anāṅg	amnun	vāṭīltīn.	Amnuṅg	yēnā
those-from	*he*	*belly*	*fill*	*thus*	*him-to*	*it-appeared.*	*Him-to*	*any-one*

siyeten.	Mārī	amd	avaletnā	enten,	'annet	ambān	māsuruṅg
gave-not.	*Then*	*he*	*coming-to-senses*	*said,*	*'my*	*father's*	*servants-to*

pheret	ipāṭe	aṇḍā,	ān	kārut	tikhātūn.	Ān	sūltnā	am-bānāṅg
much	*bread*	*is,*	*I*	*with-hunger*	*die.*	*I*	*arising*	*my-father-near*

serātūn	amnuṅg	yenātūn,	"bā,	ān	diyamnet	innet	mutt	pāp
will-go	*him-to*	*will-say,*	*"father,*	*I*	*God-of*	*thy*	*in-presence*	*sin*

kāktān.	In-dīn-tānāt	innet	bālā	enet	lāṅg	tōten.	Innet	ōkōn
did.	*This-day-from*	*thy*	*son*	*to-say*	*worthy*	*am-not.*	*Thy*	*one*

tsākarī-parmān	īḍ."'	Mārī	amd	sūltnā	tam	bānāṅg	sedden.	Mārī
servant-like	*keep."'*	*Then*	*he*	*arising*	*his*	*father-to*	*went.*	*Then*

amd	dhāv	aṇḍān	ittet	amnet	tāk	ōltnā,	lōbha	vāttīn,	amd
he	*far*	*is*	*then*	*his*	*father*	*seeing,*	*pity*	*came,*	*he*

tūltnā	amne	mākkun	āragā-paṭṭīn	amnet	mukā	sumnet.	Mārī	bālā	amd
running	*his*	*neck-on*	*fell*	*his*	*kiss*	*took.*	*Then*	*son*	*that*

enten,	'bā	diyāmnet	innet	mutt	ān	pāp	kāktān.	Indīntānāt	innet
said,	*'father*	*God-of*	*thy*	*before*	*I*	*sin*	*did.*	*Henceforward*	*thy*

bālā onet-lāṅg tōten.' Mārī bān māsaruṅg itten, 'aval āṅgī
son to-say-proper am-not.' Then the-father servants-to said, 'good robe

kōtnā adn tōḍeṅg, aunnet kīt mundī, gēḷḷāt kēḍl tōḍūr. Mārī
bringing that put-on, his hand-on ring, foot-on shoes put. Then

ān tintnā anand kākātūn. Kāre imd annet kīke tikt-āṇḍen, amd
I eating merry will-make. Because this my son had-died, he

tiriknā pānām-edden; bhulīlta-āṇḍen, amd ōpāṭen.' Mārī amd anand
again life-came; lost-was, he was-found.' Then they merry

kākeṅg utten.
to-make began.

Id vakhōt amnet vaḍlāk bālā vegāṭ āṇḍen. Mārī amd rātnā
This time his big son field-in was. Then he coming

ellā-merāt vātten. Amd mōrapākād endākād vintēr. Id vakōt māsūrtānāt
house-near came. He music dancing heard. This time servants-in-from

ōkōn kukten amd veltōlten, 'id tānaden?' Amd amnu itten, 'iunnet
one called he asked, 'this what?' He him-to said, 'thy

tōreṅ vāttāṇḍān. Amd im bānu khuśālīnāḍ miḷālten. Amd
younger-brother come-is. He your father-to safety-in met. He

mārī laī tineṅg-unākāt kākten.' Mārī amd kāṭiṅg vātnā ōpāl seren.
then much feast made.' Then he anger-in coming inside went-not.

Mārī bān vākāl vātnā amnu kūrapeṅg lāgten. Amd bānuṅg tirik
Then father outside coming him to-entreat began. He father-to back

enten, 'ōlūr, ān iṅgeḍ varsa innet tsākarī kākātūn. Innet mān ān
said, 'see, I so-many years thy service do. Thy order I

ephuṇḍī mōḍip-tōten. Mārī ān annet sōbatyāg-barōbar anand kākeṅg ōkōd
ever broke-not. And I my friends-with merry to-make one

kōve si-tōten. Amd innet dhan pillāveṭṭā tintaruśiten, amd innet bālā
kid gavest-not. He thy property harlots eat-made, that thy child

vāttīn-āphuṇḍ nīv aduṅg-sāṭī laī tineṅg-unākāt kāk-āṇḍātīv.' Āphuṇḍ amd
came-then thou it-for big feast making-art.' Then he

amnun enten, 'bālā, iv bāremās ana-veṭā āṇḍātīv; an attānā jingī
him-to said, 'son, thou always me-with art; my all property

inniṭī āṇḍāt. Anand kāken id barōbar. Imde innet tōren
thine-only is. Merry to-make this proper. This thy younger-brother

tikt-āṇḍen, amd tiriknā pānām-eden; bhulīlta āṇḍen, amd ōpāṭen.'
dead-was, he again life-came; lost was, he was-found.'

The Bhīls of the Pusad Taluqa of the Basim district, or at least some of them, speak a dialect which is almost identical with Kōlāmī. The number of speakers of Bhīlī in Basim has been estimated at 375. We do not, however, know whether all of them speak the same dialect, and the Basim figures have, therefore, been added to the total for other

Bhil dialects. The specimen of Bhili received from Basim, on the other hand, must be dealt with in this place. In most respects it agrees with the specimen of Kōlāmi printed above.

Pronunciation.—*A* and *u* are often interchanged; thus, *tibâtan*, I die; *meḍālēn*, I say.

L is sometimes substituted for *n*; thus, *hôtel*, instead of *hôten*, he sent. Final *n* before a labial becomes *m*; thus, *bâpam maṭṭen*, he said to his father.

N is often changed to *rd*; thus, *aran* and *arand*, he. *Nd* is sometimes further changed to *d*; thus, *aranung*, *arandun*, and *aradun*, to him. These forms throw light on Kōlāmi *amd*, which must be derived from *arnd*. Compare also Kui *enju* and Telugu *tâdu*.

Nouns.—The plural suffixes are *l* and *kul*; thus, *gâurrâ-l*, horses; *bâpō-kul*, fathers. The case-suffixes are not always added in the specimen. On the whole, they are the same as in Kōlāmi. Note, however, the occasional use of a dative suffix *ku*, *kûn*; thus, *bâpku*, to the father; *gadyâkûn*, to the servant.

The numerals are the same as in Kōlāmi. 'Five' is, however, *pâch*, and 'twenty' *eis*. The form *iddar*, two, is also used to denote a feminine plural. Thus, *iddar pillâ-kul*, two daughters. From this fact we must infer that the genders in Kōlāmi are distinguished in the same way as in Telugu.

The personal pronouns are :—

ân, I.	*nîr*, thou.	*aran(d)*, he.
anung, me.	*ining*, thee.	*aranung*, *arandu(n)*,
anya, *anned*, my.	*inna*, *inred*, thy.	*aradun*, him.
âm, we.	*nîr*, you.	*arande*, *arared*, his.
ammed, our.	*immed*, your.	*aur*, they.
		arared, their.

The forms *anned*, my; *inned*, thy, etc., contain the neuter demonstrative pronoun *ad*, that. In ordinary Kōlāmi such forms are commonly used in all connexions. In Bhili we find forms such as *innen hâlā*, thy son, where the possessive pronoun agrees with the qualified noun in the same way as in Gōndi.

Other forms are *adne*, its; *adâr*, those things; *ivand*, this; *yênd*, who? *tâned*, what? etc.

Verbs.—The conjugation of verbs presents some points of interest.

The present tense of the verb substantive is formed as follows :—

Sing.	1.	*anḍât*.	Plur.	1.	*anḍâtum*.
	2.	*anḍâtîv*.		2.	*anḍâtir*.
	3. m.	*anḍân*.		3.	*anḍâr*.
	3. n.	*anḍâd*.			

These forms are the same as those noted above for Kōlāmi. In the third person singular neuter we also find *anîn*, it is.

The past tense is the same as in Kōlāmi. Note, however, *anḍan*, I was; *anḍum*, we were. In *tibânden*, he was dead, a form *onden* for *anḍen*, was, seems to be contained. The form is, however, perhaps a noun of agency—one who is dead.

Finite verbs form their present tense from a participle ending in *s*, and the past from a form ending in *t*. The various tenses of the verb *gōḷ*, to beat, are given as follows :—

Present.		Past.		Future.	
Sing.	Plur.	Sing.	Plur.	Sing.	Plur.
1. *gōḷsītĕn.*	1. *gōḷsītum.*	1. *goṭṭān.*	1. *goṭṭam.*	1. *gōḷītān.*	1. *gōḷatum.*
2. *gōḷsĭttĕ.*	2. *gōḷsīttr.*	2. *goṭṭĕ.*	2. *goṭṭĭr.*	2. *gōḷātĭ.*	2. *gōḷatĭr.*
3. *gōḷsĭn.*	3. *gōḷsĭr.*	3. *goṭṭĕn.*	3. *goṭṭĕr.*	3. *gōḷdĭn.*	3. *gōḷdār.*

The *s*-suffix of the present must be compared with Telugu *tsu*, *tu*.

The negative verb is formed from the base without adding any tense-suffixes, or by adding *tōdī*, not, to the infinitive. Thus, *murken*, I did not break; *vären*, he did not come; *puṭṭed*, it was not got; *siyaṅg-tōdī*, thou gavest-not, he gave-not.

The conjunctive participle ends in *ūn* or *an*; thus, *sāhādūn* and *saddan*, having gone; *innekādūn*, having said, etc.

In most of the preceding characteristics and in other important points the Bhīlī of Basim agrees with Kōlāmī, as will be seen from the version of the Parable of the Prodigal Son which follows.

[No. 76.]

DRAVIDIAN FAMILY.

So-called Bhīlī.

Ŏkōn   mās   iddar   bālā   andēr.   Sinnām   bālā   bāpam
One   man(-to)   two   sons   were.   The-younger   son   the-father-to

mutten,   'bā,   jingānī   anya   hissā   vātīp-kō.'   Sinnām
said,   'father,   property(-of)   my   share   divide-give.'   The-younger

bālā   jingānī   milāpten,   dusrē   ūru   dhāu   sedden,   udhalvārī   jingānī
son   property   gathered,   other   village   far   went,   riotously   property

attēk   nās-gakten.   Dukal   pattīn,   paisā   kharsīpen   putted.
all   destroyed-made.   Famine   arose,   money   to-spend   was-not-got.

Dōdhā   mās   avandē   dhandā-takten.   Avan   turel   mipen   kēnut
Big   man(-of)   he   service-lived.   He   swine   to-feed   field-in

kōstel.   Mārī   turel   pottā   tining   uttel,   avandē,   'pottā   ān   tyahātūn
sent.   Then   swine   husks   to-eat   began,   he,   'husks   I   will-eat

ipāt.'   Yēra-nā   avandu   tāna   siyaṅg-tōdī.   Avandun   mārī   sūd
bread.'   Anybody   him-to   anything   gave-not.   Him-to   then   sense

vattīn,   'anye   bāpne   yallāt   naukarnā   pōtāṅg   ipāt   putsād.   Ān
came,   'my   father's   house-in   servants-of   belly-for   bread   is-got.   I

kāran   tiksātan.   Ān   bāpam-phōkān   sāhādūn   bāpam   modātūn,
with-hunger   die.   I   father-near   having-gone   father-to   will-say,

"bā,   inna   samōr.   diyām   hukum   puttān,   pāp   aktān.   Innen   bālā
"father,   thy   before   God's   command   I-broke,   sin   I-did.   Thy   son

inne-kādūn   anuṅg   lajjā   vahā.   Anuṅg   chākardār-laṅgānu   āp."'   Bāp-
having-said   me-to   shame   comes.   Me   servant-like   make."'   Father-

phōkān   sedden.   Bāp   keiken   ōlten   dhāvād,   avaddūn   mayā
near   he-went.   The-father   the-son   saw   distance-from,   him-to   pity

vattīn.   Saddan   keiken   mākad   patten,   avande   mukkā   samten.   Mārī
came.   Having-gone   son's   neck-on   fell,   his   kiss   took.   Then

bālā   mutten,   'bā,   inna   samōr   diyām   hukum   puttān,   pāp   aktān.
son   said,   'father,   thy   before   God's   command   I-broke,   sin   I-did.

Innen   bālā   innekādūn   anuṅg   lajjā   vahā.'   Tāk   jharān   gadyākūn
Thy   son   having-said   me-to   shame   comes.'   The-father   quickly   servants

kōkten,   gadyākūn   itten,   'dhadāpan   aṅgē   ivande   mēnōt   tapp.   Ivande
called,   servants-to   said,   'good   cloth   this-of   body-on   put.   This-of

keit   uṅgāram   tapp,   gēttāt   kērīkul   tapp.'   Mārī   avand   majjā   ākī
hand-on   ring   put,   foot-on   shoes   put.'   Then   he   merry   to-make

ukatten, 'anya . bālā tiktānden prānām-eṭṭen ; bālā gavāṭ-aṇḍen, ōmbāṭen.'
began, *' my* *son* *dead-man* *to-life-came;* *my-son* *lost-was,* *was-found.'*

Saglē lōkuḷ ānand ākīn uttēr.
All *people* *merry* *to-make* *began.*

Dōḍhā bālā kēynut aṇḍen. Yallāṅg vatten, nāch dhōlagī vintān.
Big *son* *field-in* *was.* *House-to* *came,* *dance* *music* *heard.*

Sāldārākūn kōkten, avandu veltel-ōlten, 'tān yandīn.' Avan iṭṭen, 'inna
Servant *called,* *him* *asked,* *' what* *is-this.'* *He* *said,* *' thy·*

tōren vatten; avan bēs vatten; tineṅg akten.' Avan
younger-brother *came;* *he* *well* *came;* *feast* *he-made.'* *Him(-to)·*

rāg vattīn; yallat varen. Avande bāp vākāl kurten bālān
anger *came;* *house-in* *came-not.* *His·* *father* *outside* *came* *the-son·*

samjipsān. Avand bāpku mutten, 'ān iniṅg varsha iniṅg dhandā.
entreated. *He* *the-father-to* *said,* *' I* *so-many* *years* *thee-to* *service·*

gaksātan; inna hukum murken. Anya dōstā barābar majjā gakten
I-do; *thy* *order* *broke-not.* *My* *friends* *with* *merry* *to-make·*

mēkē sivaṅg-tōdī. Avand innen keike nās-gakten, kasbirā paisā
goat *gavest-not.* *That* *thy* *son* *destroyed-made,* *harlots(-to)* *money·*

seiten, avan · vatten, avadūn tiniṅg aktīv.' Mārī avan mutten, 'nī
gave, *he* *came,* *him-for* *feast* *madest.'* *Then* *he* *said,* *' thou·*

anya barābar aṇḍātīv. · Anya jingānī inyetī yandīn. Anand gaktat
me *with* *art.* *My* *property* *thine* *is.* *Merry* *to-make·*

pāijē. Anya bālā tiktānden, pānām-eṭṭen ; bāl gavāt-aṇḍen, ōmbāṭen.'
is-proper. *My* *son* *dead-man,* *to-life-came ;* *son* *lost-was,* *was-found.'*

NAIKĪ DIALECT.

Naikī is the dialect of the Darwe Gōṇḍs in Chanda. The number of speakers has been returned for the purposes of this Survey as 195. At the last Census of 1901 no separate returns were made, and the number of speakers cannot be great.

The Rev. Stephen Hislop, in his *Papers relating to the Aboriginal Tribes of the Central Provinces*, Nagpur, 1866, Part i, pp. 24 and ff., describes the Naikade tribe as being most influenced by Hinduism of all Gōṇḍ tribes, and gives a vocabulary of the dialect in Part ii, pp. 1 and ff.

Naikī is also known from other districts. In the Central Provinces and Berar it is usually stated to be a synonym of Banjārī, and in the Bombay Presidency it connotes a Bhīl dialect.

The Naikī of Chanda is now practically extinct. Two specimens, a version of the Parable of the Prodigal Son and a translation of a popular tale, have been received from the district. They show that the dialect in many important points agrees with Kōlāmī and differs from ordinary Gōṇḍī.

Nouns.—Two plural suffixes are used in the specimens, *kōr* and *l*. The former seems to be added to nouns denoting rational beings; thus, *pōrākōr*, children. The suffix *l* occurs in *turrēl*, swine; *sirlā*, buffaloes, etc.

The dative and accusative do not appear to be distinguished; thus, *ānun*, me, to me. The usual suffixes are *n*, *un*, *kun*. Thus, *pōrīn*, to the daughter; *bānun*, to the father; *vāvart-un*, to the field; *chākarkun*, to the servants. Other forms are *pōṭāl*, to the belly; *bānēkil*, towards the father.

The suffix of the genitive is *nē*, and the locative is formed by adding *lōpul*; thus, *akās-nē*, of heaven; *dēsam-lōpul*, in the country.

Numerals.—The following occur,—*oko*, one; *iroṭēr*, neuter *yeraṇḍi*, two; *nāli*, four. We have no materials for distinguishing the long and short *e* and *o*, and it is, therefore, possible that we must read *ōkō*, one; *irōṭēr*, two. It will be seen that *oko* corresponds to Telugu *oka*, one, while *yeraṇḍi*, two, should be compared with Tamil *iraṇḍu*.

Pronouns.—The regular forms of the personal pronouns are as follows :—

ăn, I.	*īn*, thou.	*aun*, he.
ānun, me.	*inun*, thee.	*aunun*, him.
annē, my.	*innē*, thy.	*aunē*, his.
ām, we.	*īm*, you.	

Compare Kui *ānu*, I; *āmu*, we; *īnu*, thou, etc. The same forms are usual in Kōlāmī.

'She,' 'it,' is *ād*, genitive *aunē*. *Add*, they, occurs in one place.

Ivun, this, is inflected as *aun*. *Aun* seems to be used as a relative pronoun. Thus, *aun hissā ānun varlēn ād sī*, which share me-to comes that give.

'Who?' is *ēn*, and *tā* is 'what?' By adding *ī*, *nī*, indefinite pronouns are formed; thus, *yēnī*, anyone; *tānī*, anything.

Verbs.—So far as we can judge from the specimens, verbs do not change for person; thus, *anlēn*, I am, thou art, it is. There are, however, some traces of the principle prevailing in Gōṇḍī and most other Dravidian languages. Thus, *kaknām*, we shall do; *aṇḍēr*, they were; *paṭṭul* and *paṭṭun*, it fell.

The characteristic consonant of the present tense seems to be *l*, and that of the past *t*, which is combined with a preceding consonant in various ways. Thus, *siylēn*, it gives; *silēn*, he gave; *seddēn*, he went; *yeṇḍēn*, he said. A *t*-suffix is, however, also used in the present or future tense; thus, *kākēntān*, I am doing; *sērtān*, I will go. Compare Kōlāmī.

The personal termination is usually *n*, but we also find other terminations. Thus, *antē*, it was; *aṇḍur*, he was, she was; *antēr*, it was; *aṇḍēr*, they were, etc. The forms ending in *r* are properly plural forms. *Iūn*, he said, is probably wrong.

The negative verb is formed by adding *ē* to the root. Thus, *sēr-ē-n*, he went not; *siy-ē-tēn*, he gave not; *mōḍāp-ē-tān*, I broke not; *siy-ē-tūn*, thou gavest not. Compare Kōlāmī.

The root alone is used as an imperative; thus, *sī*, give; *īḍ*, put. *Āykēkād* is translated as ' let us see.' Negative imperatives are *tābgārē*, he should not put; *jhagḍilnēr*, do not quarrel.

The suffix of the infinitive is *n* or *l* ; thus, *mēpēn*, in order to feed ; *eṇḍēn-sāṭī*, saying-for ; *kakēl* and *kakkēn*, to do. Compare Kōlāmī.

The conjunctive participle ends in *tun*, *un*; thus, *jamāktun*, having collected; *seddun*, having gone; *tinnun*, eating. Other participles are *karūktu*, having called ; *tinnun* and *tindunu*, eating; *tiñchin*, eating; *aḍsīn*, playing; *tōnān*, taking. *Kaktēn* in *kaktēn anlēn*, I have done, and similar forms are apparently nouns of agency. Thus, *pāp kaktēn anlēn*, I am one who did sin.

For further details the student is referred to the specimens which follow.

[No. 77.]

DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN I.

Oko mankyākon iroḍér pōrikor anḍén. Aunē-lōpul lakkā bánun
One man-to two sons were. Them-in the-younger father-to

yenḍēn, 'bā, aun dhan-sampat hi i ánun varlēn ád si.' Maṅg
said, 'father, which property-wealth-(of) share me-to comes that give.' The

said, 'father, which property-wealth-(of) share me-to comes that give.' The

aumas aun sampat vāṭā-kāktun sitēn. Maṅg aágun péi eldún
he to-him property share-making gave. Then few days having-her

lakkā pōri ittēn jamāktun khōmbāḍ dé-āntun valdēn, ajuk attin bi
the-younger son all having-gathered far country-to went, and there

kharcha-kaktēn áṇl sampat udāptēn. Maṅg aun ittēn kharc
expenditure-made his property squandered. Then he all spent.

ā dēšām-lōpul phari mahāg paṭṭul. Ādi-yanga-lōpul aunun adchan
that country-in big famine fell. That-reason-in him-to difficulty

paṭṭun. Ād vaktun aun ād dēšām-lōpul oko mankyākani seddun
fell. That time-at he that country-in one man-near having-gone

anḍēn. Aun aunun turrēl mépēn āplē vāvartun sōrtān. Atrō turrēl
remained. He him swine to-feed his field-to sent. Then swine

aun pollē tiñchināntē aunē-lōpul aunun āplē poṭṭā indutpēn indēn
which husk eating-were that-on him-to his belly will-fill saying

aunun vāṭāytun. Ajuk yēni aunun tāni siyētēn. Maṅg aun suddhin
him-to it-appeared. And anyone him-to anything gave-not. Then he sense-in

vāttēn yenḍēn, 'annē bānē ettē chākardārākun bharpūr āṭl antē,
came said, 'my father-of how-many servants-to sufficient bread was,

ajuk ān sākālā tikēntān. Ān suyitēn āplē bānēkil sērtān ajuk aunun
and I hunger-with am-dying. I arising my father-to go and him-to

ān entān, "arē bā, ān akāsnē urpaṭlyā ajuk inē murtōn pāp kaktēn
I say, "O father, I heaven-of against and thy face-to sin doer

anlēn. Indiṭlā inē kikēn enḍēn-sāṭī ánun yaug nāhī. Āplē oko
am. Henceforward thy son saying-for me-to fitness not. Your one

chākrā-lāik ánun iḍ." ' Maṅg aun suyitēn āplē bānēkil seddēn. Atrō
servant-like me keep." ' Then he arising his father-to went. Then

aun khōmbāḍ antē ittē-lōpul aunē bān aunun aiktēn lōbheddūn ajuk aun
he far was that-in his father him saw pity-coming and he

ṭuṭēn aunē guḍuṅgā-lōpulu miṭī tāptēn, ajuk aunē chumā ēktēn.
ran his neck-on embracing struck, and his kiss took.

Maṅg . pōrā aunun eṇḍēu, 'bā, akāsnē urpaṭlyā inē murtōn
Then the-son him-to said, 'father, heaven-of aguinst thy presence-in

ān pāp kaktēn anlēn, ajuk indiṭlā inē kikēn eṇḍēn-sāṭī anun
I sin doer am, and henceforth thy son saying-for me-to

yaug nāhī̃.' Par bān āplē chākrākun iḍuktēn, 'chāṅglē jhagā kōttun
fitness not.' But the-father his servant-to said, 'good cloth bringing

ĭvunu tāpp. Ajuk iunē kayi-lōpul uṅgryām ajuk kāl-lōpul jōḍē tāpp.
this-to put. And his hand-on ring and foot-on shoes put.

Maṅg āpan tinnun majā kaknām. Tāndun, kā iun annē pōrā tĭktēn
Then we eating feast shall-make. Because, that this my son dead

aṇḍēn, aun maltun jitē eddēn; ajuk davḍiltēn aṇḍēn, aun sāpḍiltēn.'
was, he again alive became; and lost was, he was-found.'

Atrō add majā kakēl lagtēn.
Then they merry to-make began.

Ād vaktun aunē vaḍil kikēn vāvar-lōpul aṇḍēn. Maṅg aunu vattēn
That at-time his big son field-in was. Then he came

āpad-mērān vattēn, aun vājā ajuk ēnd vēṇḍēn. Atrō chākar-lōpul
house-near came, he music and dancing heard. Then servants-in

okkon karūktu aun pusāyitēn, 'id tāndēn?' Aun aunun iḍuktēn kī,
one calling he asked, 'this what-is?' He him-to said that,

'innē tōlēn vattēn, ajuk aun inē bānun sukhāchā mirāitun; iūn-sāṭin
'thy brother came, and he thy father-to safely having-met, this-for

aun phar paṅgat kaktēn.' Atrō aun rāgunu vattēn lōpul sērēn.
he big feast made.' Then he anger-to came inside went-not.

Iūn-sāṭin aunē bān bāhĕr vattēn aunun samjiptēn. Pan aunē bānun
Therefore his father outside came him entreated. But his father-to

utar sitēn kī, 'aik, ān iṅgōn vars innē chākrī kākentān, ajuk
answer gave that, 'lo, I so-many years thy service do, and

innē ādnyā ān etrōs mōḍāpēttān, yetrō ān āplē dōstā-barōbar majā
thy command I ever broke-not; still I my friends-with merry

kakkēn mhūn īn annun etrō piyēṭē siyētun. Ajuk aun innē
might-make saying thou me-to ever kid gavest-not. And he thy

sampat kalātinē barōbar tindunu surtē, aun id innē kikēn vattēn,
property harlots with eating squandered, that this thy son came,

atrō īn aunē-sāṭī phar paṅgat kaktēn.' Atrō aun aunun aṇḍēn, 'pōrā,
then thou him-for great feast madest.' Then he him-to said, 'son,

īn hamĕšā aunē barōbar anlēn. Ajuk annē ittēnā sampat innēd anlēn.
thou always me with art. And my all property thine is.

Pan majā ajuk khushī kakkēn id yaug antēr, kā̃-kī id innē tōlēn
But feast and merry to-make this fit was, because this thy brother

tĭktēn aṇḍēn, aun partun jitē yeddēn; ajuk harpiltēn aṇḍēn, aun sāpḍiltēn.'
dead was, he again alive became; and lost was, he was-found.'

[No. 78.]

DRAVIDIAN FAMILY.

NAIKĪ DIALECT.

(DISTRICT CHANDA.)

SPECIMEN II.

A POPULAR TALE.

Oko mankyākon iroṭēr lakkā pōrākōr aṇḍēn, oko pōrā ajuk oko
One man-to two small children were, one boy and one

pōrī.   Pōrō aunu chhallā pharī chokkōṭ aṇḍur, pōrī sāvatāṅg aṇḍur.
girl. Boy he appearance very good was, girl common was.

Oko pōd at iroṭēr pōrākōr ārasā-mērān āḍsīn aṇḍēr, pōrā
One day those two children glass-near playing were, boy

pōrīn yantēr, 'ari, id ārasā-lōpul ām āykēkād, chokkōṭ ēn
girl-to said, 'well, this glass-in we will-see, handsome who

chōvāylēn.' Pōrīn ād kharāb anlēn. Inunē samjīltun kī,
appears.' Girl-to that bad is. To-her it-appeared that,

'aun id ānun inbarēntōtēn iūn.' Maṅg idd bānē mērān sēdun
'he this me to-lower said.' Then she father near having-gone

tōlēnē garhān iḍuktēn, enlēn, 'bā, ārasā-lōpul chhallā aiktān
brother-of complaint said, says, 'father, glass-in figure seeing

samādhān pāvāytunē idd bāykōnē kām. Ōnē-lōpul mankyāk jīyām
satisfaction is-felt this women-of work. That-on man mind

tābgārē.' Bān iroṭērun pōṭāl sumtēn annun samjīptēn.
should-not-put.' The-father both belly-to took them entreated.

Aun eṇḍēn, 'pōrākōr, īm jhagḍīlnēr. Ineṭlā īm iroṭēr rōjja
He said, 'children, you quarrel-not. Hence you both daily

ārasā-lōpul āik.'
glass-in look.'

Pōrī.— Bā, Sōmā gavaḍyāk pāl sumtun kōtēn antēn. Aun
Daughter.—Father, Soma milkman milk taking bringing was. He

yantēn, 'ettē pāl sīyān?'
said, 'how-much milk shall-give?'

Bān.— Pōrī, aunu iḍuk kī, 'īnēn ār-sōlam pāl ērāl,
Father.— Girl, him-to say that, 'to-day one-seer milk enough,

vēgēn yeraṇḍī sēr tōnān vā.'
to-morrow two seer taking come.'

Pōrī.— Bā, gavaḍyāk pāl yadādin kōrtēn ? '
Daughter.—Father, milkman milk whence brought ? '

Bān.— Inun thāvkā nāi kā aunē apāṭ khutēl antē, sirlā
Futher.—Thee-to known not that his house cows are, buffaloes

antē, Aunē pāl pustun aun kōrtēn.
are. Their milk drawing he brought.

Pōrī.— Bā, khutēl yettē pāl siylēn, ajuk sir
Daughter.—Father, cow how-much milk gives, and buffalo

yettē pāl siylēn ?
how-much milk gives ?

Bān.— Oko oko khutēl yeraṇḍi yeraṇḍi sērla pāl siylēn,
Father.—One one cow two two seer milk gives,

ajuk sir nāli nāli siylēn.
and · buffalo four four gives.

FREE TRANSLATION OF THE FOREGOING.

A certain man had two small children, a son and a daughter. The son was very good looking,. the daughter was not more beautiful than usual. One day they were both playing near a looking-glass, and the boy said, 'well, let us see in the glass which of us looks best.' The girl disapproved of this thinking that he only said so in order to disgrace her. She then went to her father and complained of her brother. She said, ' to feel satisfaction from looking into the glass is the business of women. Men should not give their mind to it.' The father embraced them both, remonstrated with them, and said, ' do not quarrel, my children. Henceforth you should both daily look in the glass.'

The daughter said, ' Somā, the milkman, has brought milk. He asks how much he shall give us ? '

The father answered, ' my daughter, tell him that one seer will do to-day. To-morrow he must bring two.'

Said the daughter, ' father, whence does the milkman bring the milk ? '

Said the father, ' don't you know, he has cows and she-buffaloes in his house, and he milks them ? '

The daughter asked, ' father, how much milk does a cow give, and how much a buffalo ? '

Said the father, ' each cow gives two seer, and each buffalo four.'

TELUGU.

Telugu is the principal language of the Eastern part of the Indian Peninsula from Madras to Bengal, and it is spoken by about 20 millions people.

The language is called Telugu or Tenugu. Formerly it was often called Gentoo **Name of the Language.** by the Europeans. Gentoo is a corruption of the Portuguese *gentio*, a heathen, and was originally applied to all Hindūs as opposed to the 'Moros' or Moors, *i.e.* the Muhammadans. Another name is Andhra, which word is already used in the Aitarēya-Brāhmaṇa to denote an Indian people. The Andhras are also mentioned in the Aśoka Inscriptions (3rd century B.C.). Pliny calls them Andarae. We do not know anything about the origin of this last name.

The people themselves call their language Telugu or Tenugu. This word is generally supposed to be a corruption of Sanskrit *Triliṅga*. It is explained as meaning 'the country of the three *liṅgas*,' and a tradition is quoted according to which Śiva, in the form of a *liṅga*, descended upon the three mountains Kālēśvara, Śrīśaila, and Bhīmēśvara, and that those mountains marked the boundaries of the Telugu country. In favour of this derivation other forms of the word, such as Teluṅga, Teliṅga, and Tenuṅga are urged, and it is pointed out that Triliṅga, in the form Τριλιγγον occurs in Ptolemy as the name of a locality to the east of the Ganges. Other scholars compare Triliṅga with other local names mentioned by Pliny, such as Bolingae, Maccocalingae, and Modogalingam. The latter name is given as that of an island in the Ganges. Mr. A. D. Campbell, in the introduction to his Telugu grammar, suggested that Modogalingam may be explained as a Telugu translation of Triliṅgam, and compared the first part of the word *modoga*, with *mūḍug̱a*, a poetical form for Telugu *mūḍu*, three. Bishop Caldwell, on the other hand, explained Modogalingam as representing a Telugu *Mūḍugaliṅgam*, the three Kaliṅgas, a local name which occurs in Sanskrit inscriptions and one of the Purāṇas. Kaliṅga occurs in the Aśoka Inscriptions, and in the form Kling, it has become, in the Malay country, the common word for the people of Continental India.

All these derivations are based on the supposition that Triliṅga, and not Telugu, is the original form of the word. This supposition is, however, just as improbable as the derivation of Tamil from Draviḍa. The old Aryan name for the Telugu country seems to be Andhra, and the replacing of this term by Triliṅga seems to be due to an adaptation by the Aryans of a Telugu word. Such a word could probably only be borrowed through the medium of a Prakrit dialect, and in the Prakrits we must suppose the form to have been Teliṅga. It seems probable that the base of this word is *teli*, and that *ṅg̱a*, or *gu*, is the common Dravidian formative element. At all events, the derivation from Triliṅga is so uncertain that it cannot be safely adhered to. A base *teli* occurs in Telugu *teli*, bright; *teliyuṭa*, to perceive, etc. But it would not be safe to urge such an etymology. Telugu pandits commonly state Tenugu to be the proper form of the word, and explain this as the 'mellifluous language,' from *tēne*, honey. The word Kaliṅga might be derived from the same base as Telugu *kaluguṭa*, to live to exist, and would then simply mean 'man.'

Under such circumstances I think we had better follow the opinion held by C. P. Brown, who rejected all etymologies of the word which had hitherto been brought forward, and regarded the word as not derived from any known root.

The number of speakers of Telugu in those districts in which it is the home language may be estimated as follows :—

	Census of 1891.		Census of 1901.	
Central Provinces		99,527		79,927
Chanda	69,000		71,789	
Bastar	30,527		8,138	
	99,527		79,927	
Berar, Wun		28,750		23,006
Bengal Presidency		11,632		14,226
Cuttack	4,800		6,292	
Puri	4,307		4,150	
Orissa Tributary States . . .	2,525		3,784	
	11,632		14,226	
Madras Presidency		12,017,002		12,575,079
Ganjam	722,287		342,910	
„ Agency	3,366		5,864	
Vizagapatam	1,881,678		1,999,791	
„ Agency . . .	113,052		153,168	
Godavari	1,914,769		2,099,417	
„ Agency . . .	96,784		119,503	
Kistna	1,739,326		2,015,815	
Nellore	1,364,445		1,385,097	
Cuddapah	1,139,691		1,160,567	
Kurnool	717,140		763,085	
Bellary	267,327		282,791	
Anantapur	570,921		633,796	
Chingleput	242,737		312,946	
North Arcot	852,880		856,480	
Salem	360,915		416,120	
Banganapalle	28,021		26,139	
Sandur	1,463		1,590	
	12,017,002		12,575,079	
Hyderabad		5,031,069		5,148,302
Mysore		751,000		835,046
TOTAL .		17,938,980		18,675,586

Telugu is also, to some extent, spoken outside the districts where it is a vernacular. The details are as follows :—

	Census of 1891.		Census of 1901.	
Andamans and Nicobars		...		212
Assam		...		5,259
Baluchistan		...		36
Bengal Presidency		...		4,454
Berar		14,488		12,425
Amraoti	3,593		3,201	
Akola	3,170		3,312	
Ellichpur	1,225		1,315	
Buldana	2,750		1,991	
Basim	3,750		2,606	
Carried over . . .		14,488		22,386

		Census of 1891.	Census of 1901.
Brought forward . . .		14,488	22,386
Bombay Presidency		62,860	109,988
Burma		...	96,601
Central Provinces		21,295	22,654
Coorg		3,751	2,974
Madras Presidency		1,694,466	1,760,361
Madras	103,423		108,496
Coimbatore	440,307		468,135
Nilgiris	4,332		4,391
South Arcot	227,056		228,260
Tanjore	80,630		94,872
Trichinopoly	161,342		169,784
Madura	367,613		394,358
Tinnevelly	259,048		259,936
Malabar	20,309		19,587
South Canara	2,096		1,340
Pudukattai	10,797		11,066
Cochin	12,087		12,676
Travancore	5,426		7,460
North-West Frontier		...	203
Punjab		...	7
United Provinces		...	640
Baroda		...	322
Central India		...	777
Rajputana		...	61
TOTAL .		1,796,860	2,016,974

The figures returned for the smaller sub-dialects are as follows :—

	Census of 1891.	Census of 1901.
Kōmṭāu	3,827	67
Sālēwārī	3,660	...
Gōlarī	25	22
Bēradī	1,250	...
Vaḍarī	27,099	3,860
Kāmāṭhī	12,200	755
TOTAL .	48,061	4,704

By adding all these figures we arrive at the following grand total for Telugu and its dialects :—

	Census of 1891.	Census of 1901.
Telugu spoken at home	17,938,980	18,675,586
„ „ abroad	1,796,860	2,016,974
„ dialects	48,061	4,704
TOTAL .	19,783,901	20,697,264

The greater part of Telugu literature consists of poetry and is written in a dialect
Literature.   which differs widely from the colloquial form of the
language.

According to tradition the first Telugu author was Kaṇva, who lived at the court of Andhra-rāya. During the reign of that king Sanskrit is said to have been introduced into the Telugu country, and Kaṇva is supposed to have dealt with Telugu grammar after the methods of Sanskrit philologists. His work is now lost, and the earliest extant

work in Telugu belongs roughly to A.D. 1050. About that time King Vishṇuvardhana, *alias* Rājarājanarendra (A.D. 1022—1063) was a great patron of Telugu literature, and at his court lived Nannaya Bhaṭṭa, the author of the oldest extant Telugu grammar, and, according to tradition, the principal author of the Telugu version of the Mahābhārata.

The bulk of Telugu literature belongs to the 14th and subsequent centuries. In the beginning of the 16th century the court of King Kṛishṇa Rāyalu of Vijayanagar was famous for its learning, and various branches of literature were eagerly cultivated. The poet Vēmana is supposed by some authorities to have lived during the 16th century. Bishop Caldwell places him a century later. A collection of aphorisms on religious and moral subjects is attributed to him.

Some particulars about Telugu literature will be found in J. Boyle, *Telugu Ballad Poetry. Indian Antiquary*, Vol. iii, 1874, pp. 1 and ff.; and G. R. Subramiah Pantulu, *Discursive Remarks on the Augustan Age of Telugu Literature. Indian Antiquary*, Vol. xxvi, 1898, pp. 244 and ff., 275 and ff., 281 and ff.; *Some Mile Stones in Telugu Literature, ib.* xxxi, 1902, pp. 40 and ff.

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A.—EARLY REFERENCES.

It has already been stated that the Telugu language has been known under several different denominations. The first name which meets us is Āndhra, under which denomination it is mentioned by the Chinese pilgrim Hwen Thsang who visited India in the 7th century A.D. He tells us that the Āndhras had a language of their own, written in an alphabet which did not much differ from those used in Northern India. The well-known Indian author Kumārila Bhaṭṭa mentions the Āndhra-Drāviḍa-bhāshā.

St. Francis Xavier and the old Portuguese writers mention the Telugu people. According to a note furnished to Bishop Caldwell by C. P. Brown 'the early French missionaries in the Guntur country wrote a vocabulary "de la langue Talenga, dite vulgairement le Badega."' Compare Col. Yule's *Hobson-Jobson sub voce* Badaga.

According to the same authority Gentoo as a name of the Telugu people was first used in A.D. 1648, in Jehan Van Twist's *Generall Beschrijfvinge van Indien*, printed in Amsterdam.

The earliest account of the Telugu language is given by Frederic Bolling, in a work the full title of which is as follows :—

Friderici Bollingii Oost-Indiske Reise-bog hvor udi Befattis hans Reise til Oost-Indien saa vel og Eendeel Platzers Beskrifvelse med en Andtall Hedningers Ceremonier, baade i deris Guds-Tieniste saa og i deris Ecteskabs Begyndelse end og Negotierne med de regierendis itzige Hollandske Herrers Andkomst, Gage, Promotion og Politie udi Oost-Indien diszligeste Hans Reise til Fæderne-Landen igjen. Kiöbenhafn, 1678. P. 69 deals with 'Cormandel.' We are told that the pagans living near Masulipatnam are called Yantives, and those about 'Tranquebare or Dannisburg' Mallebars. The numerals of the 'Yantives' are :—

1	2	3	4	5	6	7	8	9	10	11	12
occati,	rundo,	mulo,	nalgo,	aido,	aro,	yero,	yenemedi,	tumedi,	pati,	paticundo,	patnendo,

13	14	15	16	17	18	19	20
patimulo,	patinalgo,	patiaido,	patiaro,	patiyero,	patiyenemedi,	patitumedi,	yeroi,

21	30	40	50	100
yeroi occati, etc.,	mulpai,	nalpai,	aipai, etc.,	nuur.

John Fryer, who published *A New Account of East India and Persia, in 8 Letters; being 9 years' Travels. Begun 1672. And finished 1681.* London, 1698, states on p. 33, that 'their language they call generally Gentu . . . the peculiar Name of their speech is Telinga.'

The Gentoo language is further mentioned in Madras records from 1683 and 1719. See Yule's *Hobson-Jobson* under *Gentoo*.

The 'Talenga' language is alluded to by Hadrianus Relandus, *De linguis insularum quarundam orientalium*, printed in his *Dissertationes miscellaneae*. Trajecti ad Rhenum 1706.

Valentijn, *Oud en Niew Oost-Indien*, Amsterdam 1724-1726, tells us that 'Jentiefs' or 'Telingaas' is the vernacular of Golconda.

Some old authors confound the Telugu spoken on the confines of Orissa with Oṛiyā, So Adelung in his *Mithridates oder allgemeine Sprachenkunde* . . . Vol. i, Berlin 1806, p. 232. He states that the language is also called Badaga, and, in Orissa, *Uriasch*. He states that Anquetil Duperron declared the dialect to be closely related to Sanskrit while Sonnerat was unable to find any trace of that language. In other words, Anquetil Duperron meant Oṛiyā, and Sonnerat Telugu. Adelung further mentions the fact that grammars and vocabularies of the language are found in the collections of manuscripts in the National Library in Paris. The old French vocabulary 'de la langue Telenga, dite vulgairement le Badega,' mentioned above, is probably one of those manuscripts.

The Danish missionary Benjamin Schulze was the first European who made a thorough study of the language. Adelung mentions a 'Warugian' Grammar written in the year 1728, which was probably written by him. He translated the Bible into Telugu, published a *Catechismus telugicus minor*, Halle, 1746; *Colloquium religiosum, telugice*, Halle, 1747; *Perspicua Explicatio Doctrinae Christianae secundum Ordinem quinque Capitum Catechismi majoris ex Lingua Tamulica in Telugicam versa*, Halle 1747, and so forth. He also gave an account of the alphabet in his *Conspectus litteraturae Telugicae, vulgo Barugicae, secundum figurationem et vocalium et consonantium, quae frequentissimo in usu sunt, studio omissis, quae in sacro codice non occurrunt, nec non eorundem multifariam variationem hic ordine alphabetico propriis characteribus ab invicem distincte appositam; sicut lingua ipsa in India orientali, nempe Madrastae, et in omnibus regionibus ubi vernacula est, auditur.* Halle, 1747.

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47 Telugu words, collected by Greg. Sharpe are printed in the Appendix to Thomas Hyde's *Syntagma Dissertationum*. Oxoniae 1767, and the beginning of the Lord's Prayer, taken from a manuscript by Fra Paolino da S. Bartolomeo, has been printed by Adelung in his *Mithridates*, Vol. iv., p. 76.

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The Telugu alphabet consists of the following letters:—

VOWELS.

ఎ	*a*	ఎ	*ā*	ఇ	*i*	ఈ	*ī*	ఉ	*u*	ఊ	*ū*
ఋ	*ṛu*	ౠ	*ṛū*	ఌ	*ḷu*	ౡ	*ḷū*	ఎ	*e*	ఏ	*ē*
ఐ	*ai*	ఒ	*o*	ఓ	*ō*	ఔ	*au*				

CONSONANTS.

క	*ka*	ఖ	*kha*	గ	*ga*	ఘ	*gha*	ఙ	*ṅa*
చ	*cha*	ఛ	*chha*	జ	*ja*	ఝ	*jha*	ఞ	*ña*
ట	*ṭa*	ఠ	*ṭha*	డ	*ḍa*	ఢ	*ḍha*	ణ	*ṇa*
త	*ta*	థ	*tha*	ద	*da*	ధ	*dha*	న	*na*
ప	*pa*	ఫ	*pha*	బ	*ba*	భ	*bha*	మ	*ma*
య	*ya*	ర	*ra*	ఱ	*ṛa*	ల	*la* ళ	*ḷa*	వ	*va*
శ	*śa*	ష	*sha*	స	*sa*	హ	*ha*	క్ష	*ksha*

The letters ౠ *ṛū*, ఌ *ḷu*, ౡ *ḷū*, ఙ *ṅa*, ఞ *ña* are never used in ordinary Telugu.

The harsh ఱ *ṛa* is only used in the grammatical language. In colloquial Telugu it is pronounced and written ర *ra*.

The forms of the vowels given above are only used at the beginning of a word. When subjoined to a consonant the vowels are marked as follows:—

a (not expressed), *ā* ా, *i* ి, *ī* ీ, *u* ు, *ū* ూ, *ṛu* ృ, *ṛū* ౄ *e* ే; *ē* ే, *ai* ై, *o* ొ, *ō* ో, *au* ౌ

Thus, క *ka*, కా *kā*, కి *ki*, కీ *kī*, కు *ku*, కూ *kū*, కృ *kṛu*, కౄ *kṛū*, కే *ke*, కే *kē*, కై *kai*, కొ *ko*, కో *kō*, కౌ *kau*.

When *ā, i, ī, e, ē, ai, o, ō,* or *au* is added to the upper part of a consonant the ⌣ at the top of the consonant is dropped. Thus, న *na*, but నా *nā*.

In using the non-initial vowels there are a few irregularities.

ా *ā* is combined with the small curve at the bottom of the consonants ఘ *gha*, ఝ *jha*, మ *ma*, and య *ya*; thus, ఘా *ghā*, ఝా *jhā*, మా *mā*, యా *yā*. It is written across the upper curve in the letters ప *pa*, ఫ *pha*, ష *sha*, and స *sa*; thus, పా *pā*, ఫా *pha*, షా *shā*, సా *sā*. *Hā* is హా.

ɔ is often combined with the upper part of the preceding consonant; thus, గి *gi*, చి *chi*, ది *di*, రి *ri*, etc. Irregular is యి *yi*.

When the consonants మ *ma* and య *ya* are followed by a long *ī* the vowel is denoted by adding the sign ⌐ to the lower part of మి *mi* and యి *yi*, respectively. Thus, మీ *mī*, యీ *yī*.

ు *u* and ూ *ū* are added below the letters ప *pa*, ఫ *pha*, and వ *va*, in order to avoid confusion with ఘ *gha*, and మ *ma*. Thus, పు *pu*, పూ *pū*, ఫు *phu*, ఫూ *phū*, వు *vu*, వూ *vū*.

O and *ō* after న *na*, మ *ma*, య *ya*, and వ *va* are denoted by combining the signs of *e* and *u* or *ū* respectively. Thus, నొ *no*, నో *nō*, మొ *mo*, మో *mō*, యొ *yo*, యో *yō*, వొ *vo*, వో *vō*. In the same way we sometimes find ఘో instead of ఘో *ghō*, and హో instead of హో *hō*. When combined with ప *pa*, ఫ *pha*, ష *sha*, and స *sa* the signs ⌐ *o* and ⌐̓ *ō* are written across the upper part of the consonants; thus, సొ *so*, సో *sō*.

When two or more consonants come together without any intervening vowel, they are combined into one compound letter, the first of them being written on the line and the rest being subscribed under it. Thus, దప్పి *dappi*, వర్ణము *varṇamu*. In most cases the subscribed consonants are easily distinguishable. The exceptions are as follows :—

Initial form.		Subscribed form.	Initial form.		Subscribed form.
క	*ka*	ౖ	య	*ya*	ౕ
త	*ta*	⌐	ర	*ra*	‿
న	*na*	ౖ	ల	*la*	⌒
మ	*ma*	⌐	వ	*va*	ౖ

Thus, అక్క *akka*, an elder sister; భక్తి *bhakti*, devotion; అన్న *anna*, an elder brother; తమ్ముడు *tammuḍu*, a younger brother; వాక్యము *vākyamu*, a sentence; తండ్రి *taṁḍri*, a father; బండ్లు *baṁḍlu*, carriages; పూర్వము *pūrvamu*, formerly.

When ర *ra* is the first component of a compound it is often written after the other components. It is then denoted by the sign ౖ, called *valapalagilaka*. Thus, దీర్ఘము, *dīrghamu*, long.

The forms of the single consonants given above denote the consonant followed by a short *a*. If it is desired to denote the consonant alone the absence of the short *a* must be indicated by adding the sign ౖ at the top of the preceding letter. Thus, క్ *k*, but క *ka*.

The sign ః, called *visarga*, only occurs in Sanskrit words. It denotes an aspiration and has been transliterated as *h*.

The sign o, called *sunna*, is pronounced as an *ṅ* before gutturals, an *ñ* before palatals, an *n* before dentals, and an *ṇ* before cerebrals. In all other cases it has the sound of an *m*.

The letter c or ꝟ, called *ardhasunna*, *ardhānusvāramu*, or *ardhabinduvu*, is only used in the grammatical dialect. Theoretically it denotes the nasal pronunciation of the preceding vowel, but practically it is silent.

The characters for the numerals are as follows :—

౧	౨	౩	౪	౫	౬	౭	౮	౯	౦
1	2	3	4	5	6	7	8	9	0

Pronunciation.

The above alphabet expresses the various sounds of the language with so great preciseness that it is not necessary to say much about Telugu pronunciation.

The short final vowel in words such as *gurramu*, a horse, has only about half the length of an ordinary short vowel, and is often dropped altogether ; thus, *gurram*, a horse. The same is the case with short unaccented vowels in other positions. Often also their quality is indefinite so that the same word may be written in more than one way. Thus, *ganuka* and *ganuka*, therefore ; *kāvali* and *kāvili*, custody, etc.

All long vowels have a slightly drawling pronunciation which is not used in English.

The palatals are pronounced as in Marāṭhī, that is to say, they retain the pronunciation as real palatals before *i*, *ī*, *e*, *ē*, *ai*, and *y*. In other cases *ch* is pronounced as *ts* and *j* as *dz*.

A similar interchange is often found between the dental and palatal *s* sounds, *ś* being very commonly substituted for *s* in the same positions as those in which the palatals retain their palatal pronunciation.

Telugu does not properly fall within the scope of the Linguistic Survey. It is not, therefore, possible to go further into detail with regard to pronunciation and grammar. It is hoped that the short grammatical sketch which follows will enable the reader to understand the forms occurring in the specimens. For further information the student is referred to the works mentioned under Authorities above.

The version of the Parable of the Prodigal Son which will be found on pp. 590 and ff. below as a specimen of ordinary Telugu has been taken from the Telugu version of the Gospel published by the Bangalore Auxiliary Bible Society, 1889.

I.—NOUNS.

Gen. Sing.—1st decl. changes *ḍu* to *ni*, 2nd and 3rd decl. is same as nom. sing. See Postpositions below.

Acc. Sing.—1st decl. same as gen. sing., 2nd and 3rd decl. adds *nu* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ni*.

Dat. Sing.—Adds *ku* to gen. sing., or (if preceded by *i*, *ī*, or *ai*) *ki*.

Voc. Sing.—Lengthens final vowel, but changes *u* to *ā*.

Nom. Plur.—1st decl. changes *ḍu* to *lu* 2nd, and 3rd decl. adds *lu*.

Gen. Plur.	Changes *lu* to *la*.		
Acc. Plur.	„	„ „	*la-nu.*
Dat. Plur.	„	„ „	*la-ku.*
Voc. Plur.	„	„ „	*lā-rā.*

1st Decl. Masculines in *ḍu*.

Rāmu-ḍu, Rāma.

	Sing.	Plur.
Nom.	*rāmu-ḍu.*	*rāmu-lu.*
Gen.	*rāmu-ni.*	*rāmu-la.*
Acc.	*rāmu-ni.*	*rāmu-la-nu.*
Dat.	*rāmu-ni-ki.*	*rāmu-la-ku.*
Voc.	*rāmu-ḍā.*	*rāmu-lā-rā.*

2nd Decl. Polysyllabic neuters in *amu*, *āmu*, or *emu*. Also *penḍlāmu* (fem.), a wife.

Gurramu, a horse.

	Sing.	Plur.
Nom.	*gurramu.*	*gurramu-lu.*
Gen.	*gurramu.*	*gurramu-la.*
Acc.	*gurramu-nu.*	*gurramu-la-nu.*

There are often contracted forms of the cases in this decl. Thus; nom. pl. *gurrālu.*

3rd Decl. *strī*, a woman, nom. pl. *strī-lu.* Many plurals are irregular. Thus, *chōṭu*, a place, nom. pl. *chōṭlu.*

Many nouns are irregular. Thus, *peraḍu*, a yard; gen. sing., *peraṭi*: nom. pl. *peraḷlu.* So most neuter nouns in *ḍu* and *ru*. *Illu*, a house; gen. sing. *inṭi*; nom. pl. *inḍlu.*

Postpositions are added to the genitive. Example, *lō*, in; *inṭi-lō*, in the house. The word *yokka* is often added to the genitive without altering its meaning. Thus, *talli prēma* or *talli-yokka prēma*, a mother's love.

Gender.—Masculine are words signifying male human beings (including gods).
Feminine are words signifying female human beings (including goddesses).
All other nouns are neuter.
In the sing., fem. and neut. are the same. In the plur., masc. and fem. Adjectives do not change for gender.

II.—PRONOUNS.

1st Person—

	Sing.	Plur. 1 (excluding person addressed).	Plur. 2 (including person addressed).
Nom.	*nēnu.*	*mēmu.*	*manamu.*
Gen.	*nā.*	*mā.*	*mana.*
Acc.	*nannu.*	*mammu.*	*mana-nu.*
Dat.	*nā-ku.*	*mā-ku.*	*mana-ku.*

2nd Person—

	Sing.	Plur.
Nom.	*nīvu.*	*mīru.*
Gen.	*nī.*	*mī.*
Acc.	*ninnu.*	*mimmu.*
Dat.	*nī-ku.*	*mī-ku.*

Proximate Demonstr. *This—*

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	*vi-ḍu.*	*idi.*	*vi-ru.*	*ivi.*
Gen.	*vī-ni.*	*dī-ni.*	*vī-ri.*	*vī-ṭi.*
Acc.	*vī-ni.*	*dī-ni.*	*vī-ri-ni.*	*vī-ṭi-ni.*
Dat.	*vī-ni-ki.*	*dī-ni-ki.*	*vī-ri-ki.*	*vī-ṭi-ki.*

Remote Demonstr. *That, He —*

Nom.	*vā-ḍu.*	*adi.*	*vā-ru.*	*avi.*
Gen.	*vā-ni.*	*dā-ni.*	*vā-ri.*	*vā-ṭi.*

and so on.

Interrogative Pronoun, *who?*

	Sing. Masc.	Fem. and Neut.	Plur. Masc. and Fem.	Neut.
Nom.	*yeva-ḍu.*	*yēdi.*	*yeva-ru.*	*yēvi.*
Gen.	*yeva-ni.*	*dē-ni.*	*yeva-ri.*	*vē-ṭi.*

and so on.

Adjective Pronouns, *ī*, this; *ā*, that; *yē*, which? These are not declined.

Polite forms, *āyana*, he; *āme*, she; and others.
Intensive Forms change the final *u* or *i* of a pronoun to *ē*. Thus, *nēnē*, I myself; *mīrē*, you yourselves; *adē*, that very thing.

Reflexive Pronoun, *tānu*; gen. *tana*; acc. *tana-nu* or *tannu*; self.
Pl. *tamaru* or *tāmu*: gen. *tama*; acc. *tammu-nu* or *tammu*.

Relative Pronouns.—There are none. Relative Participles of verbs are used instead.

Pronominal Compounds.—Formed by adding demonstr. pronouns to adjectives, and gen. cases of nouns. Thus, *chinna*, little; *chinna-vāḍu*, a boy; *chinnadi*, a girl, or (neut.) a little one (*e.g.*, a box). So *vanṭa*, cooking; gen. sing. *vanṭa*: *vanṭa-vāḍu*, a cook.

:III.—VERBS.—Harmonic Sequence. Penultimate *u* of a polysyllabic root becomes *i* before *i, e* or *ĕ*, and may become *a* before *a*.

There are three **Conjugations**. Roots of second conj. end in *yu ;* of third, in *chu*.

Principal Parts—

	1st Conj.	2nd Conj.	3rd Conj.
Root.	*koṭṭ-u*, strike.	*chĕy-u,* do.	*rakshinṭs-u*, save.
Infinitive.	*koṭṭ-a.*	*chĕy-a.*	*rakshinṭs-a* (or *rakshimpa*).
1st Verb noun.	*koṭṭ-u-ṭa.*	*chĕy-u-ṭa.*	*rakshinṭs-u-ṭa.*
2nd do.	*koṭṭ-a-ḍamu.*	*chĕy-a-ḍamu.*	*rakshinṭs-a-ḍamu.*
Verbal Participles—			
Present.	*koṭṭ-u-ṭu.*	*chĕs-ṭu.*	*rakshis-ṭu.*
Past.	*koṭṭ-i.*	*chĕs-i.*	*rakshiñch-i.*
Relative Participles—			
Present.	*koṭṭ-u-ṭ-unna.*	*chĕs-ṭ-unna.*	*rakshis-ṭ-unna.*
Past.	*koṭṭ-i-na.*	*chĕs-i-na.*	*rakshiñch-i-na.*
Indefinite.	*koṭṭ-ĕ.*	*chĕs-ĕ.*	*rakshiñch-ĕ.*

Conjugation, Personal terminations—

Sing 1.		*nu.*	Plur. 1.		*mu.*
„ 2.		*vu.*	„ 2.		*ru.*
„ 3. {	Masc.	*ḍu.*	„ 3. {	Masc. and Fem.	*ru.*
	Fem. and Neut., Pos.	*di*		Neut. Pos.	*vi.*
	„ Neg.	*du.*		„ Neg.	*vu.*

Auxiliary Verb, *unnā-nu,* I am. This is only used in the Pres. and Rel. Part., in the Pres. Tense. The other parts are supplied by the root *unḍu,* see irregular verbs. Negative *lĕ-nu,* I am not.

Verb Substantive, negative, *kā-nu,* I am not.

Positive Verb—

	1st Conj.	2nd Conj.	3rd Conj.
Progressive Present, *I am striking, etc.*	*koṭṭutunnā-nu, -vu, -ḍu, -di ; -mu, -ru, -ru- -vi.*	*chĕsṭunnā-nu,* etc.	*rakshistunnā-nu,* etc.
Habitual Present and Future, *I strike or shall strike, etc.*	*koṭṭutā-nu,* etc.	*chĕstā-nu,* etc.	*rakshistā-nu,* etc.
Past. 1st, *I struck.*	*koṭṭinī-nu,* etc.	*chĕsinā-nu,* etc.	*rakshiñchinā-nu,* etc.

Past. 2nd, *I struck.*

	1st Conj.	2nd Conj.	3rd Conj.
Sing. 1	*koṭṭiti-ni.*	*chĕsti-ni.*	*rakshisti-ni.*
2	*koṭṭiti-vi.*	*chĕsti-vi.*	*rakshisti-vi.*
3 M., F., N.	*koṭṭe-nu.*	*chĕse-nu.*	*rakshiñche-nu.*
Pl. 1	*koṭṭiti-mi.*	*chĕsti-mi.*	*rakshisti-mi.*
2	*koṭṭiti-ri.*	*chĕsti-ri.*	*rakshisti-ri.*
3 { M. F.	*koṭṭi-ri.*	*chĕsi-ri.*	*rakshiñchi-ri.*
{ N.	*koṭṭe-nu.*	*chĕse-nu.*	*rakshiñche-nu.*

	1st Conj.	2nd Conj.	3rd Conj.
Indefinite, *I would strike.* Sing. 1	*koṭṭudu-nu.*	*chĕtu-nu.*	*rakshintu-nu.*
2	*koṭṭudu-vu.*	*chĕtu-vu.*	*rakshintu-vu.*
3 M., F., N.	*koṭṭu-nu.*	*chĕsu-nu.*	*rakshintsu-nu.*
Pl. 1	*koṭṭudu-mu.*	*chĕtu-mu*	*rakshintu-mu.*
2	*koṭṭudu-ru.*	*chĕtu-ru.*	*rakshintu-ru.*
3 { M.,F.	*koṭṭudu-ru.*	*chĕtu-ru.*	*rakshinta-ru.*
{ N.	*koṭṭu-nu.*	*chĕsu-nu.*	*rakskintsu-nu.*

Imperative, *Strike thou.*	*koṭṭu.*	*chĕyi.*	*rakshintsu.*
Let us strike.	*koṭṭu-dā-mu.*	*chĕtā-mu.*	*rakshintā-mu.*
Strike ye.	*koṭṭaṇḍi.*	*chĕyaṇḍi.*	*rakshintsaṇḍi.*

Irregular Verbs—

Root.		Infinitive.	Past Verb Part.
avu.	become.	*kā.*	*ayi.*
pŏvu.	go.	*pŏ.*	*pŏyi.*
vatstsu.	come.	*rā.*	*vachchi.*
itstsu.	give.	*ivva* or *iyyi.*	*ichchi.*
tsatstsu.	die.	*tsāvu.*	*tsachchi.*
tsūtsu.	see.	*tsūḍa.*	*tsūchi.*
tetstsu.	bring.	*tĕ.*	*techchi.*

unḍu, be, has its present verbal participle *unṭu.* Similarly the Pres. Rel. Part. *unṭunna ;* the Prog. Pres. *unṭunnā-nu ;* the Hab. Pres. *unṭā-nu ;* and the 2nd Past *unṭi-ni.*

Passive.—Formed by conjugating the root *paḍu,* fall, with the infinitive. The initial *p* of *paḍu* becomes *b.* Thus, *rakṣiñ-tsa-baḍuṭa,* to be saved.

Reflexive verbs formed by affixing the verb *konuṭa,* to the root. Thus, *chĕsukonuṭa,* to do for one self. As in this instance, verbs of the second conjugation change *y* of the root to *s.*

Causal Verbs.—First and second Conj. change *u* of root to *intsu.* Thus, *koṭṭintsuṭa,* to cause to be beaten. Third Conj. changes *tsu* to *pintsu.* Thus, *piluṭsuṭa,* to call ; *pilipintsuṭa,* to cause to be called.

Negative Verb. Only one Conjugation—

	Neg. Aux.	Reg. Verb. Hab. Pres. and Future.
Sing. 1	*lĕ-nu.*	*koṭṭa-nu.*
„ 2	*lĕ-vu.*	*koṭṭa-vu.*
3 { M.	*lĕ-ḍu.*	*koṭṭa-ḍu.*
{ F. N.	*lĕ-du.*	*koṭṭa-du.*
Plur. 1	*lĕ-mu.*	*koṭṭa-mu.*
„ 2	*lĕ-ru.*	*koṭṭa-ru.*
3 { F.M.	*lĕ-ru.*	*koṭṭa-ru.*
{ N.	*lĕ-vu.*	*koṭṭa-vu.*
	So also *kā-nu.*	

Past Verb Part. *koṭṭa-ka,* not having struck.
Verb. Noun. *koṭṭa-ka pŏv-a-ḍamu.*
Indef. Rel. Part. *koṭṭa-ni.*
Progress. Pres. *koṭṭ-a-ḍamu lĕ-du,* for all numbers and persons.
or *koṭṭutunnā-nu kā-nu,* conjugated throughout in both numbers.
Past. *koṭṭa lĕ-du,* for all numbers and persons.
Indefinite. *koṭṭa-ka pŏḍu-nu,* conjugated regularly.
Imperative. 2 Sing. *koṭṭa-ku.*
1 Pl. *koṭṭa-ka pŏḍā-mu.*
2 Pl. *koṭṭa-kaṇḍi.*

DRAVIDIAN FAMILY.

TELUGU, (Standard Dialect).

ఒక మనుష్యునికి యిద్దరు కుమారులు వుండిరి.—వారిలో చిన్నవాడు, ఓ తండ్రి ఆ స్తీలో నాకు వచ్చే పాలు యిమ్మని తండ్రితో చెప్పినప్పుడు ఆయన వారికి తన ఆస్తిని పంచి పెట్టెను.—కొన్ని దినములైన తరువాత ఆ చిన్న కుమారుడు సమస్తమును కూర్చుకొని దూర దేశమునకు ప్రయాణమై వెళ్లి తన ఆస్తిని దుర్వ్యాపారమువల్ల పాడుచేసెను.—అదంతా వ్యయముచేసిన తరువాత ఆ దేశమందు పెద్ద కరవు కలిగినందున అరడు యెక్కువ చెడసాగెను.—అప్పుడు అరడు వెళ్లి ఆ దేశస్థులలో నొకడికి లోబడి యుండెను.—అరడు పందులను మేపుటకు తన పొలములోకి ఆరని పంపెను.—అరడు పందులు తినే పొట్టులో తన కడుపు వింపుకొనుటకు ఆశవడెను గాని యెవడున్ను అరనికి యేమిన్ని యివ్వలేదు.—అయితే బుద్ధి వచ్చి అరడు నా తండ్రియొద్ద యెంగోమంది కూలివాండ్రకు రొక్కెలు అతివిస్తారమైయున్నవి అయితే నేను ఆకలివల్ల నశించి పోవుచున్నాను.—నేను లేచి నా తండ్రియొద్దికి వెళ్లి, ఓ తండ్రి నేను ఆకాశమునకు విరోధముగాను నీ యెదుటనున్న పాపము చేసియున్నాను—యికమీదట నీ కుమారుడని అనిపించుకొనుటకు యోగ్యుడను కాను నన్ను నీ కూలివాండ్రలో నొకనివలె చేయుమని ఆయనతో చెప్పుదునని అనుకొని లేచి తన తండ్రియొద్దికి వెళ్లెను.—అయితే అరడు యింకా దూరముగా వున్నప్పుడే అరని తండ్రి అరని చూచి కనికరించి పరుగెత్తి అరని మెడమీద పడి అరని ముద్దవెట్టుకొనెను.—అప్పుడు ఆ కుమారుడు, ఓ తండ్రి నేను ఆకాశమునకు విరోధముగానున్న నీ యెదుటనున్న పాపము చేసియున్నాను యికమీదట నీ కుమారుడనని అనిపించుకొనుటకు యోగ్యుడను కానని ఆయనతో పలికెను.—అయితే తండ్రి, ప్రధాన వస్త్రమును తెచ్చి యీరనికి తొడిగించి యీరని చేతికి వుంగరము పెట్టి పాదములకు చెప్పులు తొడిగించండి.—మరిన్ని మనము తిని సంభ్రమపడుదాము.—యెందుకంటే యీ నా కుమారుడు చనిపోయి తిరిగి బ్రతికెను తప్పిపోయి దొరికెనని తన నౌకరులతో చెప్పెను.—అప్పుడు వారు సంభ్రమపడసాగిరి!

అయితే ఆయన పెద్ద కుమారుడు పొలములో వుండెను గనుక అరడు వచ్చి యింటికి సమీపించినప్పుడు వాద్యమును నాట్యమును వివి నౌకరులలో నొకని పిలిచి, యిది యేమిటి అని అడిగెను.—ఆ నౌకరు అరనితో నీ తమ్ముడు వచ్చెను గనుక అరడు సురక్షితముగా చేరినందున నీ తండ్రి విందుచేయించియున్నాడని చెప్పెను.—అయితే అరడు కోపించి లోపలికి వచ్చుటకు సమ్మతించలేదు గనుక అరని తండ్రి వెలికి వచ్చి అరని బతిమాలుకొనెను.—అయితే అరడు, యిదిగో యిన్ని సంవత్సరములనుండి నేను నిన్ను సేవిస్తున్నాను నీ ఆజ్ఞను నేను యెప్పుడున్ను మీరలేదు. అయినప్పటికిన్ని నేను నా స్నేహితులతో సంభ్రమపడేటట్టు నాకు దొడ్డదున్న ఒక మేకపిల్లనైనా యివ్వలేదు.—అయితే నీ ఆస్తిని వేశ్యలతోకూడా తినివేసిన యీ నీ కుమారుడు రాగానే పీనుకొరకు విందు చేయించితివని తండ్రితో ప్రత్యుత్తరము చెప్పెను.—అందుకు ఆయన, కుమారుడా నీవు తొల్లప్పుడున్న నాతోకూడా వున్నావు నాకున్నిన్ని నీవైయున్నవి.—మనము సంభ్రమపడి సంతోషించుట యుక్తమే యెందుకంటే నీ తమ్ముడైన యీరడు చనిపోయి తిరిగి బ్రతికెను, తప్పిపోయి దొరికెనని అరడితో చెప్పెనుకైన!

[No. 79.]

DRAVIDIAN FAMILY.

TELUGU.

TRANSLITERATION AND TRANSLATION.

Voka manushyu-ni-ki yiddaru kumāru-lu vuṇḍiri. Vāri-lō chinnavāḍu, ' ó
A   man-to   two   sons   were.   Them-among the-younger, 'O

taṇḍrī āsti-lō nā-ku vachchē pālu yimm'-ani taṇḍri-tō cheppin-appuḍu
father property-in me-to coming share give'-so the-father-to said-when

āyana vāri-ki tana āsti-ni pañchi peṭṭenu. Konni dinamul-aina
he them-to his-own property having-divided put. A-few days-having-become

taruvāta ā chinna kumāruḍu samastamu-nnu kūrtsukoni dūra dēśamu-na-ku
after that younger son all-together having-gathered far country-to

prayāṇam-ai veḷḷi tana āsti-ni durvyāpāramu-valla pāḍu-chēsenu. Ad-antā
having-journeyed having-gone his property bad-behaviour-by waste-made. That-all

vrayamu-chēsina taruvāta ā dēśam-andu pedda karuvu kaligin-anduna
expending-having-made after that country-in mighty famine having-arisen-because

ataḍu yibbandi paḍa-sāgenu. Appuḍu ataḍu veḷḷi ā dēśa-sthu-la-lō
he strait to-suffer-began. Then he having-gone that country-dwellers-among

voka-ni-ki lōbaḍi-y-uṇḍenu. Ataḍu pandula-nu mēpuṭa-ku tana polamu-la-lō-ki
one-to having-submitted-was. He pigs tending-for his fields-in-to

atani pampenu. Ataḍu pandulu tinē poṭṭu-tō tana kaḍupu nimpu-konuṭa-ku āśa-
him sent. He swine eating husk-with his belly filling-to wish-

paḍenu, gāni yevaḍu-nnu atani-ki yēmi-nni yivva-lēdu. Ayitē buddhi vachchi ataḍu,
felt, but any-one him-to anything gave-not. But sense having-come he,

' nā taṇḍri-y-oḍḍa yentō-mandi kūli-vāṇḍla-ku roṭṭe-lu ati-vistāram-aiy-
'my father-near how-many-persons servants-to breads very-plentiful-having-become-

unnavi, ayitē nēnu ākali-valla naśiñchi pōt-unnānu. Nēnu lēchi nā
are, but I hunger-with being-ruined going-am. I having-arisen my

taṇḍri-y-oḍḍi-ki veḷḷi, "ō taṇḍrī, nēnu ākāśamu-na-ku virōdhamugānu-nnu nī
father-near-to having-gone, "O father, I heaven-to against-and thy

yeduṭanu-nnu pāpamu chēsi-y-unnānu. Yika-mīdaṭa nī kumāruḍ-an-ani anipintsu-
before-and sin having-done-am. Henceforth thy son-I-so to-be-

konuṭa-ku yōgyuḍanu kānu; nannu nī kūlivāṇḍla-lō vokani-vale, chēyun"-ani
called worthy-man am-not; me thy servants-among one-of-like, make"-so

āyana-tō cheppudun'-ani anu-koni lēchi tana taṇḍri-y-oḍḍi-ki veḷḷenu.
him-to I-shall-say'-so having-considered having-arisen his father-near-to went.

Ayitē ataḍu yiṅkā dūramugā runn-appuḍu atani taṇḍri atani tsūchi kanikariñchi
But he yet far being-at-time his father him having-seen having-pitied

parugetti atani meḍa-mīda   paḍi   atani muddu beṭṭu-konenu. Appuḍu   ā
having-run his   neck-on   having-fallen him   kiss   gave.   Then   that

kumāruḍu, 'ō taṇḍrī, nēnu ākāśamu-na-ku virōdhamugānu-nnu   nī   yeḍutanu-ɪ.nu·
son,   'O father,   I   heaven-to   contrary-and   thee   before-and

pāpamu chēsi·y-unnānu, yika-mīdaṭa   nī   kumāruḍ-an-ani   anipiṇtsu-konuṭa-ku
sin   having-done-am,   henceforth   thy   son-I-so   to-be-called

yōgyuḍanu kān'-ani   āyana-tō palikenu. Ayitē   taṇḍri, 'pradhāna vastramunu
fit-man   I-am-not'-so   him-to   said.   But   the-father,   'best   cloth

     techchi   yita-ni-ki   toḍigiñchi   yita-ni chēti-ki ruṅgaramu   peṭṭi
     having-brought this-man-to having-put-on this-man's hand-to   a-ring   having-put

pādamu-la-ku cheppu-lu toḍigiṇtsaṇḍi. Marinni manamu   tini   sambhrama-pa-
    feet-to   shoes   put-ye.   Moreover   we   having-eaten shall-become-

ḍudāmu. Yenduk-aṇṭē,   yī nā kumāruḍu tsani-pōyi tirigī bratikenu; tappi-
merry.   Why-on-saying, this my   son   having-died again   lived;   having-

pōyi   doriken'-ani tana naukaru-la-tō cheppenu. Appuḍu vāru sambhrama-paḍa-
been-lost was-found'-so his   servants-to   said. ·   Then they   merry-to-become-

sāgiri.
began.

Ayitē āyana pedda kumāruḍu polamu-lō ruṇḍenu.   Ganuka ataḍu vastū
But   his   elder   son   field-in   was.   Therefore he   coming

yiṇṭi-ki samīpiñchin-appuḍu vādyamu-nnu nāṭyamu-nnu   vini   ·   naukaru-
house-to approaching-time-at music-and   dancing-and   having-heard servants-

la-lō voka-ni   pilichi,   'yivi   yēmiṭi?'   ani ‌aḍigenu.   Ā
among   one   having-called, 'these-things of-what-kind?' so   asked.   That·

naukaru atani-tō, ‚‌. 'nī   tammuḍu   vachchenu ganuka ataḍu surakshitamugā
servant him-to,   'thy younger-brother   came   therefore   he   safely

     chērin-anduna   nī taṇḍri vindu chēyiñchi-y-unnāḍ'-ani cheppenu.
     having-returned-on-account-of thy father feast   having-made-is'-so   said.

Ayitē ataḍu   kōpagiñchi   lōpa·ṭi-ki vatstsuṭa-ku sammatiṇtsa-lēdu, ganuka
But   he having-become-angry   inside   to-come   did-not-agree,   therefore

atani taṇḍri velapaṭiki   vachchi atani batimālu-konenu. Ayitē ataḍu, 'yidugō, yinni
his father outside-to having-come him   entreated.   But   he,   'lo,   so-many

samvatsaramu-la-nuñchi nēnu ninnu sēvistunnānu; nī   ājña-nu nēnu yeppuḍu-nnu·
years-from   I   thee serving-am; thy command I   ever

     mīra-lēdu.   Ayinappaṭikinni nēnu nā snēhitu-la-tō   sambhrama-paḍēt-aṭṭu
     did-not-transgress. Thus-being-though I   my friends-with merry-to-become-in-order-

nā-ku yennaḍu-nnu voka mēka-pillan-ainā   yivva-lēdu. Ayitē nī   āsti-ni   vēśya-
me-to   ever   one goat-young-even   didst-not-give. But thy property harlots-

la-tō-kūḍā   tini-vēsi-na   yī nī kumāruḍu   rā-gānē   vīni-
with-together having-eaten-having-thrown this thy   son   coming-as-soon-as this-man's-

koraku vindu chēyiñchitiv'-ani taṇḍri-tō pratyuttaramu cheppenu. Andu-ku āyana,·
sake-for feast thou-madest'-so father-to   answer   he-made. There-to · he;

'kumārudā, nīvu yell-appudu-nnu nā-tō-kūdā vunnāvu; nā-v-anni-nni
'*son,* *thou* *always* *me-with- together* *art ;* *my-all-things-even*

nī-v-aiy-unnavi. Manamu sambhrama-padi santōshintsu-ta yuktamē;
thine-having-become-are. *We* *merry-having-become* *to-be-joyful* *is-proper ;*

yenduk-antē, nī tammu-d-aina yitadu tsani-pōyi tirigī bratikenu;
why-if-you-say, *thy* *younger-brother-being* *this-man* *having-died* *again* *lived ;*

tappi-pōyi doriken'-ani atani-tō cheppen-anenu.
having-been-lost *was-found'-so* *him-to* *he-said-spoke.*

KŌMṬĀU DIALECT.

The bulk of the Telugu-speaking population of Chanda is reported to use the standard form of the language.   It has already been mentioned that several minor dialects have been reported to exist, such as Sālēwārī, the dialect of the weavers, Kōmṭāu, the language of the Kōmṭīs or shopkeepers, Kāpēwārī, ascribed to a certain class of agriculturists, Gōlarī spoken by the nomadic Gōlars or Gōlkars, a dialect called Manthanī, and so forth.

Of these only Sālēwārī, Kōmṭāu, and Gōlarī have been returned for the purposes of the Linguistic Survey.   The revised figures are as follows :—

Kōmṭāu .	3,827
Sālēwārī	3,660
Gōlarī .	25
Total	7,512

At the last Census of 1901, 22 speakers of Gōlarī were returned from Chanda, and it is stated that the dialect spoken by other castes such as Kōmṭīs, Sālēwārs, etc., is identical.   Kōmṭāu was returned as a Telugu dialect from Assam.   The number of speakers was 11.   If we add 56 speakers of Kōmṭī returned from the Bombay Presidency we arrive at a total of 67.   It is, however, not certain that these individuals speak a form of Telugu.   The so-called Gōlarī, Kōmṭāu, etc., of other districts is apparently a Kanarese dialect.   Compare pp. 386 and ff. above.

No specimens have been received in the so-called Sālēwārī, and there is no reason to suppose that the Sālēwārs of Chanda speak a Telugu dialect different from that current among their neighbours.

The so-called Kōmṭāu and Gōlarī of Chanda are, according to specimens forwarded from the district, identical and do not differ from the ordinary Standard Telugu.

Forms such as *annaḍu* instead of *annāḍu*, he said ; *tsastā* instead of *tsastānu*, I die ; *baḍadi* instead of *paḍinḍi*, it fell ; are probably used everywhere in the Telugu territory, and they cannot be urged as reasons for separating those forms of speech as real dialects of Telugu.

The numbers of speakers of all these so-called dialects can therefore safely be included in the total given for Standard Telugu above.

It is, accordingly, of no interest to give particulars about the Telugu spoken by the various classes mentioned above.   It will be quite sufficient to print the beginning of a version of the Parable of the Prodigal Son professing to be written in Kōmṭāu, in order to show that we have here simply to do with ordinary Telugu.

DRAVIDIAN FAMILY.

TELUGU.

So-called Kōṇṭāu Dialect.   (District Chanda.)

Oka mani-hi-ki yiddaru pillagāṇḍlu vuṇḍiri. Vāṇḍlō chinnavāḍu
One man-to two sons were. Them-among the-younger

tandri-tō antāḍu. 'taṇḍri, yēḍ‍ō mālamata-di nā-ku vaṭsṭa-valadi adi yivvu.'
the-father-to says, 'father, what property-of me-to to-come-ought that give.'

Venaka vāḍu pillani-ki dhanamu pañchi ichiṇḍu. Venaka konni devasā-la-ku
Then he the-boy-to property dividing gave. Then some days-in

chinna-pilladu anta sommu dramā-jēshi dūra dēśā-na-ku pōyināḍu, yiṅka
the-younger-son all property having-collected far country-to went, and

akkaḍā aviśāramu-tō naḷchi tana sampattu pāḍu-goṭṭināḍu. Tarvātā vāḍu
there inconsiderately behaving his property wasted. Afterwards he

antā roḍḍinaṅka ā dēśamu-lō lāvu karuvu baḍaḍi anduku, vāni-ki kaṭhinamu
all spent-after that country-in heavy famine arose because, him-to distress

baḍaḍi; appuḍu vāḍu dēśamu-lō okka manishi daggira pōyi vunnaḍu.
fell; then he the-country-in one man near having-gone stayed.

Vāḍe tēnu vāni paṇḍu-lu kāshē-koraku tana chēṇḍlō-ki tōllāḍu. Appuḍu pandu-lu
He-also then him pigs tending-for his fields-in-to sent. Then pigs

tinē-di poṭṭu-tō vāḍu tana poṭṭa nimpu-kō-vale ani vāni-ki ani-piñchindi, yiṅkā
eaten husk-with he his belly to-fill-ought so him-to it-appeared, and

yervaru vāni-ki yivva-lēdu. Tarvātā vāḍu telvi-mīdi-ki vachchi annaḍu, 'mā
anybody him-to gave-not. Afterwards he senses-on-to having-come said, 'my

taṇḍri yiṇṭ-lō yendaru naukara-la-ku pushkaḷaṅgā annaṁ vunnadi, yiṅkā nēnu
father's house-in how-many servants-to richly food is, and I

ākali-tō ḷchastā. Nēnu lēśi nā taṇḍri-dikku-ku poyyēnu vāni-tō anēnu,
hunger-with die. I having-arisen my father's-side-to will-go him-to will-say,

"ō taṇḍri, nēnu yiśvaru-ni viruddhaṁ nī-mundara pāpaṁ jēsinānu; yikkaḍi-nuñchi
"O father, I God against thee-before sin did; now-from

nī kodaku-nu anēḷanduku nēnu yōgyani kānu. Ni okka naukari-vāni-valo-
thy son to-say I worthy am-not. Thy one servant-like

nannu vunṭṣu."'
me let-be."'

KĀMĀṬHĪ DIALECT.

Telugu is spoken by the Kāmāṭhīs or bricklayers of Bombay and neighbourhood. The figures returned for the use of the Linguistic Survey are as follows:—

Bombay Town and Island	12,000
Poona.	200
Total .	12,200

This figure is probably considerably above the mark, for at the last Census of 1901 only 755 speakers were returned from the Bombay Presidency, 494 of whom were enumerated in Poona.

The dialect of the Kāmāṭhīs of Bombay has been much influenced by the neighbouring Aryan forms of speech, but is still a pure Dravidian dialect.

Pronunciation.—The vowels are mainly the same as in ordinary Telugu. Sometimes, however, certain changes take place. Thus we find *o* for *e*, e.g. *roṇḍu*, two; *ā* or *yā* for *ō*, e.g. *lā* or *lyā*, in; *ō* for *avā*, e.g. *chinnōḍu*, a boy; shortening of long vowels, e.g. *unnamu* for *unnāmu*, we are; dropping of short vowels, e.g. *uṇḍri* for *uṇḍirī*, they were, and so forth.

The palatals are pronounced as in ordinary Telugu. *Ch*, however, often becomes *s*; thus, *sastā*, Standard Telugu, *tsastānu*, I die.

The cerebral *ḍ* is interchangeable with *r*; thus, *iddaru*, two, *iddaḍ-ki*, to both; *mūḍu* and *mūru*, three, etc. After a nasal, *ḍr* often takes the place of *ḍ*; thus, *teṇḍri*, Standard *teṇḍi*, bring.

N and *l* are sometimes interchanged; thus, *koṭṭālā*, you should strike; *iyānā*, you should give; *lillu* Standard *nīḷḷu*, water.

Initial *v* is usually dropped; thus, *āḍu*, he; *astadi*, it comes; *yelli*, having gone. Note *naukar-gāllu*, Standard *naukara-vāṇḍlu*, servants; *uṇḍa-gallā*, Standard *uṇḍa-valenu*, I should be; *koṭṭālā*, Standard *koṭṭa-valenu*, I should strike. .

Y is often inserted before *ā* and *a*; thus, *uṇḍyā*, Standard *uṇḍāḍu*, i.e. *uṇḍināḍu*, he was; *lā* and *lyā*, in, etc.

Inflexion.—The inflexion of nouns is mainly regular.

The pronominal suffix *di* has a tendency to become the usual suffix of the genitive. Compare *dēvaru-di aparādhī*, a sinner against God; *sāmi-di pāpam*, sin against the Lord.

It should be noted that the Telugu accusative case has been replaced by the dative obviously under the influence of the Aryan idiom. Thus, *nā-ku untsu*, let me be; *āḍ-ki tandri sūśā*, the father saw him.

With regard to the conjugation of verbs we may note that the personal terminations of the first and third persons singular are often dropped, as is also the case in most other forms of vulgar Telugu. Thus, *nēnu pōtā*, I go; *āyā*, he became; *achchā*, he came; *uṇḍyā*, he was.

It is of interest to note that this dialect has adopted the relative construction of the neighbouring Aryan tongues, the interrogative pronouns being used as relatives. Thus, *yēmi jindagi astadi adi iyānā*, what property will-come, that you-should-give; *yappuḍu āḍu suddi mida achchā appuḍu manasulā anakuṇḍyā*, when he came to senses, then he thought in his mind, etc.

On the whole, however, the dialect of the Kāmāṭhīs is the ordinary form of Telugu, as will be seen from the perusal of the beginning of the Parable of the Prodigal Son which follows.

DRAVIDIAN FAMILY.

TELUGU.

KĀMĀṬHĪ DIALECT. (BOMBAY.)

Vakka manaśi-ki iddaru koḍaku-lu uṇḍ-uṇḍri. Chinnōḍu taṇḍri-ki aṇṭaḍu,
One man-to two sons were. The-younger the-father-to says,

'ayyā, nā antu-ku yēmi jindagi astadi adi nā-ku iyyānā.' Mari tānu adi
'father, my share-to what property will-come that me-to give.' Then he that

iddaḍ-ki pañchi ichchiṇḍu. Tōḍyam dināllu kā-lē intaṭ-lā chinna
both-to having-divided gave. Few days went-not that-in the-younger

koḍaku tana-di anta hissa dzamā chēśi dūram dēśam-ku yelli pōiṇḍu.
son his all share together having-made far country-to having-gone went.

Aḍa anta mulya madzā-lā yagara-koṭṭiṇḍu. Yappuḍu anta mulya yagara-
There all property riotousness-in he-wasted. When all property he-had-

koṭṭiṇḍu appuḍu ā ūra-lyā lau pedda kālam padiṇḍyā. Appuḍu tana-ku ṭiṇḍi-ki
wasted then that village-in very great famine arose. Then him-to food-for

mōṭāḍu āyā. Maralā āḍu ā ūra-lyā daṇḍyōḍu dagyara pōi uṇḍyā.
difficulty came. Then he that village-in a-mighty-man near having-gone stayed.

Mari āḍu āḍ-ki tana śēnu-lā pandu-lu mēpa-t-anaku tōliṇḍu. Pandu-lu tinē-ṭi poṭṭu
Then he him his field-in swine to-feed sent. Swine eaten husks

tini poṭṭa nimpa-t-anaku tānu kabul āyā ganī adi bī yavvaru iyyaru.
having-eaten belly to-fill he ready became but that even any-one gave-not.

Yappuḍu āḍu suddi mida achchā appuḍu manasulā ana-kuṇḍyā, 'nā ayyā
When he senses on came then mind-in he-said-to-himself, 'my father's

iṇṭ-lā yanta mandi naukīr chēśi sukaṅgā poṭṭa nimpu-kuntaru,
house-in how-many persons service having-done easily belly filling-for-themselves-are,

inkā nēnu iḍa upāsam sastā. Nēnu ippuḍu lēsi nā taṇḍri dagyara pōtā
and I here from-hunger die. I now having-arisen my father near go

inka nēnu āḍ-ki anēnu, "ayyā, mī-dī va dēvaru-dī aparādhī unnānu. Dāni-
and I him-to shall-say, "father, thee-of and God-of sinner I-am. There-

kōsaṅ-ki mī koḍaku anapintsu-kuna-t-anduku lāyak kānu. Nīvu nā-ku
fore your son to-call-myself worthy I-am-not. Thou me

naukarōḍu mēra-gā untsu."' Appuḍu lēsi taṇḍri dagyar-ki pōyā. Āḍ-ki
servant like let-be."' Then having-arisen the-father near-to he-went. Him

dūraṅ-kelli koḍaku rāṅgā taṇḍri sūśā inka gōśā-vachchi taṇḍri
far-from son coming the-father saw and having-pitied the-father

urki almu-kunyā inka āḍi-ki mudditsu-kunyā. Maralā koḍaku
having-run embraced and him kissed Then the-son

taṇḍri-ki chapyā, 'ayyā, nī mungaṭa nēnu sāmi-di pāpam
the-father-to said, 'father, thee before I the-Lord-of sin

chēsinā. Gandukōsaṅ-ki ippuḍu mī koḍaku anapin_tsu-kun-t-anaku nāku
did. Therefore now your son to-call-myself me-to

śiggu astadi. Maralā taṇḍri naukar-gālla-ku chapyā kī, 'mañchi
shame comes. Then the-father the-servants-to said that, 'good

baṭṭalu teṇḍri inka īḍa-ki toḍagi-piyuṇḍri. Īḍi chēti-ki uṅgram peṭṭuṇḍri,
clothes bring and him-to put-on. His hand-to a-ring put,

inka kālla-ku pāvasālu toḍa-kun-t-anaku iyuṇḍri, inka manamu tini
and feet-to shoes to-put-on give, and we having-eaten

chēsi ānandamu chēstamu, kāraṇamu ī nā koḍaku sachchi
having-drunk joy will-make, because this my son having-died

poiṇḍyā, āḍu ipoddu lēśi achchiṇḍu; āḍu kāri-pöiṇḍyā, gani ipoddu
went, he to-day alive came; he lost-went, but to-day

nā-ku dorkiṇḍu.' Maralā āllu lau ānandamu cheyya-talagiri.
me-to was-found.' Then they much joy to-make-began.

DRAVIDIAN FAMILY.

TELUGU.

Dāsarī Dialect. (District Belgaum.)

Okkōḍokkōḍ maniśike iddar maga-pilagāḷu uṇḍli.   Vāḷ-nōna   chinnā pilagaḍu
A-certain   man-to   two   sons   were.   Them-among   youngest   son

tana taṇḍrike ane,   'taṇḍrī, nī badakal-nōna nāke vachchyaṭṭi pāla nāke ī.'
his father-to said,   'father, your property-in me-to that-may-come share me-to give.'

Taṇḍri vāḷ-nōna tana badaka pañchi-ichche.   Chinnā pilagāḍu tana pāla tiskōni
Father them-among his property divided.   Youngest son his share taking

dūramu   nāṭka   poyyi,   śinā-vaddal   āva-lēdu,   antaṭl-nōna vāḍu śana
far   country-to having-gone,   many-days became-not,   meantime he vast

kharts   śēśi   tana badak-antā pāḍa-śēse.   Vāḍu iṭla   śēśina   maṇṭke
expenditure having-made his property-all wasted.   He so having-done after

ā   dēsam-lōna   podd   karava   paḍi   vānki   pyādarkem vachche.   Vāḍu   ā
that country-in mighty famine falling him-to poverty came.   He that

dēsam-lōna oga maniśi pakka tsākri jōre.   Ī maniśi vāni pandili mēpaḍadanki tana
country-in one man near service stood.   This man him swine to-feed his

chēnaka tōlē.   Āḍā   ākal-gōni   kaḷavaḷikaṇṭi   pandi   tinēṭa   poṭṭu   sadā
field-to sent.   There being-hungry pangs-becoming swine eaten husk also

tine   kaḍapu nimpakutuṇḍe.   Āte vānki yavaḷ-niñchi   ēmī   chikak-uṇḍe.
having-eaten stomach was-filling.   But him-to anybody-from anything was-not-found.

Iṭla tōḍem vaddal pāye;   tana enakaṭi jyalamam   neppayyi   vāḍu tana
So a-few days passed; his former condition memory-becoming he his

mansal-nōna ane,   'nā taṇḍri pakka -uṇḍēṭa tsākri-mandki kaḍapu niṇḍi
mind-in said, 'my father near remaining servants-to stomach filling

ekkoyiṭanta.   iripemu chikatadi.   Āte īḍā nā-mātranki ākal-gōni tastō.
so-as-to-exceed-so-much food is-found.   But here as-for-myself being-hungry (I)die.

Nā   lēsi   nā taṇḍri-takki poyyi   ane,   "taṇḍrī, nā dyāvardi karmam taṇḍrī
I rising my father-near going may-say, "father, I God-of sin father-of

karmam   kaṭ-konn.   Nānu nī pilgaḍ-aṇṭani anipichakoñaḍadānki bāga-lēdu.
sin have-got-tied-to-myself. I your son-as to-be-called am-not-fit.

Nana oga chyākrī-maniśi tirani nī pakk peṭṭakō."'   Vāḍu ā-niñchi lēsi   tana
Me one servant like your near keep."'   He thence rising his

taṇḍri-kādiki vashtepaḍu taṇḍri dūram-niñchi vāni tūsi antakaraṇam puṭṭi
father-near while-coming father distance-from him seeing sympathy producing

urta-poyyi paṭakōni muddāḍe.   Appaḍa pilagaḍu taṇḍrike ane, 'taṇḍrī, na
running-going embracing kissed.   Then son father-to said, 'father, I

dyāvara mundalā nī mundalā tappa-śēsna. Nana nī pilagan-aṇṭ pilavaku.'
God-of before your before sin-did. Me your son-as do-not-call.'

Dīnki taṇḍri tana tsākrī-mandki ane, 'mañchidi ēsam techchi nā pilaganki
This-to father his servants-to said, 'best dress having-brought my son-to

toḍaguṇḍi, ēlu-nōna uṅgaram ēyiṇḍi, kāḷ-nōna chyappulu ēyiṇḍi, tinipichidanki
put-on, finger-in ring put, feet-in shoes put, to-feast

tayāra śēpichchuṇḍi, māmu tini santōsam ātam. Ēm-aṇṭe,
preparation cause-to-make, we having-eaten merry let-us-become. What-if-you-say

ī nā pilagaḍu tachchiṇḍe, tiragā jīva vachche; tappichakōnaṇḍe, chikkinaḍu.'
this my son was-dead, again life came; he-was-lost, is-found.'

Dīni ini andar-ki bāga āye.
This hearing all-to merriment became.

Ī yāḷāku vāni pedd pilagaḍu chyānlā uṇḍe. Vāḍu iṇtli-pakka
This time-to his eldest son field-in was. He house-near

vachin-epḍu vānki pāḍa-eḍḍi chāli-baṭṭeḍḍi ina-vachche. Vāḍu tsākryōḷ-nōna
come-when him-to singing dancing was-heard. He servants-among

ogani pilchi, 'ēm naḍachindi?' aṇṭā adige. Dānki vāḍu, 'nī
one calling, 'what has-happened?' saying asked. That-to he, 'your

tammaḍu vachināḍu; vāḍu bāga vachchi paṭṭē kāraṇam nī taṇḍri
brother is-come; he safely coming having-reached on-account-of your father

tinipichināḍu,' aṇṭā cheppe. Dīni ini vāni pedd pilagaḍu kōpam-eyyi
feast-has-made,' saying told. This hearing his eldest son being-angry

nōnki pāka-pāye. Dā-niñchi vana taṇḍri bēlk vachchi nōnki dā-aṇṭani vānk
in did-not-go. Therefore his father out coming in in-order-to-come him-to

śana chepakōni. Dānki vāḍu tana taṇḍrike ane, 'nā inn-oddal-dākā nī
much entreated. That-to he his father-to said, 'I so-many-years-till your

tsākrī śēsi eppaḍū nī māṭa mīra-lēdu. Eyinaganī nā
service having-done ever your word have-not-transgressed. However I

geṇckāḷn kūḍapakōni tinipichiḍadanki nivvu nāku eppaḍū oga myāku sudā.
friends together-with feast-in-order-to-make you me-to ever one goat even

īyak-pōtivi. Āte lañjelkāl sōbatī kūḍi nī jinjig-enta mingen-ant
did-not-give. But harlots company joining your property-all having-devoured-such

ī nī pilagaḍu iṇtakū vachina maṇṭke nivvu vāniñchi tinipichināvu.'
this your son house-to having-come as-soon-as you him-for feast-have-made.'

Taṇḍri pilaganki ane, 'nivvu pagal-ellā nā pakk uṇṭāvu. Nāta uṇḍad-anta
Father son-to said, 'you always my near are. My-near what-is-all

nīdē. Tachchini nī tammaḍu, maḷḷā jīvantaḍāye; tappichk-pōyinōḍu,
yours-only. Dead your brother, again became-alive; that-was-lost,

chikinaḍu, aṇṭani māmu santōsam ēyaḍḍi mañchidi uṇḍadi.'
is-found, regarding we merry to-become proper is.'

BĒRAḌĪ DIALECT.

The Bēraḍs are an aboriginal tribe in Belgaum. They are found scattered all over the district. Pachhapur, about twenty miles north of Belgaum, is said to have been a capital of the Bēraḍs, and they are the principal inhabitants of several villages in the neighbourhood. They are notorious thieves, but nevertheless honest guardians of public property, and are employed as village watchmen, husbandmen and labourers. Compare *Gazetteer of the Bombay Presidency*, Vol. xxi, Bombay, 1884, pp. 163 and ff.

Local estimates give 1,250 as the number of Bēraḍs speaking a separate dialect. At the Census of 1891, Bēraḍī was classed as a dialect of Kanarese. A glance at the specimens shows, however, that it is in reality a form of Telugu. Kanarese forms are occasionally used. Thus we find *pañchi-śide*, he having divided gave; *śikkag-alyā*, he was not found, etc., in the first specimen. In most details, however, and in its general character the dialect is ordinary Telugu.

Short final vowels are commonly dropped; thus, *ostān*, Standard *vastānu*, I shall come; *ottu*, Standard *vattunu*, I may come; *vaśūn*, Standard *vatṭsunu*, it may come.

The last mentioned form shows that an *ś* sometimes corresponds to Standard *ch*. In *kēsi*, having done, Standard *chēsi*, *ch* is replaced by *k*.

With regard to the inflexion of nouns and pronouns we may note the accusative ending in *t*; thus, *natt*, me; *nitt*, thee; *vānt*, him; *dāt*, it. 'I' is *nānu* and 'we' *nāmu*. Compare Kanarese *nānu*, Tamil *nān*, I; Kanarese *nāvu*, Tamil *nām*, we.

Uḍaga, to be, corresponds to Standard *uṇḍa*. Its present tense is formed as follows:—

Sing.	Plur.
1. *uḍānu*.	1. *uḍāmu*.
2. *uḍāvu*.	2. *uḍāru*.
3. m. *uḍā(ḍu*).	3. *uḍāru*.
3. f. and n. *uḍāyi*.	

Other verbal forms will be easily recognized. Note the subjunctive ending in *tēn;* thus, *pōtēn*, if we go, etc. Compare the Gōṇḍī of Seoni.

Two specimens have been received from Belgaum. The first is a version of the Parable of the Prodigal Son, the second a conversation between two boys. Both are printed in Roman characters.

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

Bērāḍī Dialect.   (District Belgaum.)

Okanikokaniki girestanak udru paṭi biḍl udri. Vardā-nān saṇṇ koḍak
A-certain gentleman-to two male children were. Of-them small son

tan aike aṇḍe, 'ayyā, nī jindigi-nān nāki vasan pāl· īyi,'
his father-to said, 'father, your property-in me-to falling share give,'

ant-aṇḍe. Ayyi vardā-nān tan badak panchi-śiḍe. Saṇṇ koḍak
so-said. Father them-among his property divided. Youngest son

tan pāl chikōni dūr rājanak pōyi bāḷ nādl aggalyā.
his share taking far country-to going many days was-not.

Hant-nān vāḍu dundukēśi tan baduk-tel hāḷ-kēśaḍi. Vāḍu hiḷ kēśaḍi
Meanwhile he with-luxury his property-all waste-made. He so did

paini ā dēsa-nān pedd bara paḍi vanike baḍatan vaśā. Vāḍu
after that country-in big famine falling him-to poverty came. He

ā dēsa-nān okan balli chākri nichhḍi. I girest vānt·
that country-of one-of near service stood. This gentleman him

pandal mēbasag tan śēnak ampiśiḍe. And saraganuṭi kaḷavaḷasti
swine to-feed his field-to sent. There with-hunger being-oppressed

pandi tāg-hantādi poṭṭ sudde tini oḷ nippikōtuḍate. Agitēn vānike
swine that-could-eat husk even eating belly was-filling. But him-to

yār-nuṭi ēmī śikkagalyā. Hiḷ kont yāḷema pōyi tan enak agindi
anybody-from anything was-not-found. So some time going his behind what-happened

nenapagi vāḍu tan manasa-nān aṇḍe, 'māy-ayyi balli hentō chākaravarke
remembering he his mind-in said, 'my-father near many servants-to

oḷ nippi sālaganant annam śikkdāyi. Agitēn ind nānaṭū
belly filling so-as-to-exceed food is-found. But here as-for-myself

saragi sastān. Nānu lēśi mā ayya balli pōyi, "ayyā, nā
being-hungry I-die. I getting-up my of-father near going, "father, I

dēvaradu pāpam ayyan pāpam kaṭṭikōḍān. Nānu nī koḍak
God-of sin father-of sin have-tied-to-myself. I your son

anibisikōga chalū lēdu. Natt ok āḷ-koḍak tale nī balli peṭṭikō."
to-be-called worthy is-not. Me one servant as of-you near keep."

Anṭu anduṭi lēśi tan ayya balli vasināvad, ayya vānt·
Saying thence getting-up his father near when-coming, father him·

dūr-nuṭi sūdi piriti-vaśi pāri-pōyi paṭikōni muddi-śiḍi. Avad·
distance-from seeing love-coming running-going embracing kiss-gave. Then·

kodak ayyak ande, 'ayyā, nānu dēvar balli nī balli tapp-kōśudate.
son father-to said, 'father, I God-of near of-you near fault-have-made.

Natt nī kodak anta odar-odd.' Diniko ayyi tan chākarike ande,
Me your son saying do-not-call.' To-this father his servant-to said,

'chalu pōśāk teśi nā kodakk pedas, botta-nān ungaram yayyi,
'good dress bringing my son-to put-on, finger-in ring put,

kālān śeppal pedas, ūtam tayāram kēbs. Nāmu tagi santōs-agadam.
feet-in shoes put, dinner readiness make. We eating merry-let-become.

Yāl-antēn ī nan kodak saśudde, markali jīm-agadād; tepisikodādu,
Why-if-said this my son was-dead, again alive-has-become; he-had-been-lost,

śikkidi.' Dīta ālisi ollāru santōsam agiri.
is-found.' This hearing all merry became.

Ī yālēma van pedd kodak śēnān uddi. Vādu gudas balli vaśināvad
This time his eldest son in-field was. He house near when-came

vāniki pātlā kunsandā ini-vaśyā. Vādu ā chākari-nān okant odari,
him-to song dancing hearing-came. He that servants-among one calling,

'id-ēm aggadāyi?' dāt adigiti. Dāniko vādu ande, 'nī tammad
'this-what became?' that asked. Thereto he said, 'your brother

osdād. Vādā chalū-nān muttindi kāranamā mīy-ayyi ūtam kēbasdād,'
is-come. He safely having-reached on-account-of your-father feast has-made,'

ant śeppidi. Dīt adigi ā pedd kodak śitt-kēśi nonike pōk-ayidi.
so told. This hearing that eldest son being-angry in did-not-go.

Dan-nuti vār-ayyi eliki vaśi, 'nonike dā,' ant vānike bālam
Therefore his-father out coming, 'in come,' so him-to much

śeppikōdi. Dāniko vādā tan aike ande, 'nā inni varasal tankā
entreated. That-to he his father-to said, 'I so-many years till

nī chākari kēśi yandū nī māt mīrk-agati. Intū nānu
your service having-made any-time your word did-not-disobey. However I

nā genēlu kūdikoni ūtam kēbasag nivvu endū nāke okk mak sudde
my friends joining feast to-make you ever me-to one goat even

isak-agati kādu. Agitēn sūligār sōbati patti nī baduk tella
did-not-give is-it-not. But harlots company joining your property all

nunginantā ī nī kodak gudask vaśin bārak nivvu vān
that-has-devoured this your son house-to having-come as-soon-as you his

kadiśind ūtam kēbasd.' Ayyi kodak ande, 'nivvu pogal-ellā
for feast caused-to-be-made.' Father son-to said, 'you always

nā himmāl udatāvu. Nā balli unnid-ellā nī-dē. Sasinvād nī tammad,
my company are. Of-me near being-all yours. Dead-man your brother,

tirigi jīm-agadād; tepisikōni pōnivād, śikkdād, ant nāmu santōs
again is-alive; having been-missed goer, is-found, so we merry

agiteme pādu udāyi.'
became proper is.'

[No. 84.]

DRAVIDIAN FAMILY.

TELUGU.

BĒRAPĪ DIALECT.   (DISTRICT BELGAUM.)

SPECIMEN II.

A PLAY AT BAT AND BALL.

CHAṆḌU   KŌLĀṬ.
BALL   BAT-PLAY.

Raṅg-ant   hudigēḍ   Gōvindanak   śepatāḍ, 'Gōvindā,   rēvu   āvakke   usal
Raṅg-called   boy   Gōvind-to   tells,   'Gōvind,   river   beyond   sand
bail-nān chaṇḍu kōlāṭ   āḍag bāḷam hudigēl pōḍār.   Nānū   ā   kaḍege pōtānu.
plain-in   ball   bat-play to-play many   boys have-gone.   I   that side-to   go.
Nivvu vastāvu   kād?'
You   come   is-it-not?'

Gōvind,—'Hond, agitēn māy-avvā   guḍasān lēdu.   Dān   apaṇi   lyāk
Gōvind,—'Yes,   but   my-mother   at-home is-not.   Her   permission   not-being
heḷḷ   ottu?   Adi guḍasak   vaśin   baḷak nānu aḍigi ostān.   Avva
how   shall-come?   She   house-to   having-come after   I   asking   come.   Mama
elike   pōnāvaḍ, "guḍas   tiḍisi   ekkaḍū   pō-vadd"-aṇṭ   nāke apaṇi kēsaḍāyi.'
out   while-going, "house   leaving   elsewhere do-not-go"-saying to-me order has-made.'

Raṅg,—   'Mīy-avv   yāvaḍ ostāyi ēmō;   hint   poddak   and   āṭ   oḷe
Raṅg,—   'Your-mother   when   comes   what;   so-much   time-to   there   play   good
bārak   vaśūṇ;   nāmu lagu pōtēn chaludu;   nānu   avaḍ   pōtuḍati;
height-to   may-have-come;   we   soon   if-go   good-is;   I   then-only   going-was;
agitēn,   "pōnāvaḍ   natt odar"-aṇṭu nivvu   monnā   śeppindaḍiṣind nitt
but,   "while-going   me   call"-so   you   day-before-yesterday   since-had-told   you
odarag osti;   nīki   osand   manasā lyākuḍtēn nā nanantak pōtānu.'
to-call I-came;   to-you coming-of   mind   if-is-not   I   for-myself   will-go.'

Gōvind,—'Raṅgā,   nivvu hiḷḷ   kēsand chaluva?   jarā   nichh,   māy-avva
Gōvind,—'Raṅg,   you   so   doing   proper?   a-bit   stop,   my-mother
ivuḍ   osan.'
now   will-come.'

Raṅg,—   'Mīy-avv   end   pōḍāyi?'
Raṅg,—   'Your-mother   where   has-gone?'

Gŏvind,—'Mā sinavv   kŭtra   meyanān ohalŭ lĕdu; dāt mātlādas pŏdāyi.'
Gŏvind,—'My aunt's daughter body-in good is-not; her to-inquire is-gone.'

Rang,— 'Hallagitĕn   ād-ĕm   lagg ostāyi? andu   nāl gaḷagalā kusarbaḍi,
Rang,—'Thus-being-if she-what soon comes? there four ghaṭikās sitting,

dan-paini   vasan;   dau-nuṭi   nivvu   kusarbaḍu,   nānu   pŏtānu.   I   poḷd
that-on   may-come;   therefore   you   sit,   I   go.   This of-time

āṭ   oḷe   chamat   agatāyi.'
play very interesting   is.'

FREE TRANSLATION OF THE FOREGOING.

A boy named Rang says to Gŏvind,—' Gŏvind, many boys have gone to play at bat and ball on the sandy plain on the yonder bank of the river. I too am going thither. You also do the same. Do you ? '

Gŏvind,—' Yes, but my mother is not at home. How shall I come without her leave? On her returning home, I shall ask her permission and go. While going out my mother has warned me not to leave home and go out elsewhere.'

Rang,—' Who knows when your mother returns ? By that time, the play may be at its height. The sooner we go, the better. I was to go long ago, but as you asked me the other day to call upon you while going, I am here to take you with me. If you have no wish for it, I will go by myself.'

Gŏvind,—' Rang, is it proper on your part to do so ? Wait a bit; my mother will come presently.'

Rang,—' Where is your mother gone ? '

Gŏvind,—' My aunt's daughter is ill ; so she is gone to inquire after her health.'

Rang,—' Well then, she is not likely to return soon. She will sit there for four *ghaṭikās* and then return. Therefore, you sit and I leave. To-day's play is very interesting.'

VAḌARĪ.

Vaḍarī is the dialect of a wandering tribe of quarry men in the Bombay Presidency, the Berars and other districts. The number of speakers has been estimated as follows for the purposes of this survey :—

Thana	700
Ahmednagar	100
Poonal	450
Sholapur	4,500
Satara	1,200
State Aundh	260
Belgaum	6,100
Kolhapur	350
Southern Marāṭhā Jaghirs	1,000
Bijapur	11,000
TOTAL BOMBAY PRESIDENCY	25,660
Amraoti	600
Akola	289
Buldana	550
TOTAL BERAR	1,439
GRAND TOTAL	27,099

At the last Census of 1901 no speakers were returned from Berar. The figures from other districts were as follows :—

Bombay Presidency		2,786
Thana	36	
Ahmednagar	698	
Khandesh	30	
Nasik	63	
Poona	774	
Satara	468	
Sholapur	260	
Belgaum	207	
Bijapur	62	
Dharwar	42	
Kanara	42	
Kolaba	13	
Akalkot	17	
Bhor	6	
Satara Agency	68	
Hyderabad		940
Travancore		184
TOTAL		3,860

The greatest numbers of speakers have been reported from Bijapur, Belgaum and Sholapur. The specimens received from those districts represent a form of speech which is essentially the same everywhere and only differs in unimportant details. The materials printed below will show that the dialect is simply vulgar Telugu, and it will be sufficient to draw attention to some details.

An *ā* is often substituted for *ō* in postpositions such as *lā* or *lō*, in; *tā*, with. Instead of *lā* we also find *lyā*, and *ā* and *yā* are also often interchangeable. Thus, *uṇḍānu* and *uṇḍyānu*, I am.

E usually becomes *ī* in *nīnu*, I; *mīmu*, we.

K and *g* are often interchanged after vowels and nasal sounds. Thus, *oka* and *oga*, one; *iṅkā* and *iṅgā*, and.

Ch is usually pronounced as *ś*; thus, *śēśi* and *chēśi*, having done. Compare Dāsarī.

Note also forms such as *ī* instead of *iyyi*, give; *nū* and *nūvu* instead of *nīvu*, thou; *raṇḍu*, *roṇḍu*, and *reṇḍu*, two; *yēḍu* and *yōḍu*, seven; *yeṇḍi* instead of *veṇḍi*, silver, and so on.

The inflexion of nouns and pronouns is regular. The dative is, however, sometimes used instead of the accusative. Note also the common ablative suffix *inda*. Compare Kanarese. Forms such as *nīnu*, I; *mīmu*, we; *nūvu* and *nū*, thou, have already been mentioned.

The various tenses of verbs are formed as in ordinary Telugu. The personal suffixes are, as is also the case in other connected forms of the language, usually omitted in the first and third persons singular. Thus, *uṇṭi*, I was; *chēse*, Standard *chēsenu*, he, she, it, did. The final *e* of the latter form is usually replaced by *ya* or *yā*, and forms such as *cheppya*, he said; *uṇḍyā*, he was, are the regular representatives of the third person singular of the past tense. In Sholapur, however, the regular form ending in *e* is more frequently used.

In the pluperfect we find forms such *mattuṇṭi* and *mattiṇṭi*, i.e., *matti-uṇṭi*, I had struck.

The negative verb is regular. Note, however, forms such as *pō-vallaḍu*, he did not go; *iyya-vallaru*, they did not give. Compare the Standard auxiliary *valayuṭa*, to be wanted, to be necessary.

Other details will be ascertained from the specimens which follow. The first is a version of the Parable of the Prodigal Son from Bijapur. The second is the beginning of another version received from Belgaum, and the third is a popular tale from Sholapur.

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN I.

VAḍARĪ DIALEOT.   (DISTRICT BIJAPUR.)

Oka   manaśi-ki iddaru kodakalu unnāru.   Iṅkā chinna koḍuku vāri-lō
One   man-to   two   sons   were.   And   small   son   them-in

tana ayyā-ku anyā, 'ayyā, nā pāla-ku vachchina samsāra nāku-i.'
his father-to said, 'father, my share-to having-come properly me-to-give.'

Iṅkā vāḍu tana samsāra pañch-ichcha.   Iṅkā shanā dinālu
And   he   his   property dividing-gave. And   many   days

    ayi-ṇḍa-lēdu   chinnavāḍu kuḍyas-kinya iṅkā dūra dēsāniki pōyā,
having-become-were-not   the-small-one collected   and   far country-to went,

iṅkā āḍa. tana badaku durguṇam sarpu-kinya. Iṅkā vāḍu antā
and   there. his property in-evil-ways spent.   And   he   all

kharchis-kinya, ā rājama-nā pedda karu padya, iṅkā āḍi-ki kaḍamu
spent,   that country-in big famine fell, and him-to distress

padya. Iṅkā vāḍu pōyi ā dēsā-nā okka manisi daggara nilsya.
fell.   And   he having-gone that country-in one   man   near   stayed.

Iṅkā vāḍu tana pandulu mēpasyāṅki śena-ku aṇsya. Iṅkā, 'pandulu
And   he   his   swine   to-feed   field-to sent.   And,   'swine

tiṇḍaḍi, nāku śikkitē, poṭṭu-tōṭi nā khushilē kaḍupu niṇḍat-uṇḍyā.'
are-eating, me-to if-were-got, husk-with my gladly belly filling-was.'

Iṅkā vāni-ki yevaru iyya-lēdu.   Iṅkā vān painā yichchara-ku
And   him-to anybody gave-not.   And   his body   sense-to

vachchin-anakā vāḍu anyā, 'mā abban daggara yento-mandi kulivāṇḍlu
having-come-after he   said, 'our father near   how-many-persons servants

tana kaḍupu niñchi-kōni roṭya nilist-uṇḍi, iṅkā nēnu ākali-gōni sastānu.
their belly having-filled bread spared,   and   I   hunger-with die.

Nēnu lēchi nā yabbana daggara pōtānu, iṅkā vāniki cheputānu,
I   having-arisen my father's near   will-go, and   him-to will-say,

"ayyā, nī-mundara Dēvara mundara nēnu pāpam chēśiṇṭi.   Nī koḍaku
"O-father, thee-before God   before I   sin   have-done. Thy son

anavāniki nī-mundalā nā yōgyam lēdu. Okka kulivāni samānam nannu
to-call-myself thy-presence-in my fitness is-not. One servant-of like   me

peṭṭa-kō."' Iṅkā vāḍu lēśi ayyā-daggiri vachcha. Ayitē vāḍu iṅgā dūram.
put."'   And he having-arisen father-near came.   But   he still far

uṇḍa-gānē vān-ayyā vāniki suśināḍu, iṅkā kaḷakaḷa vachchi iṅgā pāryā, iṅgā
being-when his-father him-to saw, and pity having-come still ran, and

pōyi meda-ku paḍya, iṅgā muddu peṭṭya. Vāni koḍuku vāni ṭeppya, 'ayyā,
having-gone neck-to fell, and kiss put. His son him said, 'father,

nī-mundara Dēvara-mundara nēnu pāpam chēśinti. Ni koḍuku anavāniki
of-thee-before God-of-before I sin have-done. Thy son to-call-myself

nī-mundalā nā yōgyram lēdu.' Ayitē ayyā tana manasala-ku ṭeppyā, 'manchidi
thy-presence-in my fitness is-not.' But the-father his men-to said, 'good

aṅgi yat-kōni daṇḍi iṅgā vāni-minda yiyaṇḍi. Vāni chāyi-nā uṅgaram yiyaṇḍi,
cloth having-taken come and him-on give. His hand-on ring give,

iṅgā vāni kāl-lā choppulu yiyaṇḍi. Iṅkā manamu andara tini ānandam-
and his foot-on shoes give. And we all having-eaten merry-

audāmu. Aṇṭē nā koḍaku sachchinḍe, tiragi ippaḍu baḍaki vachcha; vāḍu
shall-become. Because my son had-died, and now alive came; he

pōyinavāḍu, chikke.' Iṅgā vāriki andariki sukham anubhaviṅchidāniki
who-had-gone, was-found.' And them-to all-to happiness to-enjoy

sūrū chēsiri.
beginning they-made.

Ippaḍu vāni pedda koḍuku sēna-lō uṇḍe. Iṅgā vāḍu illu-saniyam vachchi
This-time his big son field-in was. And he house-near having-come

... In the pluperfect we find for. tana alū-manushyanna piliṣya iṅgā, 'idā yēmu
strcek udēu ... servant called and, 'here what
dancing music heard. And he his howe...

nadisinādi?' aḍigya. Iṅgā vāḍu vānik-anya, 'nī tammuḍu vachchinādu. Iṅkā
is-going-on?' asked. And he him-to-said, 'thy younger-brother has-come. And

mī ayyā kuḍupu yesinādu, yenduk-aṇṭē, vāḍu sukham-nā illu-ku vachcha.
your father feast has-served, why-if-said, he happily house-to came.

Iṅkā vāḍu kōpaniki vachcha iṅkā vāḍu ian-lō pō-vallaḍu. Anduku vāri-bbaḍu
And he anger-to came and he house-in went-not. Therefore their-father

ill-iḍisi yela-paṭiki vachcha, iṅkā vāniki chētulu jōḍisya. Iṅkā vāḍu tirigi
house-leaving outside-to came, and him-to hands folded. And he again

māṭl-āḍisya tana ayyāku śeppe, 'sudu, inn-enḍlu nī-vadda duḍastānu; nēnu
said his father-to said, 'lo, so-many-years thee-with I-served; I

yannaḍu nī māṭ mīra-lēdu. Yeṭṭi nā genelku sukham paḍadaniki vakkaṭi
ever thy command broke-not. Still my friends-with merry. to-become one

gōre-pilla suddham iyya-lēdu. Ayitē nī koḍuku raṇḍala guḍā antā pāḍa-chēsi
kid even gavest-not. But thy son harlots with all waste-having-made

daṅgā kuḍu istivi.' Iṅkā vāḍu vāniki cheppe, 'nī yappaḍiki nā-vattā uṇḍāvu,
coming-on feast gavest.' And he him-to said, 'thou always me-with art,

iṅkā nā-vattā antā uṇḍid-antā nīdi. Nī tammuḍu sachchinavāḍu, tirigi baḍaki
and me-with all being-all thine. Thy brother who-had-died, again alive

vachche; pōyināḍu, tirigi śikke; dāni kōsāniki sukham paḍajeḍi
came; he-who-was-dead, again was-found; that-of reason-for happiness to-become

ānandam paḍajeḍi yōgyram.'
joy to-become proper.'

[No. 86.]

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN II.

VAPARĪ DIALECT. (DISTRICT BELGAUM.)

Ogānigogād maniśigi iddar moga-biḷḷu uṇḍri. Vāridāṇṭlenc śinnā koḍaku
A-certain man-to two sons were. Them-among youngest son

abbaniki anyā, 'abbā, nī jingandi nāk vachchyā pālu nāk īyi.' Abbāḍ
father-to said, 'father, your property-of me-to coming share me-to give.' Father

vāridāṇṭlenc tan jingi pañchīchyā. Śinnā koḍaku tan pāl tis-kōni
them-among his property having-divided-gave. Youngest son his share taking

dūrāma dēsamk poyyi śannāḷ kālc; antaṭlūnō vāḍu dund-ayyi
far country-to having-gone many-days had-not-been; meantime he luxury-becoming

tan āstā pāḍalēpyā. Vāḍu hiḷ sēśina mēdā ā bhūmi-nōnā poddā
his estate wasted. He so having-made after that land-in mighty

karav paḍi vānki baḍatān vachyā. Vāḍu ā bhūmi-lyā oga maniśī deggārā
famine falling him-to poverty came. He that land-in one man-of near

tsākarī nilaśyā. Ī maniśī vāni pandal mōpēdanki tan śēnakk amaśyā. Anda
service stood. This man him swine to-feed his field-to sent. There

ākal-gōni bhauḷki-vachchi pandi tinē poṭṭu suddā tini kaḍapō
being-hungry pangs-coming swine eating husk even having-eaten stomach

niñchikaṇṭ-uṇḍyā. Āte avanki yavvan-nuṇṭi ēmī śikt-uṇḍlē. Hiḷḷā konnāḷ
was-filling. But him-to anyone-by anything was-not-found. So a-few-days

pō, enkāṭi māṭādi nipp-ayyi vāḍu tan mansa-lā anyā, 'mabbāni
passed, former state memory-becoming he his mind-in said, ' my-father-of

attā entā tsākrī-mandki kaḍap-nindi sāl-ayyindākā kūḍ śikktadi. Āte
near so-many servants-to stomach-filling so-as-to-be-enough food is-found. But

inda nīnantka ākal-gōni sachchyānu. Nīnu lēsi mabbantīka poyyi aṇṭi,
here (I) for-myself being-hungry die. I rising my-father-near going said,

"abbā, nīnu dyāvārā pāpāmu abbāni pāpāmu kāṭikuṇṭi. Nīnu nī koḍak
"father, I God-of sin father-of sin got-tied-to-myself. I your son

an-kōni aniskēne taḷallē. Nana oga tsākrī-maniśī lyāk nī-yattā peṭṭi-kō."'
calling-myself to-be-called am-not-fit. Me one servant like of-you-near keep."'

Vāḍu andanuṇṭi lēsi tan abbāntīka poyatappaḍ, abbāḍ dūrām-nuṇṭi vāni sūśi
He thence rising his father-near while-going, father distance-from him seeing

kaḷakaḷā-ayyi pāri-poyyi tekkyāsi mudd ichyā. Amīdā koḍak abbanigi anyā,
pity-becoming running-going embracing kiss gave. Then son father-to said,

'abbā, ninu dyāvārā mundārā ni mundārā tapp śēśanān. Nan ni
'father, I God-of before your before fault have-committed. Me your
kodak an-kōni pila-vadd.' Dinki abbād tan tsikri-mand-ki anyā, 'manchi battālu
son calling don't-call.' To-it father his serrants-to said, 'best dress
etakōchi nā kodk-k kappu; botta-lā nāgarā eyyi; kāl-lā pāpād eyyi;
having-brought my son-to put-on; finger-in ring put; feet-in shoes put;
vantā tayār śaiyyi; mimu tini santōs ātāmu. Yāl-anti i
dinner preparation make; we having-eaten merry shall-become. Because this
nā kodaku saohchinde. tirigi jivam vachchyā; tabs-kondyā, śikkyā.' Dini ini
my son was-dead, again live came; was-lost, it-found.' This hearing
andāru santōs-niri.
all glad-became.

DRAVIDIAN FAMILY.

TELUGU.

SPECIMEN III.

VAḌARĪ DIALECT.   (DISTRICT SHOLAPUR.)

Paḷasagāv   anka   oka   ūru   uṇḍe.   Andu   vagaḍu   baṇḍa-kōraḍu   uṇḍe.
Paḷasagāv   called   one   village   was.   There   one   bandy-carrier   was.

Vāniki   iddaru   koḍukulu   uṇḍri.   Vagani   pēru   Khaṇḍerāo   iṅgōgani   pēru   Yeśa-
Him-to   two   sons   were.   One-of   name   Khaṇḍerāo   other-of   name   Yaś-

vanta-rāo.   Vāni-daggyarā   aṭalanē   reṇḍu   maṅchi   gurrālu   uṇḍe.   Oga   gurram
vantrāo.   Him-near   also   two   good   horses   were.   One   horse-of

pēru   Khaṇḍerāo,   iṅgōga   gurram   pēru   Yeśavantarāo.   Ā   baṇḍa-kōraḍu
name   Khaṇḍerāo,   other   horse-of   name   Yaśvantrāo.   That   bandy-carrier

tsachchi   pōin-aṅkā   vāni   ālu   gurrālu   taḷagar-lā   dāchi   peṭṭe,   ī   gurrālu
having-died   gone-after   his   wife   horses   cellar-in   hiding   kept,   these   horses

vāri   nadarī-ka   paḍaniyye-lēdu.   Biḷḷu   peddavār   ain-akkā   amma-ka   yarkā
their   sight-to   to-come-allowed-not.   Boys   grown-up   becoming-when   mother-to   known

lēndi   vāru   taḷagara   tērasiri.   Appuḍu   ā   gurrālu   vāru   sūsiri.   Vāru   āniri, ' mēmu
not-being   they   cellar   opened.   Then   those   horses   they   saw.   They   said,   ' we

gurra-mīda   kusuntām.'   Amma   vadd-ane,   yenduk-aṇṭē, ' mandi   sūsiraṇṭē mimmu-
horse-on   will-sit.'   The-mother   objected,   why?-saying, ' men   see-if   you-

lā   motti   gurrāla   yetakā   pōyaru.'   Biḷḷ-ēmi   inaka   pōyiri.   Vāru
to   killing   horses   taking   will-go.'   Boys-anything   not-hearing   went.   They

dāni-minda   kusiṇḍri.   Vāru   chellelu   ūri-ki   pōyiri.   Ī   maṅchi   gurrālu
them-on   sat.   They   sister-of   village-to   went.   These   good   horses

vāri   bāmardi   sūse,   appuḍu   vāni   kaḍupu-lā   kalpana   vachche.   Vāni-
their   brother-in-law   saw,   then   his   belly-in   thought   came.   Him-

ki   dōse, ' vāri-ki   gurrālu   aṇṭanīya-rādu.'   Aṅkā   vāḍu   ī
to   it-appeared, ' them-to   horses   touch-to-let-is-not-proper.'   Then   he   these

biḷḷani   sarāi   tāpi   dhundu   chēse.   Aṇṭē   vāḍu   rāju-tāṭā   pōye
boys   liquor   having-caused-to-drink   intoxicated   made.   So   he   king-near   went

iṅgā   ane, ' vārini   mottēsi   gurrālu   yetakā   pō.'   Vāri   chellela-
and   said, ' them   having-caused-to-be-killed   horses   taking   go.'   Their   sister-

ku   idi   telse.   Aṅkā   chellelu   ā   biḷḷani   gurram-mīda   kusana-peṭṭe.
to   this   was-known.   And   the-sister   those   boys   horse-on   riding-put.

Pader-sāgā   dārama-tā   gachchi   katte.   Ā   gurrālani   iḍichi-peṭṭiri.   Āpata-
Night-fall-to   rope-with   tight   tied.   Those   horses   let-loose.   Running-

āpata   vāru   ūri-ki   pōyiri.   Ā   gurrālu   ā   billani   batakapise.
running   they   village-to   went.   Those   horses   those   boys   saved.

FREE TRANSLATION OF THE FOREGOING.

In the village Palasagāv there was a bandy-carrier who had two sons, called Khaṇḍerāo and Yasvantrāo. He also had two horses. Their names were likewise Khaṇḍerāo and Yasvantrāo. When the carrier died his wife kept the horses hidden in the cellar and did not allow the boys to see them. When the boys had grown up they once opened the cellar without letting their mother know it, and saw the horses. They wished to ride on them, but the mother objected, because the people who might see them would kill them and take the horses. The boys did not listen to that, but took the horses and rode off to their sister's village. On seeing those good horses evil thoughts entered their brother-in-law's heart. He thought, ' it is not meet to let them keep those horses.' So he gave them to drink and made them drunk, and then he went to the King and said, ' let them be killed and take the horses away. This design became known to the sister. She put the boys on horseback, and tied them on well with ropes in order that they should not tumble off. So they let the horses loose and they gallopped home. The horses thus saved the boys.

One thousand speakers of Vaḍarī have also been reported from the Southern Marāṭhā Jaghirs. Specimens have been received from the Jamkhandi State and from Ramdrug.

The Vaḍarī of the Jamkhandi State is identical with the dialect spoken in Bijapur, Belgaum, and Sholapur, as will be seen from the short specimen which follows.

DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT. (JAMKHANDI STATE.)

Iḷḷanē oga dorā uṇḍyā. Vāniki aida-mandi āṇḍl-uṇḍri. Vāni-ki musilēdu
So one king was. Him-to five-persons wives-were. Him-to old-man

āyitē-suddā maga-biḷḷu ēmi lēk-uṇḍyā. Oga dinamu vāḍu tanā āla-nō-niḍidi
being-even son-child any not-was. One day he his wives-in-from

oga-ogatini phalisi-kinya, vāri-ki māṭlu ādya, 'nū nā dayadinda ī sukumu
one-one called, them-to words said, 'thou my mercy-from this happiness

kuḍiśyāva ēme Dyāvara dayadinda kuḍiśyāva?' Dāni-ki nalugu-mandi āṇḍlu
enjoyest or God's mercy-from enjoyest?' That-to four-persons wives

anniri, 'nī dayadinda kuḍiśāmu.' Appuḍu vāni-ki santōsh-āyi
said, 'thy mercy-from enjoy.' Then him-to satisfaction-having-come

bālāmu vastāmu ichchyā. Enakasari aidnē āl-ni phalisi-kinyā, dāni-ki
many ornaments gave. Afterwards fifth-also wife having-called, her-to

idē adigyā. Adi anyā, 'Dyāvaru ichchināya-akhanī ī sukumu
this-even asked. She said, 'God given-because this luck

nī-ku vachanāyi, ā kāraṇāma-niṇṭi nī dayadinda kaḍā Dyāvara
thee-to has-come, that reason-for thy mercy-from and God's

dayadinda kuḍiśyānu.' Ī māṭa īni dorā śittu-āyā, dāni mai-
mercy-from I-enjoy.' This word having-heard king angry-got, her body-

mīdiṭidi vastāmu sīrāmu kubasāmu nābisi-kinya, dāni-ki paḍikyā kaḍiśyā,
what-was-on ornaments sārī chōlī having-taken-off, her-to short-cloth left,

peddā airānaku anisya. Andu og-guḍasā kaṭṭi pettya. Apḍu ādi
big forest-to sent. There one-cottage having-built put. Then she

mūnellu dimmāsi uṇḍyā. Ādā ādi maga-biḍāni khanyā. Ī suddi
three-months pregnant was. There she son-child got. This news

īni dorā santōshamu āyā. Dāni tirigi arailla-ku sechchibiśya.
having-heard the-king happy became. Her back palace-to brought.

'Idi mundarā annellā Dyāvara dayadinda ī sukumu kharēmu. Vāni
'This formerly said-as God's mercy-from this happiness indeed. His

mukkāṭa mādi pāḍ-emu. Iḷḷā anya jīmāma-ku halālyā. Tanā
face-in ours worth-what.' So said the-heart-to was-touched. His

peddastanamu sokku uḍiśā kaḍā Dyāvara peddastanamu anyadaniki aṇṭyā.
greatness-of pride gave-up and God's greatness to-praise began.

FREE TRANSLATION OF THE FOREGOING.

Once upon a time there was a king who had five wives. Though he was already an old man he had no male issue. One day he called his wives and asked them separately through whose mercy they enjoyed happiness. The four oldest ones said, ' through your mercy.' He was pleased and gave them many trinkets. Then he also called his youngest wife and put the same question to her. She said, ' God has given this happiness to you, and therefore I can thank God and you for it.' On hearing this the king got angry and took her ornaments, her *sārī* and her *chōlī* from her, gave her one small cloth and sent her into a big forest. There he built a cottage and put her therein. Then she was pregnant for three months, and gave birth to a son. When the king heard the news he became happy and fetched her back to his palace. Said he, ' what she formerly told me, that I owe my happiness to God, is true. What is the worth of our things before Him ? ' So he left off the pride in his own greatness and began to praise God's greatness.

The specimens received from the Ramdrug State are very corrupt. The beginning of the Parable of the Prodigal Son which follows will, however, be sufficient to show that the dialect is in reality identical with that illustrated in the preceding pages.

DRAVIDIAN FAMILY.

TELUGU.

VAḌARĪ DIALECT.   (RAMDRUG STATE.)

Vag-ayā-ku   idar   pillāru   uṇḍari.   Vāni-tā   chinna   pillā   ayā-ku
One-father-to   two   sons   were.   Them-in   the-younger   son   father-to

cheppiṇḍi,   'ī   jindagāni-lē   pāl   nā-ku   iyālu.'   Illā   anyanakā   pāl   yēsi
said   'this   property-in   share   me-to   give.'   So   saying-after   share   making

ichyā.   Yannāḷ-mundarā   chinna   pillā   antārē   tis-kēnī   dūram   dēsam-ko   yaḷḷi
gave.   Some-days-after   the-small   son   all   taking   far   country-to   starting

pō,   and   pōi-kyāśī   duḍ-antā   manasa-kochīḷā   antā   pāḍa-śēśā.   Ā.
went,   there   having-gone   money-all   riotously   all   squandered.   That

dēsam-ko   karaü   paḍyā,   vāḍu   kharchi-ge   lēk-uṇḍyā,   akanne   nirachyā.
country-to   famine   fell,   he   spending-for   wanting-was,   in-want   fell.

Ā   dēsam-madilyā   kuḍa-kēni   ā   gṛihasthaḍu   peṭṭikuṇḍu   tanna   śena-ku
That   country-inhabitant   joining   that   householder   employed   his   field-to

pandala   kāśadāna-ke   peṭṭiḍāḍu.
swine   feeding-for   employed.

As will be seen from the table on p. 607, Vaḍarī is also to some extent spoken in other districts in the Bombay Presidency. No specimens have been forwarded for the purposes of this Survey. There is, however, no reason for supposing that the dialect is different from that illustrated in the preceding pages. A similar remark holds good with regard to the speakers of Vaḍarī returned from Hyderabad and Travancore at the last Census.

Vaḍarī is also found in Berar, but the number of speakers is everywhere small and no separate figures were returned in the last Census of 1901. There are, of course, local variations in the dialect. They are, however, of small importance, and it will be sufficient to give the beginning of the Parable of the Prodigal Son in the Vaḍarī of Akola in order to show that the Vaḍarī of Berar is of the same kind as the Vaḍarī of the Bombay Presidency. The pronoun 'I' is *nēnu*, and forms such as *chēsinānu*, I did; *pōiṇḍu*, he went, are quite common. Note also *mana* for Standard *tana*, own, his; *iyāva*, give.

4 K

DRAVIDIAN FAMILY.

TELUGU.

Vaḍarī Dialect. (District Akola.)

Vakkā mansi-ki iddar koḍakulu uṇḍri. Yē-mē śinā koḍaku
One man-to two boys were. Them-in the-youngest boy

abbāni anyā, 'abbā, ēdannā ṭōlīdamaḍīdi pālu nāku vachchēdi adi iyāva.'
father-to said, 'father, whatever property-of share me-to coming that give.'

Maralā āḍu vāni-ki paisā pañchi ichiṇḍu. Maralā tōḍyam dināla-kindā
And he him-to money dividing gave. And few days-after

chinnā koḍaku antā jamā-jēs-kōni dūram dēśam pōiṇḍu. Iṅkā
the-younger son all together-having-made far country went. And

akkaḍā paisā yēgar-koṭṭi-kōni · naḍas-kōni manadi paisā yēgar-koṭṭiṇḍu.
there money spent-having-made having-behaved his-own money spent-made.

Maralā āḍu antā yēgar-koṭṭin-aṅkā ā dēśam-lā peddā karū paḍenu.
And he all squandering-after that country-in big famine fell.

Andu-kōrānke āniki chintā paḍinadi. Maralā vāḍu ā dēśam-lā vakkā
Therefore him-to anxiety fell. Then he that country-in one

kōmaṭōḍu deggarā pōi unnāḍu. Vāḍu maralā vāniki pandulu mēpedanki
inhabitant near having-gone was. He then him swine feeding-for

mana śēna-lā pampiñchiṇḍu. Maralā pandulu ēdannā ṭiṇṭā uṇṭ-uṇḍri dāni-
his field-in sent. Then swine whatever eating were that-

mīda vāḍu mana poṭṭā nimpālē iṭṭā vāniki anpiñchiadi. Iṅkā yēvara-nnā
on he his belly to-fill so him-to appeared. And anybody

vāniki yēma-nnā iya-lēdu. Maralā vāḍu śudi-mīdā vachchi cheppiṇḍu, 'nā
him-to anything gave-not. Then he sense-on having-come said, 'my

abba-tā yentā kulyōnki kaḍapu-niṇḍa rōṭyā unnadi, maralā nēnu
father-with how-many servants-to belly-from bread is, and I

ākalu-gōni sastānu. Nēnu lēsi nā abbā-dikku pōyēnu iṅkā āni-ki
hungering die. I having-arisen my father-near may-go and him-to

cheppēnu, "yē abbā, nēnu Īśvaruni viruddha iṅkā nī muṅgaṭā pāpam
may-say, "O father, I God-of against and thee before sin

jēsinānu. Ippaḍa-sandi nī koḍaku anadanki nēnu sādāyaḍu lēnu. Mana vakkā
did. Now-from thy son to-say I fit am-not. Your-own one

kulyōna-lekkā nāku unachu."'
servant-like me keep."'

BRĀHŪĪ.

The bulk of the speakers of Brāhūī are found in the Sarawan and Jhalawan Provinces of Baluchistan. Some 40,000 speakers have also been returned from Sind in the Bombay Presidency, and a short account of the language will be given in the ensuing pages.

According to Dr. Trumpp, Brāhūī or Birāhūī is the correct form of the name which the people use to denote themselves. In Sind we find **Name of the Language.** Birūhī or Birōhī, or, with the addition of the common suffix *kī*, Brōhkī. We do not know anything about the etymology or original meaning of the word Brāhūī. According to Mr. Masson, the language is also called Kūr Gāllī.

The home of the Brāhūīs is the mountainous regions in Eastern Baluchistan and the neighbouring districts of Sind. They are much split up into **Area within which spoken.** small tribes, on account of the difficulty of access to their homes in the mountains. It is only in the provinces of Sarawan and Jhalawan and in the south-east, so far as Kuch in Makran, that we find them together in greater Tūmāns, *i.e.*, tent-villages. They also apparently avoid the plains where the Balōchī reside.

The Brāhūīs maintain that they are the original inhabitants of Baluchistan. The Persians must, however, have invaded the country at a very early date. The cultivating class in the middle and westerly parts of the Khanat of Kalat are at the present day the Tājiks whose mother-tongue is Persian. The Jats have occupied the south-east of the Khanat, the province of Las with the plains extending towards the Indus, and almost the whole province of Kachh Gandava. The last settlers were the Balōchī who came from the south-west. They were not able to dislodge the Brāhūīs from the mountains, and they therefore took possession of the north-east and of the tract between Sind and Kachh Gandava. The Brāhūīs are, however, still considered as the dominant race.

We do not know anything about the existence of dialects in Brāhūī. Specimens **Dialects.** have been received from Kalat and from the adjoining districts of Sind, and they all represent the same form of speech, with very slight differences in pronunciation.

No census has ever been taken of the whole of Baluchistan. I am, however, able, **Number of speakers.** through the kindness of the Agent to the Governor General, to give the following estimates of the number of speakers of Brāhūī in that area :—

Kalat, Sarawan Country	.	25,000
„ Jhalawan Country	.	100,000
Southern Baluchistan, Las Bela and Levy tracts	.	2,500
„ „ His Highness the Khan's lands	.	500
Chagai Agency	.	1,500
	TOTAL	129,500

The estimates given for the number of speakers of Brāhūī in the Bombay Presidency, which are based on the figures of the Census of 1891, are as follows :—

Karachi	.	10,000
Shikarpur	.	20,000
Upper Sind Frontier	.	6,000
	TOTAL	36,000

The total number of speakers of Brāhūī, as estimated for this Survey, is therefore as follows :—

Baluchistan	129,500
Bombay Presidency	36,000
TOTAL	**165,500**

If we compare these figures with those recorded for Brāhūī in the Census of 1901, we are met by the difficulty that no language census was then taken of the greater part of Baluchistan, and that hence only 645 speakers of the language are shown in the tables for that area. Excluding Bombay, 46 speakers were found in other parts of India, all of whom hailed from the North-West Frontier Province, except one who had journeyed for his country's good to the Andamans. The 1901 Bombay figures are as follows. They show a considerable increase over those given above :—

Karachi	19,023
Hyderabad (Sind)	1,498
Shikarpur	15,197
Thar and Parkar	448
Upper Sind Frontier	10,871.
Khairpur	861
TOTAL	**47,898**

The total figures for all India according to the Census of 1901 are therefore as follows :—

Bombay Presidency	47,898
Baluchistan	645
Elsewhere in India	46
TOTAL	**48,589**

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Brāhūī has no written literature, and no portion of the Bible seems to have been

Language and Literature. translated into it. Alla Bux[1] and Captain Nicolson made use of the Persian alphabet for Brāhūī. The system of noting the various sounds of the language introduced by them was afterwards slightly modified by Dr. Trumpp, and this improved system has been adopted in the ensuing pages.

The various letters are, in most cases, pronounced as in Hindōstānī, and it will

Pronunciation. therefore be sufficient to make but few remarks on Brāhūī pronunciation.

The vowels *e* and *o* are both short and long, but it is not always possible from the sources available to distinguish between the two sounds. *E* is sometimes interchangeable with *i*, and *o* with *u*; thus, *khalāteaṭ* and *khalātiaṭ*, with stones; *uṭ* and *oṭ*, I am.

The diphthongs *ai* and *au* are of frequent occurrence, mostly, however, in borrowed words.

Of other vowels Brāhūī possesses *a, ā, i, ī, u,* and *ū.*

A final consonant is often followed by a short vowel sound, as is also the case in other Dravidian languages. The short vowel is usually written *e*, but sometimes also *u.* Thus, *nan* and *nane,* we; *num* and *numu,* you. The use of the short vowel in such cases is especially common in the Upper Sind Frontier district.

Similarly we also find a short vowel, usually *i* or *e,* inserted between concurrent consonants. Thus, *ōfk* and *ōfik,* they.

On the other hand, we sometimes find contracted forms, especially in Karachi. Thus, *antak* for *antae-ki,* because; *ḥākimā* for *ḥākimāe,* to the magistrate; *gaṭrī-s,* i.e., *gaṭrī-as,* a bundle.

The gutturals, palatals, cerebrals, and dentals are the same as in Hindōstānī. In this connexion we should note that Brāhūī makes an extensive use of aspirated letters, just as is the case in Kurukh. Aspirated letters are, however, also freely used in dialects of other Dravidian languages.

The cerebral *ḍ* is interchangeable with *ṛ.* In Karachi, however, no *ṛ* seems to occur, the dental *r* being used instead. *Ḍ* and *ṛ* also interchange with *d* in demonstrative pronouns. Thus, *ōde, ōḍe,* and *ōṛe,* him.

The dental *n* is also written before gutturals, palatals, and cerebrals. I have in the specimens followed Dr. Trumpp and transliterated *n* throughout. There can, however, be no doubt that *n* is, in such cases, written instead of the different class nasals, and I have transliterated accordingly in the list of words. An *n* is often added after final vowels in Karachi. Thus, *ōftin* and *ōfte,* to them; *kin* and *kī,* for.

Of *s*-sounds Brāhūī possesses a hard dental *s,* a soft *z,* and a hard cerebral *sh.*

The semi-vowels *y, r, l,* and *v* are the same as in Hindōstānī.

The *h* is very faintly sounded and often dropped. Thus, *ant* and *hant,* what?

Brāhūī further possesses the sounds *kh, gh,* and *f.*

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[1] The author himself uses this transliteration of his name الابخش

Kh also occurs in Kurukh. It seems to correspond to *k* in other Dravidian languages. Thus, *khan*, Tamil *kan*, eye; *khal*, Tamil *kal*, stone.

Gh is very common, both in borrowed and in indigenous words. Thus, *bandagh*, a man; *iragh*, bread. Nouns ending in *oh* commonly change their final *h* to *gh* before vocalic suffixes. Thus, *lummah*, mother; *lummaghe*, to the mother. The final *h* of such words is probably silent, and the *gh* is therefore apparently used in order to avoid the hiatus. Similarly, we also find *urāghān*, from the house, from *urā*, house. It is, however, also possible that the termination *gh* is borrowed from Balōchī, where it is very common.

F is often interchangeable with *p*. Thus, *khan*, see; *khan-pa*, don't see; *bar*, come; *ba-fa*, don't come. *F* does not occur in the principal Dravidian languages, and it is usually difficult to see which sound corresponds to a Brāhūī *f* in other connected forms of speech.

Other letters are only used in loan-words. They are *s̲*, pronounced *s*; *h̲*, pronounced *h*; *z̲* pronounced *z*; *zh*; *s̲*, pronounced *s*; *z̲*, pronounced *z*; *t̲*, pronounced *t*; *s̲*, pronounced *z*; ', not pronounced; *q*, pronounced *k*.

Articles.—There are no articles. The numeral *asī*, one, is, however, often used as an indefinite article. An abbreviated form *as* is usually suffixed to the noun. Thus, *asī bandagh-as* or simply *bandagh-as*, a man; *asī darvīsh*, a Darvish; *bandaghas-e*, to a man. The suffixed *as* is also used in forms such as *rakht-as ki*, at the time when, when.

Nouns.—Nouns do not differ for gender. Brāhūī has, accordingly, given up the common Dravidian distinction between rational and irrational nouns. This state of affairs is certainly due to Eranian influence. There are, however, perhaps some traces of the neuter, *i.e.* the irrational, gender in the conjugation of verbs. See below. When it is necessary to distinguish the natural gender the Persian words *nar*, man, and *mādah*, mother, are prefixed.

Number.—There are two numbers, the singular and the plural. The plural is occasionally left unmarked. This is also the case in other Dravidian languages, and in Kurukh and Malto it is the rule with neuter nouns. The usual plural suffix is *āk*, or, after long vowels, *k*; thus, *khaf-āk*, ears; *dū-k*, hands; *lummagh-āk*, mothers. *K* is also added to nouns ending in *n*, *t*, and *r*; an *r* which is preceded by a long vowel, or a *t* is dropped before this *k*. Thus, *khan-k*, eyes; *māk*, sons (*mār*, son); *nak*, feet (*nat*, foot). The plural of *masir*, daughter, is *masir-āk* or *masink*.

The plural suffix in Brāhūī should be compared with Gōṇḍī *k*, *hk*; Kaikāḍī *gā*, oblique *gl*; Tamil *gaḷ*, and so forth.

The suffix *k* is changed to *t*, or, occasionally in Karachi, to *kt*, in the oblique cases. Thus, *khan-t-ā*, of the eyes. The *t* is perhaps derived from *kl*; compare the plural suffix in Kaikāḍī, nominative *gā*, oblique *gl*.

Case.—There is no separate oblique base in the singular. Brāhūī in this respect agrees with Kurukh and Malto. A similar state of affairs is also met with in some Tamil dialects such as Kaikāḍī and Burgaṇḍī.

The dative and the accusative have the same form, as is also the case in some dialects of Tamil such as Kaikāḍī and Burgaṇḍī, and in Gōṇḍī, Naikī, and Kōlāmī. The usual suffix is *e*, or, in Karachi, *in*; thus, *lummah-e* or *lummagh-e*, to the mother; *ōft-e* or *ōft-in*, to them. Compare Tamil *ei*; Gōṇḍī *un*; Kurukh *n*, *in* (accusative, but sometimes also used as a dative).

The usual suffixes of the other cases are, instrumental *aṭ* ; ablative *ān* ; genitive *nā*, plural *ā* ; locative *āe* and *ṭī*. The suffixes of the instrumental, the ablative, and the locative, are usually preceded by an *e* or *i* in the plural and often also in the singular. Thus, *khal-aṭ*, with a stone; *khalāṭe-ān*, from stones; *khal-ṭī*, in a stone; *khalāṭ-ā*, of the stones.

The two suffixes of the locative are distinguished in such a way that *ṭī* denotes only the simple locative, and *āe* also motion towards some place or person. Instead of *āe* we also find *ā* in Karachi.

The instrumental suffix *aṭ* is perhaps connected with Tamil *iṉru*, Korava *iṇḍe*, *uṇḍ*, Kui *ṭai*, Kurukh *ṭī*, Kōi *aggaḍa*, from. Compare Tamil *āḍ*, Kui *oḍā*, Gōṇḍī *yēṭī*, Brāhūī *hēṭ*, a goat.

Dr. Trumpp compares the ablative suffix *ān* with Tamil *in* and Telugu *na*. *In* is, however, interchangeable with *il*, and the Telugu *na* is a locative suffix. It therefore seems more reasonable to compare the instrumental suffix *āl* (old *ān*) in Tamil.

The genitive suffix *nā*, *ā*, corresponds to Burgaṇḍī *e*, *ne* ; Naiki and Kōlāmī *nē* ; Gōṇḍī *ā* ; Kui *i*, *ni*, etc.

Dr. Trumpp compares the locative suffix *ṭī* with Tamil *iḍei*, place; Kui has *ta*. The other suffix *āe* can perhaps be compared with *aḷi*, *vḷḷi*, and similar forms in Tamil dialects, or else it is borrowed from Balōchī.

Adjectives.—Adjectives do not change for gender, number or case. They precede the noun they qualify. They are often formed with the suffix *angā* or *aghā* ; thus, *pīrangā*, old, from *pīr*, an old man; *sharangā* and *shar*, good; *bīmāraghā*, sick. Balōchī has an adjective suffix *agh*, which is perhaps identical.

Definiteness is expressed by adding *ā*, and indefiniteness by adding *ō*. Thus, *kabēn-ā kārēm*, the hard business; *asī kōr-ō bandaghas*, a blind man.

Comparison is effected in the usual way by putting the noun with which comparison is made in the ablative.

Numerals.—The numerals are given in the list of words. It will be seen that the first three numerals are distinctly Dravidian, and that the higher ones are Aryan loan-words. *Musiṭ*, three, can be compared with Tuḷu *mūji*, etc.

The ordinals are formed by adding *mīkō* or *vīkō*. Thus, *iraṭ-mīkō*, second; *musiṭ-mīkō*, *mus-vīkō*, third; *chār-vīkō*, fourth, etc. 'First' is *muhīko*, *munhā*, or *avvalkō*.

Pronouns.—The various pronouns will be found in the grammatical sketch on pp. 628 and f.

I, *Ī*, most closely corresponds to Kurukh *ēn*, and *nan*, we, to Kurukh *naṅhai*, our, etc. It should be noted that there is only one form of the plural of the first person, just as is also the case in Kanarese and Gōṇḍī. This state of affairs in Brāhūī is perhaps due to Eranian influence. Compare, however, the remarks in the general introduction to the Dravidian family on p. 293 above.

Dr. Trumpp was of opinion that the initial *k* of *kane*, me ; *kanā*, my, etc., might be due to the influence of Balōchī, in which language a *k* is prefixed to the present tense of verbs beginning with a vowel; thus, *k-āyān*, I may come. The initial *k* in *kane* might, however, also be compared with *ṅg* in Kurukh *eṅgan*, me, etc.

Nī, thou, and *num*, you, most closely correspond to Kurukh and Malto *nīn*, thou ; *nim*, you ; Tamil *nī*, thou, etc.

The demonstrative pronouns do not, of course, differ for gender. When followed by a verb beginning with a vowel the nominative singular often ends in *d*. Thus, *ō-d are*, he is.

The regular inflexion will be seen from the skeleton grammar on pp. 628 and f. The *d* which ends the base in the oblique cases is often changed to *ḍ* and *ṛ*; thus, *ōde,* *ōḍe,* or *ōṛe,* him.

A pronominal suffix *ta* or *tah* occurs in forms such as *bārah-tah,* his father.

Just as is the case in Kurukh there are two forms of the remote demonstrative pronoun, *viz.,* *ō,* that, he; and *ē,* that, far off. *Ō* corresponds to Tamil *avan,* etc., and *ē* should be compared with the base *ē,* that, in Kui. The pronoun *dā,* this, corresponds to Tamil *ivan,* etc. Compare Brāhūī *dēr,* Tamil *yār,* Kanarese *dāva* and *yāva,* who? *Dā,* which? also occurs in Tulu.

The Eranian *ham,* even, just, is often prefixed to demonstrative pronouns, and it often does not add anything to the meaning. Thus, *ham-ō,* just he, he; *han-dā,* this.

Relative clauses are effected as in Balōchī. The Balōchī relative particle *ki* has been introduced into the language, and it is used in exactly the same way as in Balōchī and Persian.

Verbs.—The verbal noun ends in *ing* and is regularly inflected. Thus, *nī hining-ṭi us,* thou going-in art, thou art going.

The base alone is used as an imperative; thus, *bin,* hear. The corresponding plural ends in *bō,* thus, *bin-bō,* hear ye. Several verbs, however, form their imperative in an irregular way. Thus many verbs ending in *n* change their *n* into *r* in the imperative, e.g., *man-ing,* to be; *mar,* be; *huning,* to see; *hur,* see. From *tining,* to give, is formed *ēte,* plural *ēt-bō,* give. In other cases the final consonant is dropped, or a *th* is added. Thus, *pāning,* to say; *pā,* say; *tūling,* to sit; *tūl-ṭh,* sit.

The verbal noun is sometimes used as an imperative; thus, *rasing,* come.

A suffix *ak* is often added in the singular. Thus, *kaning,* to do; *kar-ak,* do.

A final *r* or *gh* is dropped before the plural suffix *bō*; thus, *kar-ak,* do; *ka-bō,* do ye; *shāgh,* lay; *shābō,* lay ye.

The personal terminations of finite tenses are as follows:—

Sing. 1. *v, ṭ*	Plur. 1. *n*
2. *s*	2. *rē*
3. *i, e, ak*	3. *r, ō*

The form *v* of the suffix of the first person singular is used in the conjunctive present, the suffix *ṭ* in other tenses. The suffix *ō* of the third person plural is used in the past tense in addition to the suffix *r.* Thus, *khalkur* and *khalkō,* they struck. It is never used when the base of the past tense ends in a vowel. The suffix *ō* is perhaps the old neuter suffix, and *r* the corresponding rational suffix. Compare Kanarese *āre,* neuter *ave.*[1]

The plural suffixes of the first and second persons likewise correspond to forms used in other Dravidian languages.

On the other hand, it is difficult to compare the singular suffixes with corresponding forms occurring in other Dravidian forms of speech.

The various tenses are formed as follows:—

A conjunctive present is formed by adding *i* or *e* to the base. Thus, *khaniv* or *khanev,* I may see. This *i* or *e* is dropped after long vowels; thus, *pāv,* I may say. A similar suffix is used in Malto where we find forms such as *bandin,* I draw; *daryin,* I catch. Compare also Kui *pāgii,* I beat, *giī,* I do, etc.

The conjunctive present denotes the action of the verb without restriction as to time. It thus corresponds to the so-called indefinite tense of other Dravidian languages.

The ordinary present is derived from the conjunctive present in a way peculiar to Brāhūī. A *k* is added in the third person singular; the second person plural remains unchanged, and an *a* is added in the remaining forms. Thus, *khaniva* (or *khaneva*, and so forth), I see; *khanisa*, thou seest; *khanik*, he sees; *khanina*, we see; *khanirē*, you see; *khanira*, they see.

The future is formed from the base by adding *ō*. Compare Kurukh *o*. A vowel is dropped before this *ō*. Thus, *khanōṭ*, I shall see; *khanōs*, thou wilt see; *kōṭ*, I shall go, and so forth. This form seems to be derived from a future participle ending in *ō* by adding the present tense of the verb substantive. A future perfect is formed from the same participle by adding the past tense of the verb substantive. Thus, *khanōsuṭ*, I shall have seen. A future participle *khanō* does not, however, appear to be used.

The base of the past tense is formed in various ways. Most commonly an *ā* or *ē* is added to the base. Thus, *taming*, to fall; past base *tamā*; *thaṛing*, to cut; past base *thaṛē*. Another suffix of the past is *k*; thus, *khaling*, to strike, past base *khalk*.

The suffix *ā* is sometimes added to the verbal noun; thus, *rasing-ā*, he arrived. Such forms are especially common in borrowed words.

Several verbs form their past tense by adding an *s*. Thus:—

baning, to come	past	*bas*	
maning, to be	,,	*mas*	
tining, to give	,,	*tis*	
tūling, to sit	,,	*tūs*	
saling, to stand	,,	*salīs*	
hating, *hataring*, to bring	,,	*hīs*	

A final *n* is often replaced by an *r* in the past. Thus:—

kaning, to do	past	*karē*
daning, to remove	,,	*darē*
pāning, to say	,,	*pārē*

Other verbs are slightly irregular. Thus:—

bining, to hear	past	*bing*
kuning, to eat	,,	*kung*
kahing, to die	,,	*khask*

We have not as yet sufficient materials for classifying all these various forms. The *k*-suffix also occurs in Kurukh and Malto. It is perhaps originally identical with the *t* or *d* suffix of other Dravidian languages. Compare Brāhūī *kun*, Tamil *tin*, eat. The *s*-suffix is well known from Tamil dialects, Kurukh and Malto (*ch*), Gōṇḍī, Telugu, etc. It is probably a modification of *t* or *k*. Dr. Trumpp compares the *ē*-suffix with *i* in Tamil, Malayālam, etc. The *ā*-suffix has probably a similar origin.

The ordinary past tense is apparently formed by adding the present tense of the verb substantive to the past base. The past tenses of *khaling*, to strike, and *khaning*, to see, are formed as follows:—

Sing. 1. *khalk-uṭ*, *khanā-ṭ*
    2. *khalk-us*, *khanā-s*
    3. *khalk(-ak)*, *khanā(-k)*

Plur. 1. *khalkun*, *khanān*
    2. *khalkurē*, *khanārē*
    3. *khalkur* } *khanār*
      khalkō }

An imperfect is formed from the ordinary past in the same way as the present from the conjunctive present. Thus, *khalkuṭa*, I was striking.

A pluperfect is formed from the past base by adding the past tense of the verb substantive. Thus, *khalk-asuṭ*, I had struck; *khanā-suṭ*, I had seen.

The past base was perhaps originally a conjunctive participle as in most other Dravidian languages. It is also used in order to form a perfect. An *un*, or, after vowels, an *n*, is then added to the past base, and the present tense of the verb substantive is suffixed. Thus, *khalk-un-uṭ*, I have struck; *khanā-n-uṭ*, I have seen. The analogy of other Dravidian languages seems to point to the conclusion that the forms ending in *un* or *n* are nouns of agency formed from the past base by adding the common Dravidian *n*-suffix. The literal meaning of *khalkunuṭ* would then be ' I am a man who has struck.'

An adverbial participle is formed by adding *ōk* to the base. Thus, *khalōk*, striking. It is inflected as an adjective, *i.e.*, the suffixes *ā* and *ō* can be added. Dr. Trumpp compares the Balōchī participle ending in *ōkh*; thus, *janōkh*, a striker.

Another participle is formed by adding the suffix *esa* or *isa*. I have also found it combined with the suffix *aṭ*; thus, *ōd mukhtāj maresa-aṭ hinā*, he needy becoming went, he began to become in want.

Brāhūī possesses a negative conjugation comprising all the tenses. A similar state of affairs is also found in Kōlāmī, Naikī, Kuī, and other dialects. The formation of the various tenses in Brāhūī is, however, apparently different. The usual principle prevailing in other Dravidian languages is to add the personal terminations to a negative base. In Brāhūī, on the other hand, a negative verb is apparently added to the positive base and conjugated throughout. We may perhaps compare the use of negative verbs such as *polnā*, not to be able, in Kurukh. The negative particle *tōten* in Kōlāmī is perhaps also a past tense of a negative verb, and in some Gōṇḍī dialects an inflected *hille* is used.

There are two such negative verbs in Brāhūī, one used in the imperative, the conjunctive present, the future, and the tenses formed from them, and the other used in the past tenses.

The former begins with *p*, before which a final *r* and *gh* are dropped. After vowels it often becomes *f*. Thus, *ka-pa*, do not do; *ba-f*, he may not come.

The other negative verb begins with *t*, before which the base is changed in various ways. The regular terminations of the negative verb are thus :—

	Conj. pres.	Future.	Past.	Perfect.	Imperative.
Sing. 1.	par	parōṭ	tavaṭ	tanuṭ	
2.	pis	parōs	tavis	tanus	pa
3.	p	parōe	tau	tane	
Plur. 1.	pan	parōn	tavan	tanun	
2.	pirē	parōrē	tavirē	tanurē	pa-bō
3.	pas	parōr	tavas	tanō	

Note the termination *s* of the third person plural of the conjunctive present and the perfect. The corresponding form of the present tense ends in *pasa*.

Other tenses are regularly formed. Thus, *khanpara*, I do not see; *khanparōsuṭ*, I shall not have seen; *khantarasuṭ*, I had not soen, etc.

It is difficult to find any analogies to these forms in other Dravidian languages. The *ṭ*-forms can perhaps be compared with Kōlāmī *tōten*, and similar forms appear to be current in Tuḷu where we find *malpuji*, I do not wake; *malt'diji*, I did not wake, etc.

It should be noted that the past tense of the verb substantive, *alla-oṭ*, I was not, seems to be connected with the common Dravidian *alla*, not.

Brāhūī also possesses a passive voice. It is formed from a base which is identical with the verbal noun. Thus, *khaning-ir*, I may be seen. The conjugation is regular.

The preceding remarks will have shown that Brāhūī is a distinctly Dravidian language. It seems to have more points of analogy with Kurukh and Malto than with other dialects belonging to the same family. The language has, on the other hand, been influenced by Eranian forms of speech. We have already drawn attention to some few points. The greatest influence can, however, be traced in the vocabulary which to a very great extent differs from that of other Dravidian languages. It is also possible that Brāhūī has been influenced by yet other different forms of speech. We are not, however, in a position to take up that question in this place. The Brāhūīs have been so long separated from their cousins to the south that it is more to be wondered that they have preserved so many traces of Dravidian linguistic principles and tendencies than that their language has in many points struck out independent lines of its own.

It is hoped that the preceding remarks will enable the student to grasp the principal features of the language from the short Skeleton Grammar which follows. They are mostly based on Dr. Trumpp's work, to which the student is referred for further details. Dr. Duka's paper, quoted under authorities above, is a translation of Dr. Trumpp's sketch. It is not quite free from mistakes, but can on the whole safely be consulted by those who are not in a position to use the original. Of the three specimens printed below on] p. 630 and ff., the two first have been received from Baluchistan, and the third from Karachi. A list of Standard Words and Phrases, forwarded from Baluchistan, will be found below on pp. 649 and ff.

I.—NOUNS.— *Lummah*, mother; *urā*, house; *nat*, foot; *khal*, stone.

		SINGULAR.				PLURAL.		
Nom. . .	*lummah.*	*urā.*	*nat.*	*khal.*	*lummaghāk.*	*urāk.*	*nak.*	*khalāk.*
Acc. Dat. .	*lummah-e.*	*urā-e.*	*nat-e.*	*khal-e.*	*lummaghāte.*	*urāte.*	*natte.*	*khalāte.*
Inst. . .	*lummah-aṭ.*	*urā-aṭ.*	*nat-aṭ.*	*khal-aṭ.*	*lummaghāte-aṭ.*	*urāte-aṭ.*	*natte-aṭ.*	*khalāte-aṭ.*
Abl. . .	*lummah-ān.*	*urā-ān.*	*nat-ān.*	*khal-ān.*	*lummaghāte-ān.*	*urāte-ān.*	*natte-ān.*	*khalāte-ān.*
Gen. . .	*lummah-nā.*	*urā-nā.*	*nat-nā.*	*khal-nā.*	*lummaghāt-ā.*	*urātā.*	*nattā.*	*khalātā.*
Loc. . {	*lummah-āe.*	*urā-āe.*	*nat-āe.*	*khal-āe.*	*lummaghate-āe.*	*urāte-āe.*	*natte-āe.*	*khalāte-āe.*
	lummah-ṭī.	*urā-ṭī.*	*nat-ṭī.*	*khal-ṭī.*	*lummaghāte-ṭī.*	*urāte-ṭī.*	*natte-ṭī.*	*khalāte-ṭī.*

Instead of *lummah-e*, etc., we also find *lummagh-e*, etc. Similarly also *urāgh-āe*, in the house, etc.

II.—PRONOUNS.—

	I.	We.	Thou.	You.	Self.	Who?	That.	They.
Nom. . .	*ī.*	*nan.*	*nī.*	*num.*	*tēn-(aṭ).*	*dēr.*	*ō, ōd.*	*ōfk.*
Acc.-Dat. .	*kane.*	*nane.*	*nē.*	*nume.*	*tēne.*	*dēre.*	*ōde.*	*ōfte.*
Abl. . .	*kane-ōn.*	*nane-ān.*	*ni-ān.*	*nume-ōn.*	*tēn-ān.*	*dēr-ān.*	*ōd-ān.*	*ōft-ān.*
Gen. . .	*kanā.*	*nanā.*	*nā.*	*numā.*	*tēnā.*	*dinnā.*	*ōnā.*	*ōftā.*
Loc. . {	*kane-āe.*	*nane-āe.*	*ni-āe.*	*nume-āe.*	*tēni-āe.*	*dēr-āe.*	*ōd-āe.*	*ōft-āe.*
	kane-ṭī.	*nane-ṭī.*	*nē-ṭī.*	*nume-ṭī.*	*tēn-ṭī.*	*dēr-ṭī.*	*ō(-de)-ṭī.*	*ōfte-ṭī.*

Instead of *ōde*, etc., we also find *ōḍe* or *ōre*, etc. *Ē*, that, plur. *ēfk*, and *dā*, this, plur. *dāfk*, are inflected as *ō*. Instead of *dād-ān*, etc., we often find *dāde-ān*, etc.

Ō, that; *ē*, that; *dā*, this, when used as adjectives, and *ant*, what? *arā*, what? are not inflected.

Ki, which is used as a relative particle.

III.—VERBS.—

A. Verb Substantive.—

		POSITIVE FORM.			NEGATIVE FORM.	
		Present.		Past.	Present.	Past.
		I.	II.			
Sing. 1 . . .	*uṭ.*	*areṭ.*	*asuṭ.*	*afaṭ.*	*alla-oṭ*
2 . . .	*us.*	*ares.*	*asus.*	*afes.*	*alla-os.*
3 . . .	*e.*	*are, (a-)ṭe.*	*as(-ak), asus.*	*af(-ak).*	*alla-o.*
Plur. 1 . . .	*un.*	*aren.*	*asun.*	*afan.*	*alla-on.*
2 . . .	*ure.*	*arere.*	*asure.*	*afere.*	*alla-ore.*
3 . . .	*(ur)*	*arer.*	*asur.*	*afas.*	*alla-er.*

GRAMMAR.

B. Finite Verb.—
1. Positive verb.

Khaning, to see. Participles.—*khanit, khanina.*

		Conjunct. Pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1	. . .	*khanir.*	*khanir-a.*	*khanŏ-ŋ.*	*khanĭ-ŋ.*	*khanĭŋ-a.*	*khan ĭn-uŋ.*	
2	. . .	*khanir.*	*khanir-a.*	*khanŏ-s.*	*khan ĭ-s.*	*khan ĭs-a.*	*khan ĭn-us.*	*khan(-ak).*
3	. . .	*khaner.*	*khanik.*	*khanŏ-e.*	*khan ĭ(-k).*	*khan ĭk-a.*	*khan ĭn-ĭ.*	
Plur. 1	. . .	*khanin.*	*khanin-a.*	*khanŏ-n.*	*khan ĭ-n.*	*khan ĭn-a.*	*khan ĭn-un.*	
2	. . .	*khanirĭ.*	*khanirĭ.*	*khanŏ-rĭ.*	*khan ĭ-rĭ.*	*khanărĭ.*	*khan ĭn-urĭ.*	*khan-bŏ.*
3	. . .	*khanir.*	*khanir-a.*	*khanŏ-r.*	*khan ĭ-r.*	*khan ĭr-a.*	*khan ĭn-ŏ.*	

Present definite, *khaning-ŏ uŋ.*—Futuro perfect *khanŏuŋ.* Pluperfect, *khanĭuŋ.*

The third person singular of the past tense often ends in a consonant such as *k*, *g*, or *s*. An *u* or *o* is then inserted between the final consonant and other suffixes, and the third person plural of the past ends in *ŏ* or *ur.* Thus, *khal-k-uŋ*, I struck; *khal-k-ŏ* and *khal-k-ur*, they struck; *khal-k-auŋ*, I had struck; *khal-k-un-uŋ*, I have struck, etc.

II.—Negative verb.

		Conjunct. pres.	Present.	Future.	Past.	Imperfect.	Perfect.	Imperative.
Sing. 1	. . .	*khanpur.*	*khanpar-a.*	*khanparŏŋ.*	*khantaraŋ.*	*khantaraŋ-a.*	*khantanuŋ.*	
2	. . .	*khanpir.*	*khanpir-a.*	*khanparŏr.*	*khantaris.*	*khantaris-a.*	*khantanus.*	*khan-pa.*
3	. . .	*khanp.*	*khanp-ak.*	*khanparŏe.*	*khantau.*	*khantacak-a.*	*khantanĕ.*	
Plur. 1	. . .	*khanpan.*	*khanpan-a.*	*khanparŏn.*	*khantaran.*	*khantaran-a.*	*khantanun.*	
2	. . .	*khanpirĭ.*	*khanpirĭ.*	*khanparŏrĭ.*	*khantarirĭ.*	*khantarirĭ.*	*khantanurĭ.*	*khan-pa-bŏ.*
3	. . .	*khanpur.*	*khanpar-a.*	*khanparŏr.*	*khantaras.*	*khantaras-a.*	*khantan-ŏ.*	

Futuro perfect, *khanparŏuŋ.* Pluperfect, *khantarasuŋ.*

The *p* of the negative suffix, before which an *r* and *gh* are dropped, is often changed to *f* or *v* after vowels. Thus, *bafarŏŋ*, I shall not come.

C. Irregular Verbs.—Several verbs are irregular in the imperative and the past tense, some also in other forms. Compare the following table:—

Verbal noun.	Conjunct. Pres.	Imperative.	Future.	Past.	Negative Imperat.
khaling, strike . .	*khaler.*	*khal-ĭh.*	*khalŏŋ.*	*khalkuŋ.*	*khal-pa.*
haling, take . .	*haler.*	*halĭh.*	*halŏŋ.*	*halkuŋ.*	*hal-pa.*
lining, hear . .	*liner.*	*lin.*	*linŏŋ.*	*linguŋ.*	*lini-pa.*
kuning, eat . .	*kuner.*	*kun.*	*kunŏŋ.*	*kunguŋ.*	*kun-pa.*
kaling, die . .	*kaher.*	*kah.*	*kahŏŋ.*	*khaskuŋ.*	*kahi-pa.*
huning, see . .	*hurer.*	*hur.*	*hurŏŋ.*	*hunŏŋ.*	*hun-pa.*
daning, remove . .	*dĕr.*	*dar-ak.*	*darŏŋ.*	*darĕŋ.*	*da-pa.*
pining, say . .	*pŏr.*	*pŏ.*	*pŏŋ.*	*părĕŋ.*	*pă-pa.*
kaning, do . .	*kĕr.*	*kar-ak.*	*karŏŋ.*	*karĕŋ.*	*ka-pa.*
maning, be . .	*marer.*	*mar.*	*marŏŋ.*	*masuŋ.*	*ma-fa.*
baning, come . .	*barer.*	*bar-ak.*	*barŏŋ.*	*basuŋ.*	*ba-fa.*
tining, give . .	......	*ĕte.*	*ĕtŏŋ.*	*tisuŋ.*	*tĭ-fa.*
tuling, sit . .	*tuler.*	*tul-ĭh.*	*tulŏŋ.*	*tĭsuŋ.*	*tuli-pa.*
hining, go . .	*kĕr.*	*hin.*	*hŏŋ.*	*hinŏŋ.*	*hin-pa.*

Passive voice.—Formed by adding *ing* to the base and conjugating throughout. Thus, *khaning-ing*, to be seen; present *khaningiv-a;* futuro *khaning-ŏŋ;* past *khaningăŋ*, etc.

Causals.—Formed by adding *ef* or *if* to the base and conjugating throughout. Thus, *rasefing*, to cause to come; present *rasefiv-a;* futuro *rasef-ŏŋ;* past *rasefĕŋ*, and so forth.

DRAVIDIAN FAMILY.

BRĀHŪI.

SPECIMEN I.

(KALAT, BALUCHISTAN.)

Bandagh-as-e irā mār assur. Ōftiān chuhakā mār tenā bāwa-e
Man-one-to two sons were. *Them-from the-younger son his father-to*

pārē ki, 'bāwah, mālān girā-as ki kanā bashkh marok, kano
said that, 'father, property-from thing-a which my share is, me-to

ēte.' Ō tenā katiā-e ōfti-tō bashkh-kare. Bhāz dē
give.' He his living them-with division-made. Many days

gidarengtavesur ki chunā mār tenā kull mālo much-karo ō
passed-not-were that small son his all property together-made and

murrō vatanase-āe mosāfiro-āe hinā ō ēre tenā kull māle
far country-a-to journey-on went and there his all property

harāmanga kārēmte-at gum-kare. Vakht-as ki ō kull māle tenā
forbidden works-with spend-made. Time-a that he all property his

kharch karēsas hamō mulka-tī bhallō dukkāl-as tammā, ō ōd
spent had-made that country-in heavy famine-a fell, and he

mukhtāj maresa-at hinā. Gurā ō hinā ō ham-ē mulka-nā
needy becoming went. Afterwards he went out that country-of

bandagh-ase-tō sangat mas. Hamō shaskh ōde tenā hūkamātā
man-one-with follower became. That person him his swine-of

khvāfing-kī tenā daghārte-āe mōn tis. Ō khvashi-at pachkhāti-at ki
feeding-for his field-to presence gave. He gladly husks-with that

hūkamāk kungurak tenā phide sēra karēka ō kas-as ōde
swine eating-were his belly satisfied was-making and person-a him-to

girā-as titavaka. Vakht-as ki hōsha-āe bas, pārē ki,
thing-a was-not-giving. Time-a that sense-on came, said that,

'akhkhadar kanā bāvah-nā naukarāte-ān arer ke ōft iragh bhāz
'how-many my father-of servants-from are that them-to bread much

ē, ō ōfti-ān ziāte ham are, ō ī bhin-ān kahing-tī ut.
is, and them-from excess also is, and I hunger-from dying-in am.

Ī bash mareva. ō tenā bāvaghāe kāva ō ōde pāva ki, "ō
I standing become and my father-to go and him-to say that. "O

bāvah, ī khudā-nā ō nā mōne-ṭī malāmat uṭ, ō dāsā ī lāiq
father, I God-of and thy front-in blamed am, and now I worthy

āfaṭ ki kane nā mār pār. Kane tenā naukarāte-ān asiṭ
am-not that me thy son they-say. Me your-own servants-from one

kah."' Gurā ō bash mas ō tenā bāvah-is bas.
make."' Afterwards he upright became and his father-near came.

Magar ō hannā bhāz murr as ki ōnā bāvah ōde khanā, ōnā
But he still very far was that his father him saw, his

hālāe raham bas, tah dūdengā ōnā likhe-ṭī dūki shāghā
condition-on compassion came, then ran his neck-on hands put

ō ōde buk halk. Mār tenā bāva-e pārē ki, 'bāvah, ī
and him-to kiss took. The-son his father-to said that, 'father, I

khudā-nā gunahgār-ase uṭ ō nā mōn-ṭī ham gunahgār uṭ, ō
God-of sinner-a am and thy presence-in also sinner am, and

dārān gud ī lāiq affuṭ ki kane nā mār pār.'
this-from after I worthy am-not that me thy son they-call.'

Magar bāvah-tah tenā naukarāte pārē ki, 'kull-ān jovānangā
But the-father-his his servants-to said that, 'all-from good

pōshākāte hatibō ō ōde bērif-bō, dūṭī-tah challavas shābō
clothes bring-ye and him cause-to-put-on, hand-on-his ring-a put

ō mōcharete nate-ṭī-tah ētibō. Babō ki dāsā āvār kunēn
and shoes feet-on-his give. Come that now together we-may-eat

ō khvash marēn. Antae, ki kanā mār khaskas, ō phadāe
and merry may-become. Why, that my son dead-was, he again

zindah mas; ō gōingāsas, ō khaningā.' Ō ōfk khvash maresa
alive became; he lost-was, he was-found.' And they merry becoming

hinār.
went.

Handā niyāma-ṭī ōnā bhallā mār tenā mulkāe asaka: Vakhtas ki
This time-at his elder son his land-in was. Time that

ō bas ō urāghān khurk mas, nāchanā ō sāzanā tavāre
he came and house-from near became, dance-of and music-of sound

bing. Naukarāte-ān asiṭe tavār-kare ō harrifē ki, 'dā kārēmnā
heard. Servants-from one-to call-made and asked that, 'this action-of

ant mānā ō?' Naukar ōde pārē ki, 'nā īlum bassone
what meaning is?' The-servant him-to said that, 'thy brother come-is

ō nā bāvah bhallō mehmāne-as karēnē, antae, ki ō ōde durākh
and thy father great feast-a made-has, why, that he him whole

jōre-aṭ khanānē.' Gurā ō khafa mas ō tahe-ṭī hintav.
welfare-with seen-has.' Then he angry became and inside went-not.

Handā hītāe bāvah pēsh tammā ō ōde minnat kare. Ō
This word-at the-father out fell and him-to favour made. —He

tenā   bāvae   jovāb   tis   ki,   'hur,   ī   dākha   sāl   nā   khizmate
his   father-to   answer   gave   that,   'see,   I   these-many   years   thy   service

karēnuṭ,   ō   hech   nā   hukame   pirghtanuṭ;   magar   nī   gāhas
done-have,   and   any   thy   order   broken-not-have;   but   thou   time-a

kane   dagharas   ham   ti-taves   ki   ī   tenā   dōstāti-tō   majlis-as
me-to   kid-a   even   gavest-not   that   I   my-own   friends-with   feast-a

karēta.   Magar   dāsā   ki   nā   mār   bassone   ki   nā   māle
might-make.   But   now   that   thy   son   has-come   who   thy   property

kinjerīte-tō   bāy   tissone,   nī   ōṛkī   mehmānc-as   karēnus.'   Ō   ō
harlots-with   loss   given-has,   thou   him-for   feast-a   made-hast.'   And   he

ōde   pārē   ki,   'abā,   nī   har   vakht   kan-tō   thud   us,   ō
him-to   said   that,   'O-son,   thou   all   time   me-with   together   art,   and

girā-as   ki   are   kull   nā   ē.   Dā   munāsib   as   ki   nan   khvashī
thing-a   that   is   all   thine   is.   This   proper   was   that   we   merry

kēn   ō   khvash   marēn;   antae,   ki   nā   īlum   khask-as,
should-make   and   merry   should-become;   why,   that   thy   brother   dead-was,

ō   pēnd   vār   zindah   mas;   gōingāsas,   ō   hāzir   ē.'
he   another   time   alive   became;   lost-was,   he   present   is.'

DRAVIDIAN FAMILY.

BRAHCI.

SPECIMEN II.

Dākān　　Gurginaghāe　　hinān.　　Murād　　khānnā　　shahr-ṭi　　hinān.
Here-from　　Gurgina-to　　we-went.　　Murād　　khān-of　　village-in　　we-went.

Okān　　gidāringān　Adamzaitekān　　hinān.　　Ōṛe　　ki　　hinān　　guṛā　ṣāhib
There-from　we-passed　Adamzai-from　　we-went.　There　that　went　then　Sahib

ō　　risāla　　ō　　risālanā　　ṣāhib　　ō　　i · harsingān　　phaṭāe.　　Nanēkān
and　cavalry　and　　cavalry-of　　Sahib　and　I　turned　back.　　At-night

Murād　khān-nā　　shahr-ṭi　　masun.　　Pēnd-vār　　ṛagaghāe　　ṣāhib　　ō
Murād　khān-of　　village-in　we-were.　　Again　　morning-in　　Sahib　and

risālanā　　ṣāhib　　ō　　risāla　　zēn　　karēr　ō　　Murraīnā　　shahrāe
cavalry-of　Sahib　　and　cavalry　saddle　made　and　Murrai-of　village-to

hinār.　I　　ṣāhib-tō　　hintavaṭ.　　Ṣāhib　　kane　　hanḍāṛe　　illā.　　Magar　i
went.　I　Sahib-with　went-not.　　Sahib　me　here　left.　　But　I

handaghātiān　　hingunuṭ　　ki　　ṣāhib　Hasane　　halkunē　　ō　　Tāmāse
men-from　　heard　　that　Sahib　Hasan　arrested-has　and　Tāmās

ō　Murād　khāne　ham　　halkunē.　　Vakht-as　ki　ṣāhib　phadāe　bas,
and　Murād　khān　also　arrested-has.　　Time　that　Sahib　back　came,

i　tenā　　khantiaṭ　Hasane　ō　　Murād　khāne　·ō　Tāmās　khāno khanāṭ.
I　my-own　eyes-with　Hasan　and　Murād　khān　and　Tāmās　khān　saw.

Hasane　risālanā　　dū-ṭi　　tis.　　Elō　　irā　　kaidio　nanā　dū-ṭi　tis.
Hasan　cavalry-of　hand-in　gave.　　Other　two　prisoners　our　hand-in　gave.

Kaidik　nanēkān　nano　pārēr　ki,　'ṣāhib　　naneān　hechṛā　harriftav
Prisoners　at-night　us-to　said　that,　'the-Sahib　us-from　anything　asked-not

ō　nane　hēs.'　Guṛā　　sōb-tō　ṣāhib　rāhī　mas　ō
and　us　brought.'　Then　morning-in　Sahib　wayfarer　became　and

Chichizai-ṭi　has.　Vakht-as　ki　shām　mas　Hasan-ki　iragh
Chichizai-in　came.　Time-a　that　evening　became　Hasan-for　bread

hēsur.　Ham-ō　iraghāte　Jemādār　Gohar　khān-nā　sovār　bisēsas.
they-brought.　Those　breads　Jamdār　Gohar　khān-of　sovār　had-baked.

Hasan　risūla-nā　sovārte　pārō　ki,　'i　iragh　tenā　kuneva,　kaneān
Hasan　cavalry-of　sovars-to　said　that,　'I　bread　own　eat,　me-from

murr	mabō.'	Sovāk	Sik	asur	ō	pārēr	ki,	'Sāhib-nā	hukam	af
far	*become.'*	*Sovārs*	*Sikhs*	*were*	*and*	*said*	*that,*	*'Sahib-of*	*order*	*is-not*

ki	nan	murr	maron.'	Guṛā	Hasan	khafa	mas	ō	iraghāte
that	*we*	*far*	*should-be.'*	*Then*	*Hasan*	*angry*	*became*	*and*	*breads*

jōa-ṭī	biṭē.	Nēm	shafāe	ki	bīngun	mas	arẓ	karē	ki,
stream-in	*threw.*	*Half*	*night-in*	*that*	*hungry*	*became*	*petition*	*made*	*that,*

'kane	iragh	itibō.'	Guṛā	sikāk	iragh	tisur,	tah	ō	hamō	iraghāte
'me-to	*bread*	*give.'*	*Then*	*Sikhs*	*bread*	*gave,*	*then*	*he*	*those*	*breads*

kung.	Guṛā	ō-nā	hāl	avalān	ham	ganda	mas.
ate.	*Then*	*him-of*	*condition*	*first-from*	*even*	*bad*	*became.*

FREE TRANSLATION OF THE FOREGOING.

We went from here to Gurgina, and proceeded to Murād Khān's village. We started thence and went out from Adamzai. When we came there, the Sahib and the cavalry and the Sahib of the cavalry turned back. At night we were in Murād Khān's village. Again, in the morning, the Sahib and the cavalry Sahib and the cavalry saddled their horses and went to Murrai's village. I did not go with the Sahib. He left me here. But I learnt from the men that the Sahib had arrested Hasan, Tāmās, and Murād Khān. When the Sahib returned, I with my own eyes saw Hasan and Murād Khān and Tāmās Khān. The Sahib left Hasan with the cavalry, and handed the two other prisoners over to us. At night the prisoners said to us, ' the Sahib did not ask anything when he brought us.' In the morning the Sahib set out for Chichizai. At night bread was brought for Hasan. A sowar of the Jamdār Gohar Khān had baked it. Hasan said to the sowars of the cavalry that he wanted to eat the bread alone, and asked them to withdraw. The sowars were Sikhs, and they said, ' the Sahib's order is not to leave you.' Hasan then became angry and threw the bread into the river. Towards midnight he became hungry and asked for bread. The Sikhs gave him some, and he ate it. Afterwards he was at once taken ill.

DRAVIDIAN FAMILY.

BRĀHŪĪ.

SPECIMEN III.

(KARACHI.)

Ī Juma, mār Kamāl-nā, kās-nā gudām-nā jamadār Karāchī-nā
I Juma, son Kamāl-of, wool-of godown-of jamadār Karāchī-of

tūlōksiyoṭ. Qasam kunev pāv, handā-tūnā aulīkō dēh bēg-nā
inhabitant-am. Oath I-do I-say, this-month first day evening-of

pañj baja guḍ harch bēgārī asur, ōftin rōzu tisuṭ. Ōftān
five striking after all coolies were, them-to wages I-gave. 'Them-from

guḍ kās-nā gaṭrīs Ḥayāt khān-nā kūs-nā kīrghān as, ī khanāṭ.
after wool-of bundle-a Ḥayāt khān-of shirt-of below' was, I saw.

Ī yakdam ō-nā jhārū ḥalkuṭ. Ī pēn hichrā khantavaṭ. Ī
I at-once him-of search took. I other anything found-not. I

padāe ōde gudām-nā sēṭāe darēt. Sēṭ pārē, 'dā
afterwards him store-of chief-to brought. The-chief said, 'this

gunah-gāre pōlīs chaukī-ṭī dar, dārā firyād kar.' Ī hamdun
culprit police station-in bring, him-on complaint make.' I so

karēṭ. Ī khanāṭ ōde Ḥākimā darē. Ḥākim pārē, 'nī tenā
did. I saw him Ḥākim-to took. Ḥākim said, 'thou thy-own

bachāī-nā shāhadā tin-hatar.' Ō tining katav. Ō nēṭ
defence-of witness give-bring.' He to-give did-not-do. He at-last

qabūldār mas, 'ī tenā chunā-nā barzī-kin kās durzāsuṭ hafēsuṭ.'
admitter became, 'I my-own child-of pillow-for wool stole took.'

Ḥākim ōde bīs rūpaī-nā danḍ-nā sazā tis.
Ḥākim him-to twenty rupees-of fine-of punishment gave.

FREE TRANSLATION OF THE FOREGOING.

I Juma, son of Kamāl, residing at Karachi, employed as a Jamedar at the wool stores, do state on solemn affirmation that on the first day of the current month after five o'clock in the evening when all the coolies had been paid their wages for the day, I found a bundle of wool concealed under Ḥayāt Khān's shirt. I at once searched the man's person, but found nothing else. I then took him to the Sēṭh of the godown and he

told me to take the culprit to the Police station and lodge a complaint against him. I did so and saw that the Policemen took him before a Magistrate ; the Magistrate then called on the accused for witnesses, which he was unable to produce, and finally he admitted that he was removing the wool clandestinely to make a pillow for his baby. The Magistrate punished him with a fine of R20.

SEMI-DRAVIDIAN DIALECTS.

Attention has already been drawn to the fact that several Dravidian tribes in the North have abandoned their original speech for some Aryan dialect. A good instance is the so-called Halʻbī which will, in this Survey, be dealt with in connexion with Marāṭhī. It is a mixed form of speech which has been strongly influenced by Marāṭhī and Chhattīsgaṛhī.

In this place we shall give specimens of two similar dialects, as an appendix to the Dravidian family, in order to enable the student to recognize how thorough the influence of Aryan speech has been in such cases. The dialects in question are the so-called Ladhāḍī or Randhāḍī of Amraoti and the Bhariā dialect spoken in Narsinghpur and Chhindwara. According to information collected for the purposes of this Survey the number of speakers is as follows:—

Ladhāḍī	2,122
Bhariā	330
TOTAL .	2,452

Both dialects have formerly been classed as Gōṇḍī. At the present day, however, they have become quite Aryanized.

The dialect of the Ladhāḍis or Randhāḍis of Amraoti is a dialect of the same kind as Halʻbī. Conjunctive participles often add a suffix *kanī* which can be compared with *kun* in Gōṇḍī; thus, *āi-kanī*, having come; *jāi-kanī*, having gone. On the whole, however, the dialect has no more anything to do with Gōṇḍī or with any other Dravidian form of speech, as will be seen from the specimen which follows:—

[No. 94.]

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

LADHĀPĪ.   (DISTRICT AMRAOTI.)

Ekā   mānsā-lā   du   turyā   bhait.   Ēk   ṭurā   bāpā-lā   bōlyā,   'bāwā,
One   *man-to*   *two* *sons*   *were.*   *One* *son*   *the-father-to* *said,* *'father,*

jō   jingī-kī   bāṭnī   āī   tī   malā   dēnā.'   Maṅg   ō-lā   bāṭnī
which *property-of* *share* *comes* *that* *me-to* *give.'* *Then*   *him-to* *division*

kar   dēīs.   Maṅg   thōḍā   din-kanī   nānā   ṭurā   sab   jamā   karī-
making *gave.* *Then* *few*   *days-after* *the-younger* *son* *all* *together* *having-*

kanī   dūr   dusryā   mulkh-mā   jāt   lagyā,   ākhīn   whāsan   āpnā   paisā
made   *far*   *other*   *country-in* *going* *began,* *and*   *there* *his*   *money*

uṭhāi   ḍārīs.   Maṅg   tyān   sab   kharchī   ḍālī-par   unē
spending *threw.* *Then* *him-by* *all* *having-spent* *throwing-after* *that*

mulkh-mā   baḍā   kāl   padyā.   Kāl   padyā-kanī   ō-lā   aḍchaṇ   bhaī.
country-in *big* *famine* *fell:*   *Famine* *falling-after* *him-to* *difficulty* *became.*

Tab   ō   unē   mulkh-mā   ēk   mānsā-jabarī   rahyā.   Unī   tar   ō-lā
Then   *he*   *that*   *country-in* *one* *man-with*   *stayed.* *Him-by* *then* *him*

ḍukar   charāwal   āpnē   khēt-mā   paṭhāīs.   Maṅg   ḍukar-nī   sāl   khāī-upar
swine *to-feed*   *his*   *field-in* *was-sent.* *Then* *swine-of* *husks* *eating-on*

unē   āpnē   pēṭ   bharī,   asā   ō-lā   samjā   whaī.   Maṅg   u-lā
him-by *his*   *belly* *was-filled,* *such* *him-to* *thought* *was.*   *Then* *him-to*

kāī   nakō   dis.   Maṅg   ō   sudhī-par   āī-kanī   bōlyā,   'mōrā
anything *not-at-all* *gave.* *Then* *he* *sense-on* *having-come* *said,* *'my*

bāp-kā   kitik   rōj-dār-sanī   bhakkam   bhākar   sē,   bajar   mī   bhukī-nī
father-of *how-many* *servants-to* *much*   *bread*   *is,* *but*   *I*   *hunger-with*

marī   gayā.   Mī   uṭhī-kanī   āpnē   bāp-kōndī   jāū,   ō-lā   kahū,
having-died *went.* *I* *having-arisen* *my*   *father-to* *will-go,* *him-to* *will-say,*

"arē   bāpā,   Dēw-kā   āndhī   urphāṭ   kām   karis,   ō-kā   sāmnē   pāp   karī.
"O   *father,* *God-of* *against* *evil*   *deed* *I-did,* *him-of*   *before* *sin* *did.*

Abō   pāsūn   tōrā   pōryā   nōkō   whāy.   Āpnā   ēkā   rōj-dār-āsa   rākhī   dhar."'
Now   *from*   *thy*   *son*   *not-at-all* *am.* *Your* *one* *servant-like* *keeping* *keep."'*

Maṅg   uṭhī-kanī   āpnā   bāp-kōndī   gayā.   Maṅg   ō   dūr   sē   itnā-mā
Then   *having-arisen* *his*   *father-near* *went.* *Then* *he* *far* *is* *that-in*

ō-kā   bāp   ō-lā   dēkhī-kanī   kīv-āīs.   Āṅkhī   wō   dawḍī-kanī   ō-kā
his   *father* *him*   *having-seen*   *compassion-got.* *And*   *he* *having-run*   *his*

galā-lā   jhõvyā,   jāi-kanī   ō-kā   mukā   līs.   Maṅg   ō-kā   pōryā   bōlyā,
neck-to   *fell,*   *having-gone*   *his*   *kiss*   *took.*   *Then*   *his*   *son*   *said,*

'Dēwā-kō   sīmnē   pāp   karīsū̃.   Abō   pāsūn   tōrā   pōryā   nōkō   whāy.'
'*God-of*   *before*   *sin*   *I-did.*   *Now*   *from*   *thy*   *son*   *not-at-all*   *am.*'

Bāpan   chākrā-lā   kais,   'sābūt   āṅgrakhā   lāi-kanī   ō-lā
The-father-by   *servant-to*   *was-said,*   '*good*   *cloth*   *having-taken*   *him-to*

ghāl,   āṅkhī   ō-kā   hāt-mē̃   mundī   pāy-mō   jōḍā   ghāl.   Apan   khāi-kanī
put,   *and*   *his*   *hand-on*   *ring*   *foot-on*   *shoe*   *put.*   *We*   *having-eaten*

khūs   bhayāsū̃.   Hā   āmrā   ṭuryā   maryā   bachyā,   tō   phirī-kanī   jītā
merry   *will-become.*   *This*   *our*   *son*   *dead*   *went,*   *then*   *again*   *alive*

bhayō.   Wō   hārpī   gayā-tā,   tō   sāmpadyā.'   Maṅg   wā   khūs   bhayā.
became.   *He*   *lost*   *gone-was,*   *then*   *was-found.*'   *Then*   *they*   *merry*   *became.*

Yā   bakt-mā   ō-kā   baḍā   ṭuryā   khēt-mā   hōtā.   Maṅg   wō   gharākōnī
This   *time-at*   *his*   *big*   *son*   *field-in*   *was.*   *Then*   *he*   *house-near*

āyā-par   ō-nē̃   bajā   tar   sunī-āya.   Maṅg   ēknī   mānsā-lā   bulāy-kanī
coming-on   *him-by*   *music*   *then*   *heard-was.*   *Then*   *one*   *man-to*   *having-called*

ōnē   pusīs,   'yā   kāy   sē?'   Wō-nā   kahīs   kī̃,   'tōrā
him-by   *it-was-asked,*   '*this*   *what*   *is?*'   *Him-by*   *it-was-said*   *that,*   '*thy*

bhāi   āis,   āṅkhīn   wō   tōrā   bāp-lā   milyā   sē.   Ē-kā   karitā̃
brother   *came,*   *and*   *he*   *thy*   *father-to*   *met*   *is.*   *This-of*   *for-the-reason*

baḍā   jēwan   ō-nā   kari-sē.'   Maṅg   wō   rāgē   bharī-kanī   jāi-nī.
big   *feast*   *him-by*   *done-is.*'   *Then*   *he*   *anger-with*   *being-filled*   *went-not.*

Ē-kā   sāthī   ē-kā   bāp   bāhīr   āi-kanī   wō-lā   samjāb   lagyā.   Pan
This-of   *for*   *his*   *father*   *out*   *having-come*   *him*   *to-entreat*   *began.*   *But*

wō   bāp-lā   bōlyā   kī̃,   'dēkh   bāwā,   mī   itnī   baras   tōrī   chākrī
he   *father-to*   *said*   *that,*   '*see*   *father,*   *I*   *so-many*   *years*   *thy*   *service*

karsawū̃,   āṅkhī   tōrā   hukūm   nōkō   mōḍī;   tarū   mī   āpnā   sōbtī-barōbar
did,   *and*   *thy*   *order*   *not*   *was-broken;*   *still*   *I*   *my*   *friends-with*

khuśāl   karū   ṭyā   ām-kō   bakrā   nakō   dis.   Jēnā   tōrā
merry   *should-make*   *by-thee*   *me-to*   *a-goat*   *not*   *was-given.*   *Whom-by*   *thy*

paisā   rānḍī-barōbar   khāi   ḍūrīs   yā   tōrā   pōryā   āyā,   ō-kā   saṅgī
money   *harlots-with*   *eating*   *was-thrown*   *this*   *thy*   *son*   *came,*   *his*   *sake-for*

baḍī   paṅgat   karīs.'   Maṅg   ō-na   ō-kā   kais,   'mōrā   barōbar
big   *feast*   *madest.*'   *Then*   *him-by*   *him-to*   *it-was-said,*   '*me*   *with*

yā   ṭurā   hamēsa   sē,   āṅkhī   yā   sab   jingī   tōrī   sē.   Maṅg   sukh
this   *son*   *always*   *is,*   *and*   *this*   *all*   *property*   *thine*   *is.*   *But*   *happiness*

ānand   karwā   yā   barābar   sē;   yā   tōrā   bhāi   maryā   hōtā,   wō
joy   *to-make*   *this*   *proper*   *is;*   *this*   *thy*   *brother*   *dead*   *was,*   *he*

palṭī-kanī   jītā   bhayā   sē;   wō   hārpī   gayā-tā,   wō   sāmpadyā-sē.'
again   *alive*   *become*   *is;*   *he*   *lost*   *gone-was,*   *he*   *found-is.*'

The Bhariās are found in Narsinghpur and Chhindwara. In the latter district, however, the tribe is dying out, and no speakers have been returned at the last Census of 1901. Their number in Narsinghpur was estimated for this Survey at 330. At the last Census of 1901, 563 speakers have been returned.

AUTHORITY—

     SCANLAN, C.,—*Notes on the Bharias. Indian Antiquary*, Vol. i, 1872, pp. 159 and f.

The Bhariās have probably once spoken a form of Gōṇḍī. The pronoun *hōrā*, he, is probably identical with Gōṇḍī *ōr*, he. Their dialect is, however, now a corrupt Bundēlī.

Of the specimens which follow the first has been forwarded from Narsinghpur and the second from Chhindwara.

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

SPECIMEN I.

BHARIĀ.　　　　　　　　　　　　　　　　　　　　　　　(NARSINGHPUR.)

Hurak dō chhāwā rahʳraĩ. Hōrā-mẽ-sē halkā apʳnā dādā-sē
A-man-of two sons were. Them-in-from the-younger his-own father-to

kahʳrā, 'arē dādā, ghar-kē dhan-mẽ mōrā bā̃ṭā hō mā̃-kā̃ dēdā̃.' Phir
said, 'O father, house-of property-in my share may-be me-to give.' Then

dādā-nē apʳnā dhan bā̃ṭi dīhā. Tanʳkē din pāchhū
the-father-by his-own property having-divided was-given. A-few days after

halkā chhāwā apʳnā dhan lē-kẽ dūr dēś garā̃ uṭhī,
the-younger son his-own property taking distant country went having-arisen,

aru gamār-panā-mẽ sab khōh-dihāy. Jab sab dhan barhā-garā hō dēś-mā̃
and debauchery-in all was-wasted. When all fortune spent-gone was country-in

barā kāl parī-garā, arū ab bhū̃khā̃ marʳnā lagʳrāy. Tab hōrā kāhū̃
great famine falling-went, and now from-hunger to-die began. Then he some

lōgā-kā̃ harʳwāhī karʳnā lagʳrā aru hōrā-kā̃ suar charānā rakhārāi.
man-of the-office-of-a-ploughman to-do began and him swine to-feed kept.

Hōrā suar-khānā khānē-sē apʳnā pēṭ bharʳnā lagʳrā. Hurak lōgā kachhū
He swine-food eating-by his-own stomach to-fill began. Any man anything

nāhĩ dēnā-lagʳrā. Tab hōrā khabʳrīrī bhīrā. Hurak kahʳnā lagʳrā, 'daīā,
not to-give-began. Then he sensible became. He to-say began, 'Oh,

mōrā dādā-kā̃ ghanā harʳwāhā-kā̃ khūb khāī līhan aur bachī-garā aru mõy
my father-of many servants-to much eating take and to-spare-went and I

bhū̃khā̃ marʳnā-lagʳrā. Ab maĩ uṭhī dādā jōrē jāhū̃ aru kahū̃,
from-hunger to-die-am-about. Now I arising father near will-go and will-say,

"arē dādā, maĩ-nē tōrē sangā Bhagʳwān-kā pāp karāũ; maĩ
"O father, me-by thee before God-of sin has-been-committed; I

tōrā chhāwā kahʳnē rārā nāhĩ rahʳrā. Apʳnā harʳwāhā-mẽ
thy son to-say worthy not remained. Thy-own servants-among

ēk-lā samājāhē mā̃-kā̃ rakhā-lā." ' Tab hōrā thārā-hō
one-to equal-considering me keep." ' Then he having-arisen

garā aru apʳnā dādā ṭhānā garā uṭhī. Dādā-nē
went and his-own father near went arising. The-father-by

dūrā-hū̃nē āwāchhā dēkhi-līhā. Hurē achchhā-karī, dauṛī-ke galā-mẽ
distance-from coming he-was-seen. Him pitying, running neck-on

4 N

jhūmī-gēra aru chūmhī. Tab chhāwā-nē kah'rā, 'arē dādā, maĭ-nē
falling-went and kissed-him. Then the-son-by it-was-said, 'O father, me-by

tōrē saṅgā Bhagwān-kã̄ pāp karrā; maĭ tōrā chhāwā kah'nē rārā
thee before God-of sin was-done; I thy son to-be-called worthy

nāhĩ rah'rā.' Dādā-nā ap'nā har'wāhā-kã̄ kahdīs, 'asal asal
not remained.' The-father-by his-own servants-to it-was-said, 'good good

uṛh'nā lī āhō aru hō-rī pah'rā-dã̄. Ēk mūdī hurak hāth pah'rā-dã̄
clothes taking come and on-him put. One ring his hand-on put

ēk pan'hī jōṛī pãw. Chalā sab'rā khājīnā aru khusī manārā. Yā
one shoes pair feet-on. Come all shall-eat and merry shall-be. This

chhāwā janam-bhīrā-hawā, hāth-sē hũnē-garā uṭhī-hōtā phiri milī-gīrā.'
son has-been-born-again, hands-from lost-gone arising-was again was-found.'

Īrā sabi khusī bhīrē.
Then all merry became.

Baṛā chhāwā ōhī bakh'tā khētā-mẽ rah'rā. Lauṭike ghar-ātī-bakh'tā
The-elder son that time field-in was. Returning house-coming-time

hurē hūnē hallā nāch kudāī sun'rã̄. Har'wāhā-mã̄-sã̄ ēk-lã̄
him-by from-a-distance noise dancing singing was-heard. Servants-in-from one

chilādahã̄ hurē pūchhē, 'yā kyā hã̄?' Hōrā hũ-nē kah'rā, 'tōrā halkā
calling him asked, 'this what is?' He him-to said, 'thy younger

bhāī āī-garā, aru tōrā dādā hurẽ asal palṭi-kērā khusī-bhīrā khānā
brother come-is, and thy father his safe return-of merry-becoming feast

dibā.' Yā sunī-ke khiśāī-garā, aru ghar nāhī jāhũ. Tab
has-given.' This hearing angry-he-became, and house-to not would-go. Then

hōrā dādā bāhar nik'lī hurē pōṭī lag'rā. Chhāwā kah'rā, 'arē
his father outside coming him to-entreat began. The-son said, 'O

dādā, dēkhis, bar'sõ tōrī naukrī karrã̄; kabhũ tōrī kahī nī
father, see, years-for thy service I-did; ever thy sayings not

ṭāl'rā; tũ mā-kã̄ kãū ēk-lā bhēṛ-kē chhāwā inām nī dibā
disobeyed; thou me-to ever one sheep-of young-one reward not gavest

hō saṅg-sāthī saṅgā majā kar'rā. Par halkā chhāwā tōrā
that companions with feast might-make. But the-younger son thy

dhan-rah'rā gamār-panā-mẽ uṛā-dibā jaisā palṭi-kērā ghar āī-gērā taisa
fortune-was riotous-living-in wasted-away as-soon-as returning home came so

khawā-bāchhā.'' Dādā-nē gōt-karārã̄, ''arē chhāwā, tū janam-
thou-gavest-a-feast.'' The-father-by the-reply-was-made, '' O son, thou the-whole-

bhar mōrā saṅgā rahis; jō dhan mōrāy sō dhan tōrāy. Yā
life me with livedest; which fortune mine-is that fortune thine-is. This

halkā bhāī tōrā marrā garā, phiri jiy'rā; hōrā gami-garā-hōtā,
younger brother thine dead went, again became-alive; he was-lost,

phiri milī-gērā. Ab khūb khusī bhīrā.'
again has-been-found. Now very happy became.'

DRAVIDIAN FAMILY.

SEMI-DRAVIDIAN DIALECTS.

Specimen II.

(District Chhindwara.)

BHARIĀ.

Ēk   janē-kē   dŏ   bēṭā   rah°rō-hōnē.   Aur   chhōṭē   bēṭā-nē   dādā-sē
One   man-of   two   sons   were.   And   the-younger   son-by   father-to

kahī   ki,   'mōrā   hisā   āchhar   sō   dē-dahā.'   Aur   ō-nē   ap°nā .
it-was-said   that,   'my   share   may-be   that   give-away.'   And   him-by   his-own

dhan   rah°rō-hōtā   sō   bā̃ṭ   dihāy.   Aur   tanak   dinā   ṛah°rā-hōtay
fortune   was   that   having-divided   was-given.   And   a-few   days   remained

sō   ap°nā   dhan-sampat   samaṭ-lihāyē   aur   dūr   dēś   garā   uṭhāy.
then   his-own   fortune-property   together-took   and   distant   country-to   went   arising.

Aur   dhan-sampat   rah°rā-hōtam   sō   raṇḍī-bājī-mē̃   ḍubāy   dihay.   Aur   jab
And   the-fortune   was   that   adultery-in   squandering   gave.   And   when

sab   ḍubāyē-dīday   ū   mul°kah   baṛā   akāl   paḍ°rāy;   aur   garīb   huy-gārāy.
all   had-been-wasted   that   country-in   great   famine   fell;   and   poor   he-became.

Aur   jāy-ke   bhalē   ād°mī   ṭhanā   milē-gārāy   aur   ō̃-nē,   'suwar   charāyas-dēw°nā
And   going   good   man   near   joined-himself   and   him-by,   'swine   food-to-give

jā,'   kah°rāy.   Aur   wah   khuśī   rah°rā-hōtay   suwar   tō   chhip°lā   khāh-hōtē
go,'   it-was-said.   And   he   pleased   being-was   swine   which   husks   eating-were

hōrī   khāy-ke-hui.   Sā   bhī   khānā   nahī   milārā   hōtay.   Aur
those-very   having-eaten.   That   even   food   not   to-be-got   was.   And

jab   akāl   dhar°rāy   hō   kah°rāy,   'ōr   mōrē   dādā   ṭhanē   ghanā
when   sense   having-got   became   said,   'O   my   father   near   many

naukar   rah°rā-hōtay   khāthai   bhī   aur   kachhu   bach°rāy   bhī   aur
servants   live   eat   also   and   something   is-saved   also   and

hamē̃   bhūkhā   mar°jē-chhē.   Ab   maĩ   uṭhū̃   tō   bāpā   ṭhanā
we   hunger-from   dying-are.   Now   I   will-arise   then   the-father   near

jāhū̃   kahū̃,   "dādā,   Bhag°wān-chē   pāp   kar°rāō,   kachhū   tōrē   pāp   kar°rāō;
will-go   will-say,   "father,   God-of   sin   I-did,   some   thy   sin   did;

aur   ab   maĩ   aisā   lāyak   nē-hū̃   ki   tōrā   bēṭā   āykhōy,   aur   maĩ   nōkar   dhāī
and   now   I   so   worthy   not-am   that   thy   son   may-be,   and   I   servant   like

rahū̃."   '   Aur   uṭh°rāy   aur   bāp   ṭhanā   huirāy.   Aur   jab   .dūr
will-live."   '   And   he-arose   and   father   near   went.   And   when   far-off

rah'rāy-hotāy   dādā   dekh'rāy   aur   kībīrāy   aur dōṛ'rāy-hōtāy ōr garē-sō
he-was   *the-father*   *saw*   *and*   *took-pity-on-him*   *and*   *ran*   *and neck-on*

chip'ṭī-gōray   aur   chūmā līrāy.   Aur   dādā-sō   bēṭā-nē   kah'rāy-hōtāy,
falling-went   *and*   *kiss took.*   *And*   *the-father-to*   *the-son-by*   *it-was-said,*

'Bhag'wān-chō   pāp   kar'rāõ   aur   kachhū   tōrī   pāp kar'rāõ, aur   aisā   lāyak
'God-of   *sin*   *I-did*   *and*   *some*   *thy*   *sin I-did, and   so   worthy*

nē-hū   ab   ki   torā   bēṭā   rah'tāõ   mōy.'   Bāp
not-I-am   *now*   *that*   *thy*   *son*   *I-may-remain*   *I.'*   *The-father*

kah'rā-hōtāy ap'nē   nauk'ran-sō, 'achhā   pōśāk lāwā   aur   pah'rāwā.   Hāth-mē
said   *his-own servants-to,*   *'good   clothes bring   and   put-on-him.   Hand-on*

mundī pah'rāwā aur   pāw-mē   pan'hī;   apan   khātīb   aur   khuśī-mē   rah'jān;
a-ring   put   *and   feet-on   shoes;   we   will-eat   and   pleasure-in   shall-live;*

mōy   kah'rā-hōtāõ,   mōrā   bēṭā   marī   gērāy-hōtāy,   ab   asal-huī
I   saying-became,   my   son   having-died   gone-was,   now   alive-having-become

·gērāy;   wuh   gamī-gērāy   hōtāy,   sō   mil-gērāy.'   Aur   vē   khuśī   huy-
·*went;   he   lost-gone   was,   he   has-been-found.'   And   they   merry   having-*

gay'rāy.
·*become-went.*

    Baṛā   bēṭā khēt-mē rah'rāy-hōtāy.   Jab   ghar-kanē huīrāy-hōtāy   tō   gānā
    The-elder son field-in   was.   When house-near   he-came   then singing

·bajānā sun'lī-hāy.   O-nē   ap'nē   nōkar-kō   bul'rāy,   'itā   āō,   rē,   ap'nē
music he-heard.   Him-by   his-own   servants was-called, 'hither come, O, our-own

ghar-mē kiyā   gānā   bajānā hōwā-chhar?'   Us-nē kah'rāy-hōtāy ki,   'tōrā bhāī
house-in why   singing music is-going-on?'   Him-by   it-was-said   that, 'thy brother

īrā-āchhar aur tōrā   dādā   khūb   khawārāy   piyārāy,   ki   jītō   jindgī-mē
come-is   and thy   father much   caused-to-eat   caused-to-drink, that alive   possession-in

    milē-gārāy   āy-ke.'   Aur   wuh   gussā   hōy-gārāy aur   bhītar   nahī
he-has-been-found having-come.'   And   he   angry   became   and   inside   not

ghus'rāy.   Aur   bāp   bāhar   īrāy   aur   phir   sam'jhārāy.   Aur   ap'nē
entered.   And   the-father   outside   came   and   again   entreated.   And   his-own

dādā-sē   kah'rārāy ki,   'ham   tōrī   nōkarī bahut baras   kar'rān   aur   tōrā
father-to   he-said   that,   'I   thy   service many   years   have-done   and   thy

hukm hamē-nē kab-hū nahī   ṭāl'rān   aur ham-lan   ēk mēṭhē-kā bachchā
orders me-by   ever   not was-transgressed   and   me-to   one goat-of   young-one

takād nahī   dīhē   ki   khāy-pī-ke   dōs   mili-ke   rah'rān;
even   not thou-gavest that   eating-and-drinking   friends   with   might-remain;

·aur   tōrā   bēṭā   īrāy,   sō   sab   sampat   randī-bājī-mē   dubāy-dīhāy,
and   thy   son   came,   he   all   fortune   adultery-in   having-squandered-gave,

tū   khuśī-mē   kiyā   jāphat-kar'rāy.'   O-nē   kah'rāy,   'bēṭā,   hamēśā
thou pleasure-in   to-do   invitation-madest.'   Him-by   it-was-said,   'son,   always

    rahīsā   mōy   saṅgā;   aur   jō   mōrā   āy   sō   tōrā   āy.   It'nī   man'sā
·*thou-livedst me   with;   and which   mine   is   that   thine   is.   So-much   desire*

rah'rī-hōtī   mōri   ki   chēn-kar'nā   aur   khuśīmẽ   rah'nā,   ki
was   *mine*   *that*   *merry-should-be-made*   *and*   *happiness-in*   *should-live,*   *that*

tōrā   bhāī   marī-gērā-hōtay,   phir   āvīrāy-hōtāy;   gamī-gērā-hōtā,   sō
thy   *brother*   *having-died-gone-was,*   *again*   *became-alive;*   *lost-gone-was,*   *then*

mīlī-gērā-hōtā.'
has-been-found.'